

THE
WORKS
OF
JOSEPHUS

With great Diligence Revised and Amended, according to the Excellent

French Translation

OF

Monsieur ARNAULD D'ANDILLY

Also the EMBASSY of

PHILO JUDÆUS.

To the EMPEROR

CAIUS CALIGULA.

Never Translated before.

With the References of the SCRIPTURE, A New
Map of the HOLY LAND, And divers COPPER-PLATES,
serving to Illustrate the HISTORY.

Francis. Patricius de Regno, Lib. II. Cap. 10.

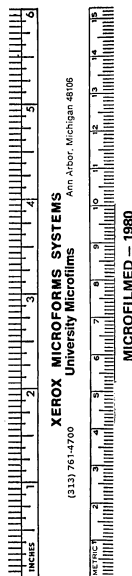
Historiarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam necessaria laboranda est: quam Cicero appellat Testem Temporum, Vita Magistrum, veram Memoria & veritatis Nunciam.

Bernardus, Epistola ad Sugerium.

Tunc recentia jucundius bona clarescunt, cum fuerint malis comparata prioribus.

L O N D O N,

Printed for T. Basset, N. Ranew, R. Chiswell, J. Wright, J. Robinson,
M. Wotton, and G. Conyers. MDCXCIII.





JOSEPHUS,
The Learned & Brave Jew.

Printed for H. Herringman, T. Basset, R. Chiswell, W. Ranew, J. Wright, & J. Robinson, 1683

THE
WORKS
OF
JOSEPHUS

With great Diligence Revised and Amended, according to the Excellent

French Translation

OF

Monsieur ARNAULD D'ANDILLY

Also the EMBASSY of

PHILO JUDÆUS.

To the EMPEROR

CAIUS CALIGULA.

Never Translated before.

With the References of the SCRIPTURE, A New
Map of the HOLY LAND, And divers COPPER-PLATES,
serving to Illustrate the HISTORY.

Francis. Patricius de Regno, Lib. II. Cap. 10.

Historiarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam necessaria habenda est: quam Cicero appellat Testem Temporum, Vite Magistrum, veram Memoriam & veritatis Nunciam.

Bernardus, Epistola ad Sugerium.

Tunc recentia jucundius bona clarescunt, cum fuerint malis comparata prioribus.

L O N D O N,

Printed for T. Basset, W. Ranew, R. Chiswell, J. Wright, J. Robinson,
M. Wotton, and G. Conyers. MDCXCIII.

ADVERTISEMENTS

CONCERNING THE

WORKS of Josephus.

I. Of the Jewish Antiquities.

THE Title alone of this History seems to recommend the same more than any Preface could do; inasmuch as, professing to deduce things from the Creation of the World, to reach as high as the Reign of Nero, and to derive the greatest part of its Relations from the Records of the Old Testament, it implies that no other can equal it, in Antiquity, in Continuance and in Authority.

But that which further renders it (after the Holy Scripture) preferable to all other Histories, is, That whereas those have no other ground-work but the Actions of Men, this represents to us the Actions of God himself. There is seen resplendent everywhere in it his Power, his Government, his Goodness and his Justice. His Power opens Seas, and divides Rivers, to give a dry passage to whole Armies, and causes the Walls of the strongest Cities to fall down without battery. His Government regulates all things, and gives such Laws as may be still'd the Fountain from which has been drawn whatever Wisdom there is in the World. His Goodness makes to fall from Heaven, and to issue from the bosom of Rocks. wherewith to satisfy the Hunger, and allay the Thirst of a great People in the driest Deserts. And all the Elements being at the Ministers of the Decrees which his Justice pronounces, the Water destroys by a Deluge those which it condemns, the Fire consumes them, the Air overthrows them by its Tempests, and the Earth opens it self to devour them. His Prophets foretell nothing, but they confirm the same by Miracles. They who command his Armies, undertake nothing but they achieve it. And the Leaders of his People, being fill'd with his Spirit, act like Angels rather than Men.

Moses alone may be a Proof of all this. Never did so many eminent Qualities meet together in one Person; Nor did God ever shew in any Man under the Old Law, since the Fall of the First, how high the perfection of a Creature may rise, whom he vouchsafes to accumulate with his favors. Wherefore, since a great part of this History may in some sort be said to be the Work of that incomparable Lawgiver, because the same is wholly taken out of him, it ought to be read not only with Esteem, but also with Respect; and the sequel to the end of what is contained in the Bible deserves no less, in regard it was dictated by the same Spirit of God which guided the Pen of Moses when he writ the five first Books of the Sacred History.

But moreover, what might not be said of those admirable Patriarchs, Abraham, Isaac and Jacob; of David that great both King and Prophet, who deserv'd the unequal Elogium, of being a Man according to God's own Heart; of Jonathan, that most accomplish'd Prince, whose Soul the Scripture saith was inseparably ty'd to that of that holy King; of the illustrious Maccabees, whose Piety, equal to their Courage, effected an Union of the Supreme Power attending Royalty, with the most Sacred Functions of the High-Priesthood; and lastly of Joseph, of Joshua, of Gideon, and of divers others, who may pass for perfect Models of Vertue, Conduct and Valor. If the Heroes of Pagan Antiquity never achiev'd any thing comparable to these Heroes of God's People, whose Actions might pass for Fables, if it were not impiety to refuse credit to them, there is no reason to wonder, since those Heathens had only human Force; but the hands of those whom God chose to fight under his Command, were arm'd with his invincible help: and the Example of Deborah, shews that even a Woman may become, in a moment, a great General of an Army.

Now if the Favors wherewith God cherishes those that are his, ought to induce Monarchs not to trust but in his Assistance, the dreadful Punishments which he executes on those that lean on their own strength, oblige them to tremble; and the rejection of Saul, and divers other great Princes, instructs them, by the terrible representation of their Fall, to have recourse to God, that they may escape the like Misfortunes.

ADVERTISEMENTS concerning the

Yet not only Princes, but Princeſſes alſo may find in this Book Examples both to avoid and to imitate. Queen Jezebel is a diſmal one both of Impiety and Punishment. And Queen Eſther is a rare one of all the Perſections, and of all the Rewards which can render the Ver- tue and Felicity of a great and holy Princeſſe admir'd.

If great Perſonages find ſo great Examples here to lead them to avoid Vice, and embrace Vertue, there is no Perſon of any Condition whatſoever, but may profit likewise by ſo uſeful a Book. 'Tis of general benefit for all, ſo proper to imprint a reſpect of the Divine Moſteſty, by the view of ſo many effects of his infinite Power, and of his adorable Providence, that his Heart muſt be very hard that is not affected therewith.

And how can Chriſtians but be mov'd with ſuch a holy reſpect, ſince the ſame Hiſtory teaches us, that thoſe illuſtrious and ſo celebrated Conquerors, Cyrus, Darius and Alexander, though Idolaters, could not forbear having a Veneration for the Maſteſty and the Ceremonies of that Temple which was but a Figure of the Chriſtian Church.

But if this Hiſtory be ſo excellent in it ſelf, it muſt be confeſs'd that no man was ſo fit to write it, as he that gave it both to his own Age and to Poſterity. For who could be better inform'd of the Cuſtoms and Manners of the Jews, than a Jew? Who could be better inſtructed of all the Ceremonies and Obſervations of the Law, than a Prieſt? Who could better relate the Events of ſo many Wars, than a great Captain? And who could better comprehend things, and make judicious Reflections upon them, than a man of great Quality, and a great States-man? Now all theſe Qualifications center in Joſephus. He was a Jew by Birth. He was not only a Prieſt, but of the ſiſt of the four and twenty Races of the Prieſts, who held the chief rank amongſt thoſe of their Nation. He was deſcended from the Aſimonæan Kings. His great Exploits in War had made him admir'd even by the Romans. And the ſeveral great Employments, of which he ſo worthily acquitted himſelf, leave no room to doubt of his Experience in Affairs.

Laſtly, His Life written by himſelf, join'd with his Hiſtory of the Jewiſh Wars, make him ſufficiently known. And as for his manner of writing, I think it needleſs to commend it, ſince this Work manifeſts it ſo excellent every where; particularly in the Nineteenth Book, where he relates the Aſſions and Death of the Emperor Caligula, which no Roman Author has done ſo accurately; I think I may ſay, without fear, that there is not in Tacitus any Hiſtory which ſurpaſſes that eloquent and judicious Narration. I know ſome will wonder, that after having mention'd the greateſt Miracles, he diminuiſhes the belief of them, by ſaying, That he leaves every man at liberty to have ſuch Opinion thereof as he thinks fit. But in my Judgment he does it only on this account, That having compos'd this Hiſtory chiefly for the Greeks and Romans, as 'tis eaſie to gather, by his writing the ſame in Greek, and not in Hebrew, he fear'd their incredulity would render it ſuſpected to them, if he affirm'd poſitively the truth of things which ſeem'd to them impoſſible.

But whatever Reason induc'd him to uſe that Caution, I pretend not to defend him either in thoſe places, or any others, where he is not conformable to the Bible. This alone is the Divine Fountain of written Truths, which cannot be ſought elſewhere without hazard of Error; and one cannot excuſe himſelf from condemning whatever is found contrary thereunto. I do it with all my Heart; and there is no Perſon but ought to do it, in order to read this excellent Hiſtory with Satisfaction, and without Scruple.

Neither yet do I pretend to juſtifie this Author, in ſome places where he ſpeaks of the ſeveral ſorts of Government; nor as to ſome other particular Sentiments, which no body is oblig'd to follow. Nor do I engage my ſelf in any matter of Criticiſm, the conſeſts whereof I leave to ſuch as are exercis'd in that ſort of ſtudy.

If in ſome places, as amongſt others, in the deſcription of the Tabernacle, and of the Table of Show-bread, ſome difference be found between this Translation and the Greek, the cauſe thereof is, that thoſe paſſages are ſo corrupted in the Greek Text, that all I could do, was to bring them into the condition wherein they are.

II. Of the Hiſtory of the Jewiſh War againſt the Romans, &c.

If, the Hiſtory of the Jews, advances its Author into the rank of the beſt Hiſtorians, 'tis plain that in that of their War againſt the Romans, he has ſurpaſs'd himſelf. Several reaſons have concurr'd to render this Hiſtory a Maſter-piece; the greateſt of the Subject; the Sentiments excited in his breaſt, by the ruin of his Country; and the ſhare he had in the moſt conſiderable Events of that bloody War. For what other Subjects can equal this great Siege, which manifeſted to all the Earth, that one City alone would have been the Rock of the Roman Glory, had not God, for puniſhment of its ſins, overthrow it by the ſtorms of his wrath? What ſentiments of Grief can be more lively, than thoſe of a Jew, and of a Prieſt, who ſaw ſubverted the Laws of his own Nation, whereof no other was ever ſo jealous, and that manifeſt

WORKS of JOSEPHUS:

cent Temple, the object of his Devotion and of his Zeal, reduc'd to Aſhes? And what greater Intereſt can an Hiſtorian have in his Work, than to be oblig'd to bring into it the principal Aſſions of his own Life; and to labor for his own Glory, by an unflattering advancement of that of the Conquerors; and by acquitting himſelf at the ſame time of what he ow'd to the Generoſity of thoſe two excellent Princes Veſpaſian and Titus, to whom the honour of having finiſh'd this great War was due.

But ſo far as there are ſo many remarkable Occurrences in this Hiſtory, I think to do the Readers a pleaſure, in preſenting them here with an Abſtraſt thereof, from which general Idea they may afterwards proceed to the particulars depending thereupon. It is divided into ſeven Books.

The firſt Book, and the ſecond, to the twenty eighth Chapter, are an abridgment of the Jewiſh Hiſtory, from Antiochus Epiphanes King of Syria (who ſpoil'd the Temple, and went about to abolish Religion) to Florus, Governour of Judea, whoſe Avarice and Cruelty were the chief occaſion of that War which they maintain'd againſt the Romans. This abridgment is ſo delightful, that Joſephus ſeems to have deſign'd to ſhow that he could, like excellent Painters, repreſent the ſame objects in different manners, with ſo much Art, that it ſhould be hard to know to which to give the Preference. For whereas theſe Hiſtories are ſometimes interrupted by the Narration of things hapned at the ſame time, they are here written in a continued ſeries, and give the Readers the pleaſure to behold in one Table, what they ſaw before ſeparately in ſeveral. From the twenty eighth Chapter of the ſecond Book to the end, Joſephus relates what paſs'd in conſequence of the Troubles rais'd by Florus, till the defeat of the Roman Army commanded by Ceſtius Gallus, Governour of Syria.

In the beginning of the third Book, Joſephus ſhews the Conſecration of the Emperor Nero upon this ill ſucceſs of his Arms, which was likely to be follow'd with a revolt of all the Eaſt; and how caſting his Eyes on all ſides, he found only Veſpaſian fit to bear the weight of ſo important a War, and accordingly gave him the Conduct thereof. He relates afterwards in what manner this great Captain, accompany'd with Titus his Son, enter'd into Galilee, whereof our Author himſelf was Governour, and beſieg'd him in Jotapat; where, after the greateſt reſiſtance imaginable, he was taken and led Priſoner to Veſpaſian: and how Titus took drivers other Places, and perform'd Aſſions of incredible Valor.

The fourth Book brings in Veſpaſian conquering the reſt of Galilee; the Jews beginning to tumultuate in Jeruſalem, the Factious, who took the Name of Zealots, becoming Maſters of the Temple under the Conduct of John of Giſcal, Ananus the High-Prieſt ſtirring up the People to beſiege them there; the Idumæans coming to their aſſiſtance, exerciſing horrible Cruelties, and afterwards retiring; Veſpaſian taking ſundry Places in Judea, blocking up Jeruſalem, in order to beſiege it; and forbearing that deſign, by reaſon of the Troubles riſen in the Empire, before and after the death of the Emperors Nero, Golba and Otho; Simon, Son of Giotas, another Head of the Factious, receiv'd by the People into Jeruſalem; Vitellius, who had ſiz'd upon the Empire after Otho's death, rendering himſelf odious and contemptible for his Cruelty and Debauchery; the Army commanded by Veſpaſian, declaring him Emperor: And laſtly, Vitellius aſſaſſinated at Rome, after the defeat of his Forces, by Antonius Primus, who had embrac'd Veſpaſian's Party.

The fifth Book relates how a third Faction, of which Eleazar was Head, was form'd in Jeruſalem; That afterwards thoſe three Factions were again reduc'd to two, and in what manner they made War one againſt another. It contains alſo the Deſcription of Jeruſalem, of the Towers Hippicos, Phazael and Mariamme, of the Caſtle Antonia, of the Temple, of the High Prieſt, and of ſundry other remarkable things; the Siege of that great City form'd by Titus; the incredible Works, and prodigious Exploits of Valor done on both ſides; the grievous Famine wherewith the City was afflicted, and the ſtrange Cruelties of the Factious.

The ſixth Book repreſents the horrid Miſeries wherewith Jeruſalem was reduc'd; the continuation of the Siege with the ſame ardor as before; and how, after many Fights, Titus having forc'd the firſt and ſecond Wall of the City, took and ruin'd the Caſtle of Antonia, and aſſaulted the Temple which was burnt, notwithstanding all this Prince could do to prevent it; and how at laſt he became Maſter of all the reſt.

In the ſeventh and laſt of theſe Books, 'tis ſhew'd how Titus caus'd Jeruſalem to be deſtroj'd, ſaving only the Towers Hippicos, Phazael and Mariamme: In what manner he commended and rewarded his Army; what Spectacles he gave to the Nations of Syria; what horrible Perſections were exercis'd upon the Jews in ſeveral Cities; with what incredible Joy the Emperor Veſpaſian and Titus, who was declar'd Cæſar, were receiv'd into Rome; what a magnificent Triumph they made; how the Caſtles of Herodion, Macheron and Maſſada, the only Places remaining to the Jews in Judea, were taken; and how thoſe that defended the laſt, all kill'd themſelves with their Wives and Children.

ADVERTISEMENTS concerning the

This is in general what this *History of the Jewish War against the Romans* contains. And there are no Ornaments wherewith this great Person has not enrich'd it. He has omitted no occasion of embellishing it, by elegant Descriptions of Provinces, Lakes, Rivers, Fountains, Mountains, several Rarities and Buildings, whose Magnificence would seem fabulous, if what he relates thereof could be call'd in doubt, when we see no Person found that has dar'd to contradict him, though the Excellence of his *History*, rais'd no small Envy against him.

It may be said with Truth, that whether he speaks of the Romans Military Discipline, or whether he represents Battels, Tempests, Shipwracks, a Famine or a Triumph, every thing is so lively set forth, that he charms the Attention of his Readers. And I fear not to add that no other, not excepting even Tacitus himself, has excell'd more in Orations; they are so noble, strong and persuasive, always restrain'd within their own Subject, and proportion'd both to the Persons to speak, and to those that are spoken unto.

Moreover, can the Judgment and Faithfulness of this Historian be too much commended, for the Moderation which he uses between the Praises defer'd by the Romans for finishing so great a War, and those due to the Jews for having withstood the same, although vanquish'd at last, with invincible courage? so that neither his Gratitude for the Obligations he had to Vespasian and Titus, nor his love for his Country, bias'd him contrary to Justice more on the one side than the other.

But that which I account most estimable in him, is, that he never fails upon any occasion to praise Vertue, to reprehend Vice, and to make excellent reflections upon the admirable Providence of God, and upon the fear which we ought to have of his dreadful Judgments.

It may be boldly affirm'd, That never was seen a greater Example thereof, than the ruin of that unhappy Nation, of that proud City, and of that venerable Temple; since although the Romans were Masters of the World, and that this Siege was the work of one of the greatest Princes they glory to have had for Emperors, the power of this victorious People, and the heroic Valour of Titus, would have in vain undertaken this design, if God had not chosen them to be the Executioners of his Justice. The blood of his Son shed, the most horrid of all Crimes, was the only true cause of the ruin of that unhappy City. The heavy hand of God upon that wretched People, caus'd that how terrible forever the War was that assailed them without, it was yet much more dreadful within, by the cruelty of those unnatural Jews, who more like Devils than Men, destroy'd by the Sword and the Famine, of which they were the Authors, 1100000 Persons; and reduc'd the remainder to that pass, that they could hope for no safety but from their Enemies, by casting themselves into the Arms of the Romans. Such prodigious effects of vengeance for the death of a God, might pass for incredible with those who have not the happiness to be enlighten'd with the light of the Gospel, if they were not related by a Man of that very same Nation, as considerable as Josephus was, for his Birth, for his Quality of Priest, and for his Vertue. And methinks 'tis visible, that God minding to make use of his Testimony to authorize such important Truths, preserv'd him by a Miracle, when after the taking of Josphat, of forty which were retir'd with him into a Cave, the lot being cast so often to know who should be slain first, he only and one other remain'd alive.

This shews that this Historian is to be consider'd with a different respect from all others, since whereas they relate only human Events although dependent on the Orders of the Supreme Providence, it appears that God cast his Eye upon him to make him subservient to the greatest of his Designs.

For we must not only consider the destruction of the Jews as the most dreadful effect that ever was of Gods Justice, and as the most dismal Image of the vengeance which he will exercise at the last day against the Reprobate; we must also behold it as one of the most illustrious proofs which it hath pleas'd him to give Men of the Divinity of his Son; inasmuch as this prodigious Event had been foretold by our Saviour in precise and intelligible terms. He had said to his Disciples shewing them the Temple of Jerusalem, That all those goodly buildings should be so destroy'd, that there should not be left one stone upon another, S. Matth. 24. v. 2. S. Mark 13. ver. 2. S. Luke 19. ver. 44. And also, That when they should see Jerusalem encompass'd with Armies, they should know that its desolation was at hand, S. Luke 21. ver. 20.

He had mention'd particularly the dreadful circumstances of this desolation. He had said to them, Wo to those that shall be with Child, or give suck in those days; for there shall be great distress in the Land, and Wrath upon this People. And they shall fall by the edge of the Sword, and shall be led away captive into all Nations, and Jerusalem shall be trodden down by the Gentiles, S. Luke 21. v. 23, 24.

And lastly he had declar'd, that the accomplishment of these Prophecies was ready to come to pass; That the time was drawing nigh that their house should be left unto them desolate: and that even such as were then living should see it, Verily I say unto you, All these things shall come upon this Generation, S. Matth. 23. ver. 38, & 39.

ALL

WORKS of JOSEPHUS.

All these things had been foretold by our Saviour, and written by the Evangelists before the revolt of the Jews, and at that time when there was not yet the least appearance of so strange a Revolution.

Now inasmuch as Prophecy is the greatest of Miracles, and the most powerful way whereby God Almighty authorizes his Doctrine, this Prophecy of Jesus Christ, to which no other is comparable, may be justly accounted the chief and most irrefragable evidence to Mankind of his Divine Birth and Mission. For as no other Prophecy was ever more clear, so neither was any more punctually accomplish'd. Jerusalem was destroy'd to the ground by a Army that besieged it; there remain'd not the least footstep of that proud Temple, the wonder of the Universe, and the object of the Jews vanity; and the Calamities which ruin'd them, answer'd precisely to that dreadful Prediction of our Saviour.

But to the end so great an Event might serve as well for the Instruction of those that were to be born in after-times, as for those that were Spectators of it, it was necessary, as I have said, that the *History* should be written by an irreproachable Witness. To which purpose 'twas fit the Writer should be a Jew, and not a Christian, lest he might be suspected to have accommodated the Events to the Prophecies. 'Twas fit he should be a Person of Quality, to the end he might be fully inform'd of all things. 'Twas fit he should see with his own Eyes the wonderful things which he was to relate, to the end he might be capable of credit. And lastly 'twas fit he should be a Man, whose Eloquence and Judgment might be suitable to the greatness of such a Subject.

All which Qualifications, so necessary to render this *History* complete in all points, meet so perfectly in Josephus, that 'tis evident God Almighty chose him expressly to persuade all reasonable persons of the Truth of this marvellous Occurrence.

'Tis certain, that having contributed in this manner to the Confirmation of the Gospel, it appears not that he made any benefit thereof for himself, or that he had any share in the blessings so plentifully poured down in his time upon all the Earth. But if there be reason to commiserate his unhappiness in this point, there is some also to bless the Providence of God, who has made his blindness serve to our Advantage; since the things he writes concerning his own Nation, are, in respect of the incredulous, incomparably of more force for Confirmation of the Christian Religion, than if he had embrac'd Christianity; so that we may apply to him in particular what the Apostle saith of all the Jews.

III. Josephus's Answer to Appion.

The next of the Works of Josephus, besides his *Life* written by himself, is an Answer in two Books to what Appion and some others had written against his *History* of the Jews, against the Antiquity of their Race, against the Purity of their Laws, and against the Conduct of Moses. Nothing can be more solid than this Answer, wherein Josephus proves invincibly the Antiquity of his Nation by the Egyptian, Chaldean, Phenician, and even by the Greek Historians themselves. He shews that all which Appion and those other Authors have allud'd to the disadvantage of the Jews, are ridiculous Fables, as well as the plurality of their Gods; and he excellently sets forth the greatness of the Actions of Moses, and the sanctity of the Laws which God gave the Jews by his Intervention.

IV. The Martyrdom of the Maccabees.

The Martyrdom of the Maccabees follows next. 'Tis a piece which Erasmus, so famous among the Learned, calls a Masterpiece of Eloquence; and I confess I understand not, why having with reason so advantageous an Opinion of it, he paraphras'd it, and not translated it. Never was Copy more different from its Original. 'Tis hardly any of its principal Lineaments; and, if I mistake not, nothing can more advance the Reputation of Josephus, than to see that so able a Man intending to embellish his Work, has, on the contrary, so much diminish'd the beauty of it, and thereby shew'd how much Josephus is to be esteem'd for writing, not after the manner of most of the Greeks in a long-winded style, but closely and compendiously, as affecting to say nothing but what is necessary. And I cannot sufficiently wonder, that no person hitherto has made a Translation of it from the Greek either into Latin or French, at least to my knowledge. For Genebrard, instead of Translating Josephus, has only Translated Erasmus. For my part I have faithfully adhered to the original Greek, without following that Paraphrase of Erasmus any where which invents Names that are neither in Josephus, nor the Bible, for the Mother of the Maccabees. It should seem Josephus did not write this famous Martyrdom, authoriz'd by the Holy Scripture, but to prove the truth of a discourse which he makes in the beginning, to shew that Reason is the Mistress of Passions; and he attributes to it a power over them, which there would be reason to wonder at, if it were strange that a Jew should be ignorant that this power belongs only to the Grace of Jesus Christ. He is contented to declare that he means only a Reason accompany'd with Justice and Piety.

V. The

ADVERTISEMENT concerning the

V. The Embassy of Philo to C. Caligula the Roman Emperor.

This is a brief Account of all the Works of Josephus. Now because Philo, although a Jew as well as he, writ also in Greek upon part of the same Subject; but handles the same rather as a Philosopher, than an Historian; and because none amongst all his Writings is so esteem'd as that of his Embassy to the Emperor C. Caligula; of whom Josephus speaks particularly in the 10th Chapter of the 18th Book of the Jewish Antiquities, I conceiv'd that this Piece having so great Affinity therewith, it would not be amiss to shew by a Translation of it, the different manner of writing of these two great Persons: That of Josephus is undoubtedly more compendious, and has nothing of the Asiatic Style; so that he expresses that in few words, which Philo doth sometimes in as many Lines. The History of that Emperor may be made up from the Writings of these two famous Authors, inasmuch as Philo relates as particularly and eloquently the Actions of his Life, as Josephus has written nobly and excellently the passages of his Death. Both the one and the other were so extraordinary, that 'tis an advantage there remains such Images thereof to Posterity, to animate good Princes to merit by their Virtue as great Affection for their Memory, as People have horror for those who have shew'd themselves unworthy of the rank which they held in the World.

It remains only to add, That as this Volume comprehends all the ancient holy History, so the Readers are desir'd to peruse it not only for Divertisement or Curiosity, but also with an aim to profit by the useful Considerations for which it affords so much matter. And that whereas the old Translation of Doctor Lodge was not undeservedly complain'd of on many accounts; much Pains hath been taken in this Edition to amend it, as the Reader will easily find by comparing it with the former. If it be not so complete as could be wish'd, the Reader is desir'd to accept candidly what has been done for his Satisfaction; and to consider, that though an old repair'd Building can hardly have all the Beauty, yet it may have all the Conveniency of a new Fabric.

A brief

WORKS of JOSEPHUS.

A brief Computation very useful to the understanding of the History.

From Adam till the Deluge, were years	1656
From the Deluge till Abraham's time	291
From Abraham till the Departure out of Egypt	500
From the Departure out of Egypt, till the Building of the Temple by Solomon	480
From the Building of the Temple, till the Babylonish Captivity	410
From the Return from the Captivity, till the Maccabees time	432
From the Maccabees time, till that of Herod	134
From Herod's time, till the final and fatal destruction of Jerusalem	103

The Jews have two sorts of years; the Civil, which begins in September; and the Sacred or Ecclesiastick, which begins in March. They have twelve Months or Moons; and every third Year hath a thirteenth Month of 22 days; and the fourth hath a thirteenth Month of 23.

Before the Captivity of Babylon, they accounted the Months successively by 1, 2, 3, &c. since their Return, they have named them rather after the manner of the Chaldees, than the Hebrews.

The Hebrew	The English	The Greek
Nisan.	March.	Andineen.
Siu or Jar.	April.	Veritien.
Sivan.	May.	Disfre.
Tamuz.	June.	Xantique.
Ab.	July.	Arthemisien.
Elnl.	August.	Defen.
Ethbanin or Tisri.	September.	Paneme.
Bul or Markswan.	October.	Loie.
Casteu.	November.	Gorpian.
Thebet.	December.	Hyperberetè.
Sebath.	January.	Dien.
Adar.	February.	Apelleen.

This Nation in their beginning, was governed by Judges.

Moses	Jar
Joshua	Jephtha
Othniel	Abian
Adol	Eln
Baruc and Debora	Abdon
Geddon	Samson
Abimelech	Eli
Tbala	Samuel.

After them they had these Kings.

Saul	Ochozias
David	Atkalia
Solomon	Joas
Roboam	Amasias
Abia	Ozias
Afa	Jonathan
Jehoshaphat	Achaz
Joram	Ezechias
Manasses	Eliacim

Amos	Joachim
Joshas	Zedechias.

The Captivity of Babylon continued seventy years. Governors after the Captivity were

Zorobabel	Nagge
Rhesa	Hagatieli
John Ben Refa	Naum
Judas Hircanus	Amos
Joseph	Mattathias
Abner	Joseph Arse
Heli	James Hircanus
Maba.	Mattathias.

The Maccabees, who were both Princes and Priests,

Judas	Simon
Jonathan	John Hircanus.

These

ADVERTISEMENTS concerning the

These following were both Kings and Princes.

<i>Aristobulus 1.</i>	<i>Hircanus</i>
<i>John Alexander</i>	<i>Aristob. Son of Aristob.</i>
<i>Alexandra</i>	<i>Aristobulus 3.</i>
<i>Aristobulus 2.</i>	<i>Hircanus.</i>

The Race of *Herod*.

Antipater *Archelaus the Great*
Herod the Great. *Agrippa Son of Agrip.*

The Names of the High-Priests from the
Departure out of *Egypt*, till the building
of the Temple by *Solomon*.

<i>Aaron</i>	<i>Achitob</i>
<i>Eleazar</i>	<i>Achimelech</i>
<i>Phinees</i>	<i>Abiathar</i>
<i>Abisua</i>	<i>Sadoc</i>
<i>Buſui</i>	<i>Achimaas</i>
<i>Ofes</i>	<i>Azarias.</i>
<i>Heli</i>	

From the building of the Temple, till the
Captivity of *Babylon*.

Foram	Urias
Joses	Nerias
Axioram	Odeas
Sudeas	Sellum
Toathvi	Helcias

From the Return out of *Babylon*, till the
Maccabees time.

<i>Saraia</i>	<i>Joiada</i>
<i>Josedech</i>	<i>Jonathan</i>
<i>Josua</i>	<i>Jadus</i>
<i>Joachim</i>	<i>Onias 1.</i>
<i>Eliasib</i>	<i>Simon 1.</i>
<i>Eleazar</i>	<i>Jafon</i>
<i>Manassés</i>	<i>Onias 4.</i>
<i>Onias 2.</i>	<i>Lyfimachus</i>
<i>Simon 2.</i>	<i>Alcimus.</i>
<i>Onias 3.</i>	

High-Priests from the *Maccabees* time, till the final destruction of *Jerusalem*.

<i>Simon Boerhus</i>	<i>Joseph 3.</i>
<i>Joseph 1.</i>	<i>Ananias</i>
<i>Joseph 2.</i>	<i>Imael</i>
<i>Joazar</i>	<i>Joseph</i>
<i>Eleazar</i>	<i>Annas</i>
<i>Joshua the Son of Sias</i>	<i>Eleazar</i>
<i>Joazar</i>	<i>Simon</i>
<i>Ananias</i>	<i>Joseph Caiaphas</i>
<i>Imael</i>	<i>Jonathan</i>
<i>Theophilus</i>	<i>Joshua Son of Damneus</i>
<i>Simon</i>	<i>Joshua Son of Gamaliel</i>
<i>Mattathias</i>	<i>Mattias</i>
<i>Eliou</i>	<i>Phinees or Pansa.</i>

Kings of Israel, otherwise called Kings of the ten Tribes, or of *Samaria*.

<i>Jeroboam 1.</i>	<i>Joachaz</i>
<i>Nadab</i>	<i>Joas</i>
<i>Baasha</i>	<i>Jeroboam 2.</i>
<i>Ela</i>	<i>Zachary</i>
<i>Zamri</i>	<i>Manahem</i>
<i>Amri</i>	<i>Pecha Son of Manahem</i>
<i>Achab</i>	<i>Pecha Son of Romelia</i>
<i>Jeoram</i>	<i>Jeas.</i>

Kings of *Affyria* and *Babylon*.

<i>Phulbelocus</i>	<i>Nebuchodonosor</i> 1.
<i>Pkulaffer</i>	<i>Nebuchodonosor</i> the great
<i>Salmanaffer</i>	<i>Evilmerodach</i>
<i>Senacherib</i>	<i>Neriglissor</i> ar
<i>Assaradon</i>	<i>Labofardach</i>
<i>Berodach Benmerodach</i>	<i>Baltasser.</i>

Kings of Persia.

Cyrus	Xerxes
Cambyfes	Sogdianus
Smerdas Magus	Darius the Bastard
Darius Son of Hiftafpis	Artaxerxes Mnemon
Xerxes Son of Darius	Artaxerxes Ocbus
Artabanus the Tyrant	Arfames
Artaxerxes with a long hand	Darius Son of Arfames.

Kings of *Syria* after the death of *Alexander*,
the Great.

<i>Seleucus Nicanor</i>	<i>Alexander Epiphanes</i>
<i>Antiochus Soter</i>	<i>Demetrius Nicanor</i>
<i>Antiochus firmus. God</i>	<i>Antiochus Sedetes</i>
<i>Seleucus Callinicus</i>	<i>Demetrius Nicanor</i>
<i>Seleucus Ceraunus</i>	<i>Alexander Zebina</i>
<i>Antiochus the Great</i>	<i>Antiochus Grypnus</i>
<i>Seleucus Philopater</i>	<i>Antiochus Cyzicenus</i>
<i>Antiochus Epiphanes</i>	<i>Seleucus Grypnus</i>
<i>Antiochus Eupator</i>	<i>Antiochus Pins.</i>
<i>Demetrius Soter</i>	

Kings of *Egypt*, after the death of *Alexander* the Great.

<i>Ptolomey Soter</i>	<i>Evergetes Philcon</i>
<i>Philadelphus</i>	<i>Lathyrus</i>
<i>Evergetes</i>	<i>Alexander</i>
<i>Philopater</i>	<i>Auletes</i>
<i>Epiphanes</i>	<i>Cleopatra.</i>
<i>Philometor</i>	

Kings of the *Tyrians*.

<i>Abibalus</i>	<i>Phelletees</i>
<i>Hiram</i>	<i>Ithoballus</i>
<i>Belastartus</i>	<i>Badezor</i>
<i>Abdastartus</i>	<i>Merimus</i>
<i>Astartus</i>	<i>Pigmalion.</i>
<i>Astarimus</i>	

An

An Explication of the Coins and Measures mention'd in this History.

S*Arb* was the measure containing about some seven quarts *English*.
The *Epba* contained three *Sarbs*.
The *Coré* or *Homer* contained ten *Epbas*, that is to say, thirty *Sarbs*, and was the same measure both in dry and liquid things.
The *Log* contained a *French* measure.
The *Hin* contained twelve *Logs*.
The *Bath* contained as much as the *Epba*.
The *Carb*, was a kind of Pitcher, containing such a quantity as a young Maid might well carry.
The *common Sicle* contained the weight of four Ounces, whether it were of Gold, Silver, or any other Metal.
The *sacred* or *holy Sicle* weighed half an Ounce of any Metal whatsoever.
The *common Sicle of Silver* was valued at about one Shilling of our Money.
The *holy Sicle of Silver* was valued at about two Shillings.
The *common Drachm* was the eighth part of an Ounce.
The *sacred Drachm* was the fourth part of an Ounce.
The *Pound* weighed twelve Ounces.

The *Jacred Talent* contained one hundred pounds. Furthermore Note, That when *Jephthah* mentions the *Olympiads*, without any specification of the years therein contained, he ordinarily means the space of four years compleat.

The *Stadium*, *Stade*, or *Furlong*, according to the *Greeks* account, (which I suppose *Jephthah* most respected in this History) is either of 600 Foot as the *Olympique*, that is, of 120 Paces; or as the *Pyrrhique*, which contained 1000 Foot, that is, 200 Paces.

The Names of the **AUTHORS** alledged in this History.

A.	D.	I.	Philon Philostratus Polybius Polycrates Possidonius Pythagoras.
Acusilaus Agatharcides Alexander Andrew Apion Apollonius Molo Apollodorus Aripbanes Aristæus Aristotle.	Demetrius Phalereus Dim.	Isidore.	S.
	E.	L.	Strabo.
	Ephorus Eubemeras Eupolemus.	Titus Livius Lysimachus.	T.
	H.	M.	Thales Theodotus Theophilus Theopompus Theophrastus Thucydides Timæus.
B.		Manethon Menander Mnaseas Mochus.	
Berosus.	Hecataeus Hellenicus Hermippus Hermogenes Herodotus Hesiodus Heliæus Hierom of Egypt Homer Hyperocides.	N.	
		Nicholas of Damas.	
C.		P.	Z.
Cadmus Cassor Chæremon Cherilus Clearchus Conon.		Pherecydes	Zophyriom.

THE

Imprimatur,

Decemb. 7.
1675.

Geo. Hooper R^{mo} D^{no} Arch. Cant. &
Sacri. Domest.

A

The LIFE of FLAVIUS JOSEPHUS,

The Son of *MATTHIAS*, Written by himself.

B

FORASMUCH as I derive my Original, by a long series of Ancestors, ^{Joseph's Li-}
from the Sacerdotal Race, I may, with some reason, value my self upon ^{ness.}
the Nobleness of my Birth; since, as every Nation places the Grandeur of
a Family in some certain marks of Honour that accompany it, so amongst
us 'tis one of the most signal to have the administration of Holy things.
But I am not only descended of the stock of the Priests; I am also of the
First of the Four and twenty Families of which it consists, and whose Dignity is eminent
above the rest. To which I may add, That, by my Mothers side, I reckon Kings
amongst my Ancestors, For the Branch of the *Asmoneans*, from whom the descended,
C for a long time exercised both the High Priesthood and Princely Power among our Nation.
In this manner stands the order of the last of my Predecessors. My great Grand-
fathers Grandfather *Simon*, surnamed *Pessilus*, the Stutterer, lived at such time as *Hir-*
cannus was High Priest, the first of that Name, and the Son of *Simon* the High Priest.
This *Simon Pessilus* had Nine Sons: the one of which was *Matthias*, surnamed *Applias*.
This *Matthias* took to Wife the Daughter of the High Priest *Jonathan*, by whom he
had one Son, who was *Matthias*, surnamed *Curtus*, who was born in the first year of *Hir-*
cannus's Priesthood. *Matthias* begat *Joseph* in the Ninth year of *Alexander's* Govern-
ment; and of *Joseph* came *Matthias* in the Tenth year of the Reign of *Archelaus*;
and *Matthias* begat me in the First year of the Empire of *Caius Caesar*. I likewise have
D Three Sons, mine eldest is *Hircannus*, who was born in the Fourth; my next *Jussus*, who
was born in the Seventh; and *Agrippa* my last, who was born in the Ninth year of *Ves-*
pasians Empire. This Genealogy of mine do I in this manner propose, according as I
have found it written in the Publick Registers, to the end to confound the Calumnies
of my Enemies.

My Father *Matthias* was considerable for his Extraction, but more for his Justice
and Authority in *Jerusalem*, which is the Metropolis of our Country. My bringing
up, during my tender years, was with *Matthias*, who was my Brother by the same Fa-
ther and Mother; with whom I happily profited in all kind of Science, having a good
Memory, and a quick Apprehension: so that, being yet a Child of Fourteen years of
E Age, I was praised by all Men in regard of the good Affection I had to Learning; and
the Priests and Noblest Citizens vouchsaf'd to ask my Opinion of things that con-
cerned our Laws and Ordinances. About the Age of Sixteen years, my desire was to
have a search and insight into the Sects of our Nation, which are Three: The first of
the *Pharisees*, which is the chiefest: The second of the *Sadducees*: And the third of
the *Essenes*. And this I did, to the end I might choose the better of the Three, when
I understand them all. For which cause, with great Austerities and Labours, I passed
thorow them all: and not content with this Experience, after I had heard that a cer-
tain man called *Banus* lived in the Desert, clothing himself with that which the Trees
brought forth, and feeding on no other kind of meat, but what they freely yielded,
F and walking himself oftentimes by day and night in cold water to keep himself chaste,
I began to imitate his course of Life: and after I had lived with him for the space of
Three years, and satisfied my desires, I returned to the City at the Age of Nineteen
years.

At this time I began to engage my self in the exercise of a civil Life, following the
Sect of the *Pharisees*, which very nearly resembled that Sect among the *Grecians*, who
are called *Stoick*. After I was Six and Twenty years old, it was my fortune to repair
to *Rome* upon this occasion. Whilst *Felix* governed *Judea*, certain Priests, my fami-
liars, Men of much Honour, and more Vertue, were, upon some slight occasion, bound
and sent to *Rome* by his commandment, to answer what should be objected against
G them in *Caesar's* presence. Whereupon being desirous to do them service, and having
special intelligence, that the Torments wherewith they were Martyred, lessened not
their Piety, but that they lived contentedly on Figs and Nuts: for this cause I departed
for

B

Joseph's ship-
wreck.

Joseph obtains
the Priests
Liberty.
The Jews sedi-
tious.

Joseph rebreath
the Jews from
Seditious, is fol-
lowed by them
of Tiberias.

The Jews are
plagued both by
Strangers and
their own Coun-
try-men.

The Jews con-
strained by ne-
cessity to make
War.

for Rome, and was encountered with many great and grievous hazards by Sea. For the Ship, wherein I sailed, was wrecked in the midst of the *Adriatick* Sea, and about six hundred of us were forced to swim all Night long; and at Day-break, by God's Providence, a *Cyrenean* Ship came in sight, and both I and certain others, to the number of Four-score, out-swimming the rest, were taken up into it, and saved. After I had in this sort escaped, I came to *Dicaeopolis*, which the *Italians* call at this day *Puteoli*, and grew acquainted with *Aliturus* a Jew born, who was a *Comedian*, and in good reputation with *Nero*; by whose means insinuating my self into the Emperors *Poppa's* knowledge, I determined to beseech her to procure the liberty of those Priests with all expedition, which she accordingly did; and being gratified likewise by her with many great gifts, I returned into my Country. There I found the Commonwealth much disquieted with Factions and Troubles, and divers too prone and ready to Rebel, and withdraw their Allegiance from the *Romans*. I informed my self to repress the seditious, and exhorted them to change their Opinions, representing, before their Eyes, the quality of those, against whom they enterprized War, with whom they could neither compare in experience of War, nor in good Fortune; For this cause I added them, not to hazard the overthrow of themselves, their Children, and their Country, by their rashness and rage. To this effect I spake to them, and instantly intreated them to desist from their unhappy Resolution, for that I foresaw that the end of this War would prove to our utter Ruine, but I prevailed nothing with them. The fury of desperate and dissolute men prevailed above reason; for which cause fearing left by K continual enforcing of one thing, I should grow into hatred and suspicion amongst them, as if I favoured their Enemies, and they should put me to death; seeing that the Port of *Antonia* was already seized upon by the seditious, I retired my self into the Sanctuary. From whence, after *Manabem*, and the chiefest Revolters were put to death, I came out again, and joined my self with the Priests, and chiefest *Pharisees*; whom I found surprized with great fear, when they saw the People in Arms, and uncertain what to do, wanting the means to pacify these mutinies. But apparently perceiving the danger, both I and the *Pharisees* feigned our selves of their Mind, and counselled them to contain themselves in Peace, and let the *Roman* Forces depart, in hope, that *Gessius* would, with all Expedition, draw out great Forces, and chastise these Peace-breakers. But as soon as he arrived, and fought with them, he was overcome, and a great number of his men slain; whereupon followed the utter ruine of our whole Nation. For such as desired the War, were puffed up with that Victory, and conceived assured hope, that in the end they should overcome the *Romans*. Besides, this ensuing occasion presented it self: The Inhabitants of the Cities that border upon *Syria*, laid hands on those Jews that dwelt among them, and slew them, with their Wives and Children, without any just cause or crime committed by them. For they had not conspired any ways, or intended to revolt from the *Romans*, or to use any Hostility, or any secret Conspiracy against any of those, with whom they were conversant. But amongst all the rest, the Citizens of *Scythopolis*, exceeded all other in Impiety and Wickedness. For being besieged by certain of the Jews, they enforced those Jews that inhabited amongst them to take Arms, and fight against those of their own Nation (which is expressly prohibited by our Laws) and having overcome, by their Assistance, they, by a detestable perfidiousness, forgot the Obligation they had, the Faith which they had engaged to them, and slew every one of them, to the number of many Thousands. The like misfortune also fell upon those Jews that inhabited *Damascus*. But of this we have more amply spoken in those our Books, which we have written of the Wars of the Jews: and at this present I make mention hereof, only to signify to the Reader, that our Nation became engaged in War with the *Romans*, not out of voluntary intent and purpose, but in great part by necessity and constraint.

After that *Gessius* was overcome (as is before declared) the chiefest men of *Jerusalem* perceiving that the Seditious were strongly armed and provided, they began to fear lest if they should be found disarmed, they should suddenly be overthrown by their Enemies (as in effect it fell out afterwards) and hearing that all *Galilee* was not as yet wholly revolted from the *Romans*; but that a part thereof as yet remained in Peace, they sent me with two other Priests, *Joazar* and *Judas*, who were both virtuous and honourable men, to persuade the mutinous to lay down their Arms, and to let them know that it was more advantageous for the Nation, that such Men as were in Authority and Reputation, should have the keeping thereof. The resolution that was taken by them was, that they had them always ready upon all occasions, but that they expected until they were certified, what the *Romans* intended to do.

With

A With this Commission, and the like Instructions, I repaired into *Galilee*: where I found the *Sepphorites* were ready to come to a Battel with the *Galileans*, for that these latter had threatened to ravage their Country, in regard of their League of Friendship with the *Romans*, contracted and ratified by *Senius Gallus*, Governour of *Syria*. But I delivered them from that fear, and appealed the Common People by permitting them to send at all times when they pleased, their Hostages to *Gessius*, who lay at *Dora* a City of *Phoenicia*. I found likewise that the Inhabitants of *Tiberias* were already in Arms upon this occasion: There were in that City three different Factions, the one of the Nobility, whose chief was *Julius Capella*, to whom were joined *Herod* the Son of *Marius*, *Herod* the Son of *Gamal*, and *Compelus* the Son of *Compelus*. For *Crispus* the Brother of *Compelus*, who in times past had been made Governor of the City for *Agrippa*, surnamed the Great, was in his own possessions on the other side of *Jordan*. All these, I say, were of opinion to remain under the *Romans* Authority, and to obey their King. But *Pistus* alone of the Nobility, would no ways accord to this advice, by the persuasion of his Son *Justus*. The second Faction was of the common sort, who concluded upon War. *Justus*, Son of *Pistus*, who was the Ringleader of the third Faction, carried himself very doubtfully touching the War; yet notwithstanding he secretly thirsted after Innovation, hoping that by a change he should encrease his Power. Presenting himself therefore in the midst of the Multitude, he endeavoured to persuade them that their City was always one of the chief of *Galilee*; and that during the days of *Herod* the Tetrarch, who founded the fame, it was the chiefest City, whose pleasure it was that the City of *Sepphoris* should yield obedience to that of *Tiberias*. That they had not lost that preeminence in the time of King *Agrippa* the Father, but had continued the same, till *Felix* obtained the Government of *Judea*. But for the present times they had been given by *Nero* to the younger *Agrippa*, they had fallen from and lost their Superiority. For the City of *Sepphoris* obtained the Sovereignty of *Galilee*, after that he acknowledged the *Roman* Government, which had removed the Treasure of the Charters and the Receipts of the Kings Money. By these words, and others of like nature against King *Agrippa*, he incited the People to Rebellion, signifying to them, That an opportunity invited them to take Arms, to the end that being associated with the *Galileans*, they might recover the advantages which they had lost unjustly. To which purpose, all the Province would willingly join with them, through the hatred they bare the *Sepphorites*, on whom they would revenge themselves with great power, because they continued in their Allegiance, which they promised to the *Romans*.

By these words he won the Peoples Hearts to him: for he was a Man very eloquent, and by his subtilty and politick discourse, easily overthrew all that which his Adversaries produced against him. He was also skilful enough in the Greek Language, to attempt the writing of the History of those Transactions, to the end to disguise the truth thereof. But in the process of this discourse, I will shew more particularly what his ill designs were, and how by his and his Brothers means, he wanted little of utterly overthrowing his Country. When therefore this *Justus* had persuaded the Citizens of *Tiberias* to take Arms, and had constrained divers Men likewise, who were of the contrary Opinion, to do the like, he issued out with them, and burnt the Villages of the *Gadarenes* and *Hippenians*, that are situate in the Confines of *Tiberias* and *Scythopolis*. In this estate was *Tiberias*: And as for *Gisphala*, their Affairs were brought to this pass: John the Son of *Levi* seeing some of the Citizens resolved upon a Revolt from the *Romans*, laboured to restrain them, and required them to continue in their Allegiance: but notwithstanding all his persuasion and diligence, he could not contain them. For the Nations round about them, as the *Gadarenes*, *Gubarenes* and *Tyrians*, assembled a great Army; and with the same assailed *Gisphala*, and took it by force: and after they had consumed by Fire and utterly destroyed the same, they returned home. John being much displeased with this act, armed all those that were with him, and set upon the above-named Nations; and having obtained the Victory, he re-edified *Gisphala* in better fort than it was before, inclosing it with a Wall, to the intent it might be the better fortified against future Invasions.

But those of *Gamala* persevered in their faith towards the *Romans*, as I shall now declare. *Philip* the Son of *Jacim*, who governed under King *Agrippa*, escaping beyond all Opinion, from the Royal Palace of *Jerusalem* at such a time as it was besieged, fell into another great danger, to wit, to be slain by *Manabim*, and those Seditious that were with him: but certain *Babylonians* his Kinmen being at that time in *Jerusalem*, hindered the Revolters from executing their purpose at that time. When therefore *Philip* had lay hid there for the space of four days, on the fifth he fled away disguised in a false hair, for fear he should be discovered. And as soon as he arrived in a Village, which was of his

The danger of the *Sepphorites*.

Section in the City of *Tiberias*. Three Factions in the City of *Tiberias*.

The Orator of *Justus*, *Pistus*'s Son, to the multitude.

Justus incites the People to Rebellion.

Justus the offspring of War.

Gisphala burned and spoiled.

Gamala faithful to Rome. The danger wherein *Philip*, *Tyrus*'s Son was fallen.

own possession, situate near *Gamala*, he sent for certain of his Subjects to repair unto Him. But God, for *Philip's* greater good, crossed the scope of his intent, which otherwise had been the ruin of many: for being surprized by a sudden Fever, he committed certain Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his Freed-men, commanding him to deliver them to *Varus*, who was put in trust, by the King and Queen, to administer the Affairs of that Kingdom, whilst they were gone to *Beryth* to meet with *Gessius Varus* receiving *Philip's* Letters, and understanding that he was escap'd, was sorry for it, because he thought the King and Queen would have less use of him after *Philip* was arriv'd. He therefore made the People believe that his Freed-man was a Traytor, and brought them forg'd Letters, it being certain that *Philip* was in *Jerusalem* with the *Jews*, who were revolted against the *Romans*: and so, he commanded him to be executed. *Philip* being ignorant of the cause why his Freed-man did not return, sent another with Letters, to the intent he might discover what was become of his first Messenger, and for what cause he stayed so long. But *Varus* accusing his second Messenger also after the same manner commanded him to be executed, as he had done the first. The *Syrians* that inhabit *Cæsarea*, had puffed him up, by telling him that *Agrippa* should be put to death by the *Romans*, for the Rebellion of the *Jews*, and that he who was Royally descended, should possess his Government. And indeed *Varus* was of the Blood-Royal, deriving his Pedigree from *Sobemus* King of *Libanus*. For these causes, he retained *Philip's* Letters, hoping by these means that the King should have no knowledge thereof; and he set watch in every passage, for fear lest any man should flee, and certify the King of what had happened; and to give the *Syrians* the better content who dwelt in *Cæsarea*, he put divers of those *Jews* that dwelt among them to death. He intended also to undertake a War against the *Jews* of *Bethanania*, who were called *Babylonian Jews*, by confederating himself with the *Trachonites* of *Barthanaea*. For which cause, he sent for twelve of the *Jews* of most estimation amongst the Inhabitants of *Cæsarea*, he enjoined them to repair to *Ecbatane*, and signify to those of their Nation there, that *Varus* understanding that they pretended to take Arms against their King, and scarcely believing it, had sent them thither, to persuade them to lay down their Arms. And that this should be a certain proof, by which they might perfectly clear their Innocence, that seventy of the chiefest of them should be sent to him. These twelve arriving in *Ecbatane*, and being entertained by those of their Nation, found that they neither imagined nor intended any commotion: for which cause, they persuaded them to send their seventy men; which they did, little suspecting what would happen.

As soon therefore as these, with the other twelve Ambassadors, came to *Cæsarea*, *Varus* having notice of their coming, met them on the way with the Kings Forces, and slew them, together with the aforesaid Ambassadors, and took his way towards the *Jews* of *Ecbatane*. But one of the seventy who had escap'd, resorted thither with all Expedition, preventing *Varus*, and certified the rest what had happened. Whereupon, they incessantly fell to Arms, and with their Wives and Children retired themselves to the Fort of *Gamala*, abandoning their Villages, with all their Goods, and great numbers of Cattel. When *Philip* had Tidings hereof, he repaired also to the Fort of *Gamala*. The People rejoicing at his coming, exhorted him to take the Sovereignty, and to make War against *Varus*, and the *Syrians* of *Cæsarea*. For they had Intelligence that the King was slain. But *Philip*, to moderate their impetuosity, recounted to them what benefits the King had bestowed on them; and of what power the *Romans* were, against whom it was but a folly for them to take Arms; and in the end, he persuaded them to Peace. In the mean time, the King understanding that *Varus* was determined to kill all the *Jews* that were in *Cæsarea*, with their Wives and Children, all in one day, he sent *Equus Medius* to succeed him, as it hath been, by us, declared in another place. And *Philip* kept the Fort of *Gamala*, and the Countrey thereabouts, in their Fidelity and Loyalty to the *Romans*. As soon as I arrived in *Galilee*, and learned all Occurrences that had happened; by those who reported the same to me, I presently signified the whole matter by Letters, to the Council at *Jerusalem*, desiring to know what their pleasure was I should do. They gave me this answer, that I should remain where I was, and retain my Collegues that I had with me, if they thought good to take charge of *Galilee*. But they, after they had gathered great Sums of Money for the Tithes and Tithes that were due to them, resolved with themselves to return to their own Houses. But for this I entreated them to remain with me, till such time as we had settled Affairs, they willingly consented unto me. I therefore departed with them to the City of *Sepphoris*, and came into a Borough called *Bethmais*, distant from *Tiberias* some four Furlongs, and from thence I sent a Messenger to the Council of *Tiberias*, desiring the chiefest among the People, to come and speak with me; They came, accompanied with *Justus*; I told them that I was sent Ambassador

Varus unjustly executed him that brought the Letters. *Varus's* tyranny inciting the Countrey. *Varus's* cruelty to conceal his power and tyranny.

Varus killed the seventy *Jews* with the Ambassadors. The *Jews* receive themselves into the Fort of *Gamala*, and thence rebuffed *Philip* also.

Gamala still faithful to the *Romans*.

Joseph, by the commandment of the Council, remaineth in *Galilee*.

A Ambassador to them, with my Collegues, by the Commonalty of *Jerusalem*, to persuade them to desace that Palace that was erected by *Herod* the Tetrach, where in divers figures of living Creatures were painted; for that our Law forbade such things; and I exhorted them to suffer us to set about that Execution as soon as possible.

Capella, and those of his Party, did for a long time refuse to consent therunto: but in the end, we press'd them so much, that they condescended. Now whilst we debated this matter, *Jesus* the Son of *Saphias* (of whom we have spoken heretofore, declaring how he was the Chief of the Faction of Sailors and poor men) took with him certain *Galileans*, and set fire on the Palace, in hope to get great Riches thereby (for that there were certain Roofs of the House covered with Gold) and they pillag'd many things against our Consent. After we had thus conferred with *Capella*, and the chiefest *Tiberians*, we retired from *Bethmais* into the higher *Galilee*. In the mean time, *Jesus's* Men slew all the *Greeks* that remained there, and all who before the War had been their Enemies. Which when I was certified of, I was much displeased, and went down to *Tiberias*, to secure the King's Moveables, for fear they should be carried away by the Robbers; and having recovered divers Candlesticks of *Corinthian* work, rich Tables, and no small quantity of massive Silver, I resolved with my self to reserve it to the King's use. Calling therefore ten of the chiefest Senators, and *Capella*, Son of *Antillus*, to me, I delivered the Vessels into their Hands, charging them to deliver the same to no Man but my self.

From thence, with mine Associates, I went to *John* at *Gischala*, to know what his Mind and Resolution was, and I presently discover'd, that he affected Innovation and Tyranny. For he desired me to grant him Liberty to Transport *Cæsar's* Wheat that was stored up in the Villages of higher *Galilee*, telling me, that he would bestow the price of the same, in re-edifying and repairing the Walls of his City. But I perceiving his drift, denied him that Liberty. For I thought that that Wholly would either serve the *Romans*, or the Province, the care of which was committed to my Hands by the City of *Jerusalem*. When therefore he could get nothing at my hands, he addressed to my Companions, of whom not foreseeing those Troubles that were likely to come, and greedy of Rewards, he obtained a Liberty to dispose of all the Corn that was in the Province, in that I my self was unable to contradict them both. After this, *John* used another subtlety: for he said, that those *Jews*, who inhabited *Cæsarea Philippi*, being by the Command of their King, restrain'd within their Walls, and wanting Virgin Oyl, desired to buy the same of him, for fear lest contrary to their Custom, they should be compelled to use that of the *Greeks*. This he said, not out of respect to Religion or Devotion, but for his filthy lucre's sake. For knowing that among the *Cæsareans*, two Sextaries were sold for a Drachm, and that at *Gischala* eighty Sextaries were sold for four Drachms, he sent all the Oyl that was in that Town to them, pretending my Permission. I dar'd not withstand the same, lest the People should stone me to death. By this craft, *John* gathered a great Sum of Money.

From this place, I dismissed my Companions back to *Jerusalem*, employing my self wholly afterwards in preparing Arms, and fortifying Cities. In the mean time, calling the stoutest Libertines before me, and having in vain exhorted them to quit their Arms, I persuaded the People to pay them Contribution, which was more advantageous for them, than to suffer their Countrey to be spoiled, by their Excursions. And thus having taken their Oaths, I dismiss'd them, on condition that they should not come into our Region, except they were called, or wanted their due pay, nor spoil either the Lands of the *Romans*, or the Inhabitants of the Countrey. But above all things, my Care was to keep *Galilee* in Peace. To which purpose, I got seventy pledges of their Loyalty, chosen out amongst their Nobility under pretext of Friendship. I made them my Companions and Fellow-Judges, and decreed many things according to their Opinions, having especial care, lest through rashness I should injure Justice, or for Rewards stain mine incorrupt Honour. I was now thirty years old; and though a Man who bristles himself from unlawful Affections, can hardly escape the poysoned sting of Detraction, especially if great Authority be annexed to his green years; yet none ever durst say, that I suffered Violence to be done to any Woman, or received a Bribe from any Man; yea, I refused those Tithes, which in right of Priesthood I might have received. Yet after the Conquest of the *Syrians*, I took part of the Spoil, which, I freely confels, I sent to *Jerusalem* to my Kinsmen. And though at two times I forcibly overcame the *Sepphorites*, the *Tiberians* four times, and the *Gadarenes* once, and had brought *John* under my Subjection, who had oftentimes sought to entrap me; yet could I not

The Palace set on fire that was in *Tiberias*.

Joseph procured the liberty of the King's Goods.

John's sale in *Gischala*, and his Covetousness.

Joseph sends back his Companions to *Jerusalem*.

Joseph Prefect of *Galilee*.

Joseph joined the army of the Nobility with him.

Joseph at thirty years of Age offered no Woman Violence, and would not be bribed.

Joseph's bravery towards his Enemies.
 endure to revenge my self on him, or any of the above-named People, as in the sequel **H** of this Story I will make manifest.

The Galileans Faith and Love towards Joseph.
 For which cause I suppose, that God, who is the Tryer, and Searcher of all Hearts, both delivered me at this time out of the hands of myne Enemies, and afterwards many times from several Dangers and Misfortunes, as hereafter shall appear. But so great was the Fidelity and Benevolence of the common People of *Galilee* towards me, that their Cities being overthrown, and their Families led into Captivity, they were left toucht with their own Calamities, than concern'd for my Preservation. Which when *John* perceived, he began to envy me. And he writ to me, that I would give him Licence, for his Health-sake, to bathe himself in the hot Baths of *Tiberias*: I suspecting no Treason, willingly granted him that which he demanded. Moreover, I wrote to those, to whom I had committed the Trust and Administration of the City, to prepare him a Lodging, and to furnish him, and all his Followers, with things necessary for Diet and Entertainment. In the mean space, I pass't my time in a certain Village of *Galilee*, called *Cana*. But after that *John* came to *Tiberias*, he persuaded the Townsmen to forget their Faith and Duty to me, and revolt unto him; many of them lent a willing ear to his Entreaties, especially such as were prone to change, and desirous of dissention, and in particular *Justus*, and his Father *Pithus*, willingly entertained this occasion to revolt from my Obedience, and to submit themselves to *John*; yet was this Conspiracy of theirs prevented by my speedy access. For a certain Messenger came to me from *Silo*, whom I had formerly preferred to the Government of *Tiberias*, who certified me of the Citizens intent, and exhorted me in all haste to repair thither, otherwise the City would shortly fall into another mans hands. As soon as I had perused *Silo's* Letters, I travelled all Night with two hundred chosen Men; and sending a Messenger before me, to signify my approach to the Citizens, I neither lost time nor way: and in the Morning when I drew near the City, the People came out to meet me, and amongst the rest, *John*; who after he had saluted me with a suspicious Countenance, fearing lest his Treason being discovered, he should come in danger of his Life, he speedily retired himself into his Lodging. When I came to the great Piazza, and had dismiss'd all my Train but one Servant, and retained only ten armed Soldiers with me, I began to represent to the *Tiberians*, from a certain high place, from whence I might be heard, how important it was for them to remain faithful, since otherwise I could no longer trust them, and they would one day repent that they had fallen from their Duty.

John's Treason.

The People of Tiberias come out to meet Joseph.

Joseph's Exhortations to the Tiberians.

John seeketh to betray and murder Joseph.

The Galileans requir'd that they may invade Tiberias.

John exhorteth himself to Joseph.

Scarcely had I spoken this, but one of my Friends advertis'd me to descend, telling me that this was no time to reconcile the *Tiberians*, or to persuade them, but rather to seek mine own Security, and how I might escape mine Enemies. That *John* having learned that I was destitute of Followers, had sent a Thousand of his chosen Soldiers to kill me; that they were at hand, and ready to commit the Murder; which they had done, had I not speedily leapt down with the help of my Servant *Jacob*, and *Herod* the *Tiberian*, who carried me to the Lake; where finding a Bark by chance, and putting forth to Sea, I escaped, contrary to mine Enemies Expectation, and came to *Taricheas*.

As soon as the Inhabitants of that City understood how perfidiously and trayterously the *Tiberians* had dealt with me, they were much displeased, and betaking themselves to their Weapons, persuaded me to lead them forth against them, telling me, that they would revenge the injury that was offered unto their Governor, of which they sent Advice thorow all *Galilee*. Hereupon a great number of armed *Galileans* came to me, and persuaded me to attack *Tiberias*, and destroy it, and sell the Inhabitants, with their whole Families, under the Spear. The like did my Friends, who escap'd with me out of the City, persuade me. But I, in no sort, would admit their Advice, out of fear to revive a Civil War, and judging it best to accommodate the matter. To which end, I shew'd them, that such revenge would be prejudicial to themselves also, if the *Romans*, at their coming, should find them in Civil Discords. By this Discourse, at length, the *Galileans* Rage was appeased.

But when *John* saw that he had failed of his purpose, he began to fear for himself, and taking with him those armed Men that he had about him, he left *Tiberias*, and went to *Gischala*, from whence he wrote Letters to me, excusing the Fact, as if he had been no ways guilty thereof, and desiring me not to suspect him; and he confirmed his words with execrable Oaths, to the end to get more Credit to them. But the *Galileans* who were gathered in great Multitudes from all parts of the Region,

Agion, knowing that he was a wicked and perfidious Man, press'd me to lead them forth against him, promising me to ruin both him, *Gischala*, and all his Country. After I gave them Thanks for their Love towards me, and promised them, that mine Offices of Love should be answerable to their Kindness. But I pray'd them to refrain themselves, and to allow me to appease this Trouble without effusion of Blood.

This Request of mine the *Galileans* granted: Whereupon we presently went to *Sephoris*. But the Townsmen, who were resolv'd to continue faithful towards the *Romans*, fearing my approach, endeavour'd to divert me elsewhere. To which purpose, sending a Messenger to *Jesus* the Captain of *Tiberias*, **B** Thieves, that kept upon the Confines of *Ptolemais*, they promised him a great Summ of Money, if with his Army of eight hundred Men, he would make War against me. He, allur'd by their Promises, resolv'd to surprize me unawares; to which end, he desir'd me, by a Messenger, to grant him leave to come and salute me; which when he had obtained, for that I was wholly ignorant of his Treason, he took with him a Troop of his Thieves, and hasten'd speedily towards me; yet failed he of his purposed Treason; for when he was not far off from me, a certain Fugitive of his Troop discovered his intent towards me. Which when I heard, I went out into the Market-place, feigning that I knew nothing of his sacred Fraud, being attended with a multitude of armed *Galileans*, and among them with certain *Tiberians*. I sent abroad certain parties to guard the High-ways, and commanded the Keepers of the Gates, that they should only suffer *Jesus* to enter with the foremost of his Company, and exclude the rest: and if they attempted to break in by force, they should beat them off. *Jesus* entering with a few, was requir'd, by me, presently to lay down his Weapons, except he desir'd to be slain; he, seeing himself invironed with armed Souldiers, obeyed. Whereupon, they that follow'd him, and were excluded, perceiving that their Captain was apprehended, suddenly betook themselves to flight; and leading *Jesus* apart, I told him I was not ignorant of those Treasons which he intended against me, nor by whose Provocations he attempted the same. Yet I told him that I would pardon him, if so be by changing his manners, he would be faithful to me hereafter. He promised me all that I demanded, and I dismissed him with his Weapons; yet threatn'd to punish the *Sephorites*, except hereafter they desisted from their Treasons. About the same time there came to me two Noblemen, who were Subjects to the King of *Trachonitis*, bringing with them both Horsemen, Armor and Money: whom when the *Jews* would have constrain'd to be circumcised, if so be they would remain amongst them; I would not permit them to be troublesome to the *Trachonites*, alledging, that every Man ought to serve God according to his own Mind, and not by other Mens Impulsion: and that it was not to be suffer'd, that they, who for their Security fled unto us, should repent themselves of the trust they put in us.

E And thus having persuaded the Multitude, I freely and abundantly furnished these Men with all things necessary.

In the mean space, *Agrippa* sent out his Forces under the Conduct of *Ejonus Modius*, to take the Castle *Magdala* by force; which for that they durst not assault, they beset the ways, and only troubled *Ganala* by placing Forces upon the Avenues. But *Ebatus Decadareus*, who had the Government of the great Plain, hearing that I was come to a certain Village called *Simonias*, situate on the Confines of *Galilee*, and distant from the same some sixty furlongs, took with him by Night an hundred Horse that attended him, and about two hundred Footmen, with certain Inhabitants of the City of *Gaba* their Associates, whom he conducted by Night, and beset the Borough where I was. Against whom, after I had drawn forth a valiant Band of Men, *Ebatus* labour'd all he could, to toul us into the Field, for that he trusted very much in his Horsemen: but I would not give him that advantage; considering we were but Foot-men, and resolv'd to fight in the place where we were, and accordingly *Ebatus* charged us for a while very valiantly. At length, perceiving that he had no use of his Horsemen in that place, he found a Retreat, and departed back again with lost labour to *Caba*, having only lost three Men in the Battel. But I presently pursued him with two thousand Men: and when I came to *Besara*, which is situate on the Confines of *Ptolemais*, some twenty furlongs from *Gaba*, where *Ebatus* encamp'd at that time; I beset all the Passages with Corps of Guard, whereby we might be more secure from the Exursions of our Enemies, till we had carried out the Wheat, whereof there

Jesus Captain of Tiberias.

Jesus seeks to betray Joseph.

Joseph's politick by suspending Jesus.

Joseph's Discourse towards Jesus.

Joseph's Care of Religion.

Ebatus against Joseph.

Ebatus departing without performing any thing.

*Joseph trans-
ported from
his castle.
Joseph again,
Neopolitans.*

there was a great quantity stored up in that Place, which was gathered out of the Townships thereabout, belonging to Queen Bernice: and loading divers Camels and Asks, which to that end I had brought with me, I sent the same into Galilee. Having finished this business, I offered Eubrius Battle: and whereas he detracted the same, being terrified by our boldness, I took my course to encounter with Neopolitans, who (as it was reported) was in the Territory of the Tiberians, and foraged there. This Neopolitans was a Captain of Horsemen, and had undertaken to defend Scythopolis against their Enemies. I hinder'd him from doing any wrong in the Country belonging to the Tiberians, and provided for the Security of Galilee.

*John Maligeth
Joseph's good
Success.*

But John the Son of Levi, who (as I said) lived at Gischali, after he heard that all things fell out fortunately with me, that I was loved by the People, and feared by mine Enemies, he consider'd my good Fortune as an obstacle to his own, and being filled with no small Envy, and greater hope to hinder my good Success, if so be he could bring me in hatred with the People; he solicited those of Tiberias and Sephoris, and the Gabarenians, to revolt to him, which Cities are the chiefest in Galilee. For he told them, that unless his Conduct, they should be more happily govern'd. But amongst the rest, the Sephorites gave least ear unto him, and neglecting us both, only held for the Romans.

*The Gabaren-
ians reveal upon
John's Persua-
sions.*

As for the Tiberians, they would not consent to Rebel; yet promised him some Friendship. But the Gabarenians wholly addicted themselves to John, by the means of one Simon, a principal Citizen, who was John's Friend. Yet did they not openly declare for him, because they feared the Galileans, whose good will towards me they were long time assur'd of, but privily they sought other means to entrap me.

*The Debauch-
ment from Pro-
lomy's Wife.*

And truly I fell into great danger upon this occasion. For when certain Debauchment (being audacious young Men) had Intelligence that Ptolomy's Wife the King's Stewardess, was traveling along the great Plain with a great Equipage, out of the King's Country into the Roman Government, they suddenly set upon her, and putting the Woman to flight, they seized on all the Baggage which she carried with her. When done, they came to Taricheas, where I then was, with four Mules laden with Apparel, and Household-stuff of divers sorts; among which were divers silver Vessels, and five hundred pieces of Gold. Intending therefore to recover these things for Ptolomy, as being a Jew (because our Law permiteth not to take any from out of our own Nation, though they be our Enemies) I told those that brought the Goods, that the same should be kept to be sold, and the price bestowed upon repairing the Walls of Jerusalem. This motion of mine, the young men interpreted very hardly, because they were depriv'd of the prey which they hoped for. For which cause, dispersing themselves in the Streets of Tiberias, they spread a Rumor, that I design'd to betray the Country to the Romans, and that I only feigned that the Prey was destined to repair the Walls of Jerusalem; but the truth was, I kept the same, to the intent to restore it to Ptolomy. In which matter they were not deceived. For after the departure of the young Men, I call'd to me two chief Citizens, Daffian and Janneus the Sons of Levi, true Friends to the King, and commanded them, to take the Household-stuff, and convey it to the King, threatening them with Death, if they revealed this secret to any Man.

*Joseph labour-
eth to restore
Ptolomy to his
Crown.*

But when the rumor was spread thorow Galilee, that I would deliver the Province into the hands of the Romans, all the People were incens'd against me, and resolv'd to destroy me. They of Taricheas also giving credit to the young Men's feigned Speeches, persuaded my Guard, and the rest of the Soldiers, to take a time whilst I was asleep, and come to the Horse-race; there to consult with others how to effect their design. At the appointed place, they found many others assembled; and all of them determin'd with one Consent, to treat me as a Traytor, to the Common-wealth. But he that most of all incited them to this, was Jesus the Son of Saphias, who at that time was a principal Judge in Tiberias, a Man given over to all Wickedness, and born to breed Troubles and Sedition.

*Sedition against
Joseph
for the Son of
Saphias, con-
spires against
Joseph.*

This Man, holding the Law of Moses in his hand, in the midst of the Assembly, spake thus with a loud Voice: If (said he) you be touch'd with no care of your selves, yet at least contemn not these Sacred Laws, which that perfidious Joseph your Governor, hath not feared to violate, and for so great a Crime cannot be too severely punish'd.

After

A After he had thus spoken, and saw he was approved by the acclamations of the People, he took some armed men with him, and repaired to the House where I lodg'd, with intent to put me to death. I suspecting nothing of all this Tumult, and tired with labor, was at rest; when suddenly Simon, one of my Guard, who at that time only remained with me, seeing this furious Troop of people, came and awakened me; and certifying me of the imminent peril, he counsel'd me rather generously to kill my self, than shamefully die by mine Enemies hands. I recommended my self to God, and putting on a black Garment to disguise me, and having only my Sword by my side, I went forth, and pass'd thro' the midst of these people, and I went strait to the Hippodrome by a by way. There falling prostrate on my Face, in view of all the people, I water'd the earth with my tears, B to move all men that beheld me to compassion. And when I perceived the people begin to melt, I labour'd all I could, to divide them in opinion, before the armed Soldiers returned from my house. I confess'd that I had kept the booty for which I was accus'd, but I desir'd them to hear to what use I had reserv'd it; after which, if they pleas'd, they might kill me. Hereupon the multitude commanded me to speak; and the armed men being returned back at the same time, and beholding me, would have fallen upon me to murder me: But they were restrain'd by the peoples exclamations; and they suppos'd that after I had confess'd that I design'd to restore the booty to the King, I should pass for a Traytor, and they might kill me without opposition.

*Simon, one of
Joseph's guard,
awakeneth him.*

*Joseph moves
the people to
compassion.*

Now silence being made to hear me, I spake thus: If in your opinion I deserve death C I refuse not to die: Yet permit me, before my death, to certify you of the whole truth: When I observed that this City was most commodious and fit to entertain strangers, and that many forsaking their own Countries, came to dwell here, and were willing to partake with you in all sorts of Fortune; I resolv'd to employ this Money to build you Walls to your City, for which being thus destin'd to do you good, your indignation is provoked against me. Upon these words, the Taricheans and strangers cried out, that I deserv'd thanks, and wish'd me to be of good courage. But the Galileans and Tiberians continued in their animosity, so that they fell to dissent betwixt themselves, the one threatening me with punishment; the other, contrariwise, willing me to assure my self of security. But after I had promised the Tiberians, and those of other Cities, that I would build their Walls, where it was convenient, they credited my words, the multitude sepa- D rated, and I, beyond all expectation, having escap'd so great a peril, with certain of my Friends, and some twenty Soldiers, returned to my house.

*Joseph's oration
and contention
before his Ad-
versaries.*

*Joseph escap-
eth from danger.*

But once again the Authors of this Sedition, fearing lest they should be punished for their offence, begit my Lodging with six hundred armed men, intending to consume it with fire. Of whose arrival, as soon as I had intelligence, imagining with my self that it would be much dishonour for me to flee, I resolv'd to use valor and courage against them. For which cause, commanding the Gates to be shut, I required them from the top of the house, to send in some of them to me, to receive that Money, for which they had been drawn into this Mutiny: Whereby they might have no further cause to be incens'd against E me. Which done, laying hold of one of the most troublesome Fellows, that with the rest came into me, I caus'd him to be beaten with many grievous strokes, and his hand to be cut off, and hung about his neck; and thus handled, we thrust him out of doors, to return to those that had sent him. So bold an action made them wonderfully afraid, and suspecting I had a great number of armed Souldiers in my house, they suddenly all of them fled away: And thus by my resolution and address I escap'd this second danger. Yet wanted there not some, who incited the people once more against me; saying, that the two Lords, who fled to me for refuge, ought not to live, except they submitted themselves to their Laws and Customs, from whom they required protection. They likewise accus'd them, that they were of the Roman Faction and Prisoners; and presently the people be- F gan to mutiny, being deceived by their words, who labour'd to flatter them.

*Another Se-
dition.*

When I heard, I once more informed the people, that they ought not to persecute those who resorted unto them for succor: that the poisoning they spoke of, was a Fancy, and a Chimera, and that the Romans would not vainly nourish so many thousands of Soldiers, if they pretended to make away their Enemies with poison. Being by these words somewhat pacified, they had scarcely withdrawn themselves awhile, but that by certain outcasts and wicked men, they were incited against the two Lords, so that with Weapons they went to their Lodging, intending to Murder them. Which when I heard, I was afraid, that if this wickedness should be committed, no man hereafter would dare to trust his Life in my hand. For which cause, being assisted by divers others, I presently resort- G ed to their Lodging, and shut up the Gates: and cutting a Trench betwixt it and the Lake, I call'd for a Bark, and entering into the same with them, I conducted them to the Confines of the Hippenians: And furnishing them with Money to buy them Horses, be- cause

*Joseph privately
dismisseth the
Taricheans.*

cause they could not transport their own with them in their flight, I dismissed them, desiring them to bear their present misfortune with a constant mind. But indeed it troubled me, that I was once more forced to expose those men in the Enemies Country, who had committed themselves to my trust: Yet thinking, that if it should so fall out, that they fell into the *Romans* Hands, they would be safer, than if by suffering them to remain in my Country, I should see them oppressed: I adventured them thus. Yet were they saved, and the King pardon'd them. And this was the end of this Tumult.

The *Tiberians* Letters to *Agrippa*. Seven *India* mules almost a German mile.

Sedition and Rebellion in *Tiberias*.

Joseph in danger for the *Tiberians* sake.

Joseph saileth to *Tiberias*.

Clytus the Author of the Sedition in *Tiberias*.

Clytus cuts off his own left hand.

But they of *Tiberias* wrote to the King, desiring him to send a Garrison into their Country, on which condition they would submit to him. As soon as I knew of it, I went to them, and they desired me that I would build them those Walls which I had promised them: For they had already heard that *Tarichea* was environed with Walls. Whereunto I condescended, and gathering Materials, I set the Workmen to their Task. But some three days after, departing from *Tiberias* toward *Tarichea*, which was thirty stades distant from thence, by chance a Troop of *Roman* Horsemen were discovered, not far from the City, which the Inhabitants believ'd were the Kings Army: Whereupon they presently began to utter many things in honour of the King, and more in my reproach. And presently a certain friend posted to me, and told me what their mind was, and how they intended to revolt from me. Which when I understood, I was wondrously troubled: For I had sent back my men of War from *Tarichea* to their houses, because the next day was the Sabbath: For I would by no means; that the Citizens of *Tarichea* should be charged or troubled with entertaining Soldiers. And at all times, when I remained in that City, I took no care of the guard of mine own person, having had often proof of the affection of the Inhabitants towards me. Being therefore at that time attended only with seven Soldiers, and a few of my Friends, I knew not what to determine. For I thought it not fit to call back my Forces, because the day was well nigh past; and although they should have been with me the next morning, yet they might not have taken Arms, because our Law forbids the same, how great soever the occasion be that is offered. And although I should have drawn forth the *Taricheans*, and the strangers that were retired thither, and under hope of prey, have led them forth, yet I saw that they were feeble to resist the Enemy. On the other side, I already perceived, that if I stayed over-long, the Army which was sent by the King, being already entered the City, would have excluded me. I therefore determined to use this stratagem: I presently set a Guard at the gates of the City, consisting of my most trusty Friends, suffering no man to pass out of them: and assembling the chief of every Family, I commanded them to launch their Boats into the Lake, and to follow me with the Masters of their Ships. After which, both I and my Friends, and seven other Soldiers, betook us to a Bark, and sailed toward *Tiberias*. But when the *Tiberians* saw that no Forces were come from the King, and that the whole Lake was covered with Barks, amazed, and fearing the ruin of their City, for that they supposed the Ships to be full of Soldiers, they changed their Sentiments. And laying by their Weapons, themselves with their Wives and Children came forth to meet me, and receiv'd me with joyful acclamations (for they thought I had had no notice of their intents) beseeching me that for the safety of their City, I would enter the same. But I drawing near the City, commanded the Masters of the Barks to cast Anchor far off the shore, lest the Townsmen might perceive that the Ships were empty: And I myself drawing near with mine own Bark to them, reproached them, that contrary to their Oaths, they had been so foolishly induced to revolt. After which, I promised them pardon, if so be they would deliver me ten of their chiefest Nobility: Which when they had incontinently performed, I shipt them in a Bark, and sent them Prisoners to *Tarichea*. Then I demanded ten more, and I continu'd to use the same artifice, till I had by little and little got all the Senate of *Tiberias*, and many of the chiefest Citizens, and sent them thither.

At length, the rest of the multitude, perceiving in how great danger they were, they besought me that I would punish the chief Author of this Conspiracy, who was called *Clytus*, a bold and rash young man: I was unresolv'd what to do, being loth to kill one of my own Nation, and yet it was expedient to punish him; wherefore I commanded *Levi*, one of my Guard, to seize on him, and cut off his hand. *Levi* was not daring, for that he was alone, to enter into to huge a multitude; I for fear lest his Cowardise should be discovered by the *Tiberians*, called *Clytus* unto me, and said unto him:

Ungrateful and perfidious man, as thou art, since thou deservest to lose both thy hands, I charge thee to become thine own Executioner, lest through delay thou procure thy further punishment. And whereas with many prayers he besought me to grant him one of his hands, I hardly condescended. At length, of his own accord, for fear he should lose both, he took a Knife, and cut off his left hand: And thus was this Tumult appeased.

As soon as I returned to *Tarichea*, and the *Tiberians* understood what stratagem I had used with them, they were all amazed, seeing how I had punished their ingratitude and disobedience without any bloodshed. Afterwards I sent for such of the people of *Tiberias* as were in Prison, amongst whom was *Justus* and his Father *Piflus*, and invited them to sup with me: And during the repast, I told them that I was not ignorant, that the *Roman* Army excelled all Men of the World in power and force: Notwithstanding, that I kept myself silent, in respect of the Seditious that were round about, and I counselled them that they also would do the like in expectation of better days; and yet that in the mean time they would not think amis of my Government, because no other could treat them better. I reminded *Justus* also, that before I came from *Jerusalem*, the *Galileans* had cut off his Brothers hands, accusing him to have forged false Letters before the War; and that after *Philip's* departure, the *Gamelites*, being at odds with the *Babylonians*, slew *Cares*, *Philip's* own Kinsman; whereas I had moderately punished his Brother-in-law *Jesus*, who had married his Sister. After this discourse during supper time, I set *Justus* and his Friends, early in the Morning, at liberty. But before this came to pass, it hapned that *Philip* the Son of *Jacim* departed from the Fort of *Gamala* upon this occasion: As soon as he understood that *Varius* was revolted from King *Agrippa*, and that *Modius Equus*, who was his Friend, was sent to succeed him, he certified him of his Estate by his Letters: which when he had received, he highly rejoiced at *Philip's* safety, and sent those Letters to the King and Queen, who lived at *Berytus*. Whereupon the King understanding the false rumor that ran touching *Philip*, that he was the Chieftain of the *Jews* Army, who undertook the War against the *Romans*; sent certain Horsemen to *Philip* to bring him to his presence: before whom he no sooner arrived, but he embraced him very kindly, and shewed him to the *Roman* Captains, telling them, that that was *Philip* of whom it was commonly reported, that he was in Rebellion against the *Romans*. After which, he sent him with a party of Horsemen, in all diligence to the Fort of *Gamala*; to draw his household servants from thence, and re-establish the *Babylonians* in *Baranea*, and travel, to his uttermost power, that the Subjects might be continued in obedience and peace. After *Philip* had received this commandment from the King, he halted to perform the same.

But one *Joseph* a pretended Physitian or Treacle-seller, gathering together a sort of bold young Men, and inciting the Nobility of *Gamala*, perswaded the People to fall from the King, and take Arms, for recovery of their former liberty. Having thus drawn many to his party, he fell to killing of all those that durst contradict him. Amongst these, died *Cares*, *Jesus* his Kinsman, and the Sister of *Justus* the *Tiberian*, as we have heretofore declared. After this, they requested me by Letters, that I would send them aid, and Labourers to build Walls for their Town. To both which Requests of theirs, I easily condescended. About this time the Country of *Gaulonitis*, as far as the Borough of *Solyma*, rebelled against *Agrippa*. I also inclosed with Walls *Seleucia* and *Sogon*, which were two strong places unaccessible, and fortified by Nature: I did the like also by *Jemina*, *Ameritha* and *Charabe*, a Borough of higher *Galilee*, although they were situated among the Rocks. I fortified in like sort *Tarichea* also, and *Tiberias*, and *Sepphoris*, Cities of *Galilee*; and the Cave of the *Arbaliens*, *Beisobe*, *Selemen*, *Jatapa*, *Capharath*, *Comogogona*, *Nepappa*, and the Mountain *Irabyrim*. In which places I stor'd up great plenty of Corn, and laid up much of Armor and Munition for defence.

Mean-while, *John* the Son of *Levi*, increased his hatred daily more and more towards me, being greatly grieved to see my prosperity: And whereas he was fully resolved to rid me of my Life, after he had encompassed his Country *Gisfala* with Walls, he sent *Simon* his Brother with an hundred Soldiers to *Jerusalem*, to *Simon* the Son of *Gamaliel*, desiring him to labour the matter in such sort with the City, that my Authority might be disannulled, and that *John*, by common consent might be ordained Governour of *Galilee* in my place. This *Simon* was born in *Jerusalem*, Noble in Birth, and in Sect a *Pharisee* (which Sect of all other, is most strictly observant in the Laws of our Country) a Man of excellent wisdom, who, by his counsel, was able to repair the decaying Ruins of his Country, and who of long time had made use of *John's* Friendship, because he was at that time mine Enemy.

This Man, solicited by the intercession of his Friends, perswaded the High-Priest *Ananus*, and *Jesus* the Son of *Gamala*, and other of his Faction, to stop my increasing honors, before I attain'd to a higher degree of power. For it should be very advantageous for them also, if I were removed from the Government of *Galilee*. Further, he told *Ananus*, and the rest, that they were not to delay the matter, lest upon discovery of their counsel, I should attack the City with an Army. *Ananus* the High-Priest replied, That it could not easily be done, for that divers Priests and Governours of the People bare witness for

Joseph dismissed the *Tiberians*. *Philip* the Son of *Jacim*.

Agrippa's kindness and humanity towards *Philip*.

Herod, *Gadara*.

One *Joseph* stirred up a sedition in *Gamala*.

Many Jews revolt from the *Romans*.

John laboureth to supplant *Joseph* in his Government.

Simon's counsel against *Joseph*.

me, that I behaved my self honestly in that Government; and that it was ill done to bring an Accusation against a Man, who could not be charged with any Misdemeanor. When *Simon* heard what *Ananias* said, he pray'd him, and the rest, at least, to speak nothing thereof, nor to make his motion known: for he himself would undertake the Execution of it. And calling unto him the Brother of *John*, he charged him to tell his Brother that the way to accomplish his design, was to send Presents to *Ananias*. For (said he) they will work so much with him, that they will make him change his opinion. In the end, *Simon* obtained that which he long time sought after. For *Ananias* and his Adherents being corrupted with Money, accorded to remove me from the Government of *Galilee*, without the consent or allowance of any other of the Citizens. For which cause they thought good to fend certain persons Noble in Birth, and no ways inferior to one another in Learning, whereof two were of the common sort, and *Pharisees*: the one called *Jonathas*, the other *Ananias*; the third was *Jozarus* of the Tribe of *Levi*, who was also a *Pharisee*, and of the race of the Priests. To these they joined *Simon*, who was also defended of the High-Priests, and the youngest of them all. These they commanded to call together a Council of the *Galileans*, and demand of them, why they loved me so well? If they answered that it was because I was of *Jerusalem*, they should say that *Jerusalem* was their Country likewise. But if they said it was because of my knowledge in the Law, they were willing to say, that they understood the same as well as I. If they said it was in regard I was a Priest that they loved me, they should likewise aver, that two of them were Priests. Being thus Instructed, and receiving forty thousand Silver drachms of the Publick Treasure, with their Fellow and Collegue *Jonathas*, they set forwards.

And for that at the very same time a certain man called *Jesus of Galilee*, was come to *Jerusalem* with a band of six hundred Soldiers, they sent for him, and hired him, and gave him three Months Pay, commanding him to follow *Jonathas* and his Companions, and to do as they should command them: And to these they adjoined three hundred Citizens, whom they hired with Rewards. With this preparation the Legates set forward, being accompanied with *Simon, John's* Brother, who had one hundred Soldiers with him, with Commission from those that sent them, that if I willingly laid down Arms, they should fend me alive to *Jerusalem*: And if I resisted, by their Authority, they might lawfully kill me. They had Letters also directed to *John*, which incited him to make War against me. Moreover, they charged the *Sephorites, Gabrites* and *Tiberians*, to maintain *John* against me. After I had intelligence hereof, by my Fathers Letters, who had notice thereof by *Jesus* the Son of *Gumala*, one of those who were present at the deliberation, and who intirely loved me. I was much grieved, seeing with how much ingratitude my Countrymen requited me, and of malice had decreed my death; and for that my Father invited me by most affectionate Letters to draw my self homeward, telling me how much he desired to see me, who was his Son, before he left this Life. I imparted these things to my Friends, and certified them, that within three days I would forsake their Country, and retire my self into mine own. Whereupon they were surprized with great sadness, and besought me with tears, that I would not forsake them; for that they should be utterly overthrowen, if so be they were left destitute of my conduct. But whereas they could by no means perswade me, and the care of mine own security prevailed very much with me; the *Galileans* fearing lest I should leave them, and by that means the Thieves should be encouraged to set upon them, they sent Messengers thorow all *Galilee*, to signify unto them the resolution of my departure. Whereupon divers understanding the News, resorted unto me from all parts, bringing with them their Wives and Children: not so much, as I suppose, for the sorrow they conceived at my departure, as the fear that they had for themselves. For they perswaded themselves, that if I remained among them, there could no mischief befall them. They assembled therefore in a great Plain, called *Asochim*, where I remained.

That night in my sleep I had a strange dream. For lying in my Bed, and being wholly disconsolate and troubled with the News I had received, methought a certain Man from above spake unto me after this manner: *Comfort thy self, and fear not. For the distress in which thou art, shall be the cause to make thee great and happy, beyond thine expectation. For not only these things shall turn to a fortunate Issue, but also many other. Be not thou therefore dismayed, but remember the advice that I give thee to make War against the Romans. After this dream, I awak'd; and as I prepared to go down into the Plain, the people of Galilee, with their Wives and Children, humbling themselves to the Earth, and weeping, besought me that I would not leave them for a Prey to their Enemies; or abandon their Country to their Discretion. But seeing that I made small reckoning of their Prayers, they uttered a thousand Curses against the people of *Jerusalem*, that envied them the peace and happiness which they enjoyed under my conduct.*

After

A After I had heard these words, and seen the desolation of the People, my heart was melted with Compassion, and I resolv'd in my self, that in respect of so great a multitude, my Life could not be better hazarded than for their Preservation: I therefore gave my consent to remain with them, and gave order that five thousand of the best Soldiers, with fit Provisions, should attend me: as for the rest, I sent them back to their own Houses. When these five thousand presented themselves, I join'd them to the other three thousand that I had with me, and drew out with them fourscore Horsemen, and marched on towards *Chabalon*, a Borough upon the marches of *Ptolemais*, where I undertook to prepare them for the Battle, expecting some assault from *Placidus*, who was come with two Companies of Footmen, and one of Horsemen, sent by *Cestius Gallus* to burn the Country-towns of *Galilee*, and other little Boroughs that border on *Ptolemais*. And for that he was entrenched before the City of *Ptolemais*, I encamped my Army like-wise not far from the Borough *Chabalon*, some sixty stades off: and divers times drew I out my Forces to bid him Battle, but there pass'd nothing but Skirmishes. For *Placidus*, perceiving my forwardness to fight, was dismay'd thereby, and retired himself: yet he departed not from *Ptolemais*.

About this time came *Jonathan*, with the other Ambassadors, who (as we have heretofore declared) were sent by *Simon*, and the High Priest *Ananias*; they labour'd to entrap me by Policy, for that they durst not assail me in open field. To which purpose they writ a Letter to me to this effect: *Jonathan* and the Ambassadors with him, who were sent by those of *Jerusalem*, to *Joseph*, Greeting. The chief Men of *Jerusalem* being informed, that *John* of *Gischala* hath oftentimes sought to betray you, we are sent to repress his Malice, and to exhort him hereafter to submit himself unto you. And being desirous to confer with you, touching what concerneth the publick good, we pray you to resort to us as soon as you can, with some few Attendants, because the Borough is not able to entertain many. To this effect they writ to me, hoping that one of these two things would fall out: either that coming dismay'd, I should be easily surprized by them; or else bringing with me a great Company, I should be condemn'd for an Enemy to my Country. The Messenger that brought me this Letter, was a valiant young Man, mounted on Horse-back, and had in times past born Arms for the King. The time at which he came to me, was two hours within night, when I was banqueting with my Friends, and the chief Governors of *Galilee*. After that, one of my Household Servants had certified me, that a certain Jew on Horse-back was come to speak with me, I commanded he should be brought in; who saluted me but coldly, and delivering me the Letter, said unto me, *They that are come from Jerusalem, send you this Letter: give them a speedy answer: For I am commanded to make a speedy return*: Myself that sat at the Table with me, were amazed at the Soldiers Insolence. But for my self, I willed him to sit down and sup with us: but he refusing the same, I open'd the Letter without the observation of any present, and having seen what it contain'd, I folded it up again, and held it in my hand, in such manner as I had received it, and began to talk with my Friends of other Affairs: and not long after rising from Supper, and dismissing the rest to their repose, I only retained with me some of my most intimate Friends, and gave order that the Soldier should receive twenty drachms to bear the charges of his Voyage. He having received the same, and giving me thanks, I perceived well that he lov'd Money, and consequently might easily be wrought upon with it. Whereupon I said unto him, if thou wilt drink with me, thou shalt have a drachm for every glass thou drinkest. To this the Soldier assented willingly, and having drunk good store of Wine, to get the more Money, he became drunk; so that he was unable any longer to conceal his Secrets: but of his own accord he declared the Treason that was prepared, and how the Sentence of death was given by them against me. Which when I understood, I answer'd them to this effect: *Joseph* to *Jonathan*, and those that accompany him, Health. I am very glad to hear that you are arrived in *Galilee* in good health, especially because I may now deliver into your hands the government of the Affairs thereof, to the end (according as I have long time desired) I may return into my Country. I am willing not only to come to you at *Xalloni*, but to any further place also, though you should not send for me. But you will please to pardon me, though I come not at this present: for I am now at *Chabalon*, to attend *Placidus*, who pretendeth to invade *Galilee*. Report you therefore unto me, after you shall have read these my Letters. Farewell.

After I had written this answer, and deliver'd it to the Soldier to carry it to them, I sent with him thirty of my most approved Friends of *Galilee*, commanding them to salute the Deputies, without any further speech of any business whatsoever: I assign'd also to each of these, one of my most resolute and best Soldiers, to watch carefully if any of those I sent should confer with *Jonathan's* Men. They therefore set forward on their way; and *Jonathan* and the other seeing their first purpose failed them, they sent me another

Jonathan's Me-
ssengers and
Letters to Joseph.

The Ambassa-
dors of Jeru-
salem coldly
entreated in
Galilee.

Joseph writeth
again to them.

The Confu-
sion of the Am-
bassadors against
Joseph.

Joseph beset-
teth the ways of
Galilee.

Joseph with his
Troop retir-
eth to Gabara.

Letter to this effect: Jonathan and his Company to Joseph, Health. We commend you that within three days, you make your appearance before us, without any of your Soldiers, in the Borough of Gabara, to the end we may take Cognizance of the Crimes whereof you have accus'd John. As soon as they had writen this, and received those Gallileans whom I had sent, they went to Japha, which is the greatest Town of Galilee, fenced with strong Walls, and peopled with many Inhabitants. The People of that City, with their Wives, and Children, came forth to meet them, exclaiming against them with loud cries; and charging them to return back, and not to deprive them of the good Governor they had, Jonathan and his Companions, though displeas'd with their words, yet durst not make any open shew of their displeasure, but without returning them any answer, they resorted to other Towns, where they met with no less peremptory Exclamations from the Multitude, who protested plainly, that they would have no other Governor but Joseph. Whereupon Jonathan with his Followers departed without any further speech; and went to Sepharis, the greatest City of Galilee. The Inhabitants there likewise assailed to the Romans, went forth to meet them; but they said nothing at all concerning me. Departing from Sepharis, they went to Ascham, where the Citizens sung the same Song that the Japhians did. Wherupon they being unable to contain their displeasure, commanded their Soldiers to beat with their Tympanons those that exclaimed against them, and desir'd me for their Governor. And when they drew near Gabara, John came out to meet them, accompanied with 3000 Soldiers; and I having intelligence by their Letters, that they were resolv'd to make War against me, departed from Chablon, accompanied with 3000 Soldiers; and having committed the Camp to the charge of one of my trustiest Friends, I went to Jotapata, because I would be within forty stades of them, and sent them this Letter: If your Will be that I must needs come unto you, there are in Galilee two hundred and four Cities and Boroughs, I will meet you in any one of them, which you please, except Gabara and Gischala: for that the one is the place of John's Nativity, and the other is Confederate with him.

After Jonathan had received this answer, he replied no more, but sought means to entrap me. John was of the opinion to write to all the Cities and Boroughs of Galilee, supposing that without question there were one or two in them that were mine Enemies, whom they might incense against me, as against their common Enemy. He gave order also, that this his Resolution should be sent to Jerusalem, to the end that those of the City understanding that I was adjudged an Enemy by the Galileans, might in like sort confirm that their decree by their Opinion. For he said, that by this means it would come to pass, that the Galileans, who were well affected towards me, would forsake me, for the fear they stood in of them. This Advice of John's greatly pleas'd them all, and was presently brought unto me about the third hour of the Night, by one Sachabas, who flying from them, came and brought me the News, and particularly related to me their intent. For which cause, perceiving that the time requir'd no longer delay, I commanded Jacob, who was one of my most assured and trusty Servants, to take two hundred Men with him, and to beset the ways between Gabara and Galilee, and to send me those Passengers whom he should take, and especially those that carried Letters. I sent Jeremy also, who was one of my Friends, to the marches of Galilee, with six hundred Men at Arms, to keep the passages that way toward Jerusalem, commanding him to seize on all those that carried Letters, and to commit the Men to Prison, and to send me their Packets.

After I had in this sort instructed those whom I sent, I commanded the Galileans the next day following to take their Arms, and to furnish themselves with Victuals for three days, and to attend me at the Borough of Gabaroth. Those Soldiers that I had, I distributed into four Companies, and kept those with me, in whom I repos'd most confidence, for the guard of my Person; and having appointed Captains over them, and commanded them to be careful, I charged them to suffer no unknown Soldier to enter in among them. The next day I came to Gabaroth, at the fifth hour of the day, where I found all the fields about the City full of armed Galileans, who resorted thither to assist me, according as I had commanded them. Thither also came a multitude of other Men from other Boroughs. As soon as I came amongst them, and was ready to speak to them, all of them began to cry out, calling me their Benefactor, and the Maintainer of their Country. After I had solemnly given them thanks for this favor they shew'd me, I charged them to do no wrong, nor attempt any spoil in the Countrey, but to encamp amidst the fields, contenting themselves with that Provision they had brought with them, because I was desirous to extinguish these Troubles without effusion of blood. It hapn'd the same day, that Jonathan's Messengers and Letters fell into their hands, who had the guard of the passages by my appointment; and according to my direction, the Men were put in Custody, as I gave order; and finding the Letters that were brought me, to be full of nothing but slanders and lies writen by the Ambassadors; I said not a word to any Man, but

A but thought it best policy to march towards them. But Jonathan's Soldiers having intelligence of my coming, retir'd, and with them John also, to Jesus's Houle, which was a great Tower, nothing different from a Cittadel, in which they lodg'd a good number of Soldiers, and lock'd up all the other Gates save one; expecting that I should come that way, to salute them. In a word, they had commanded their Soldiers, that when I should enter, they should suffer no Man else to enter with me, but exclude all the rest. For they made no other account, but that by this means they might easily seize on me. But they were deceiv'd of their hopes: For having notice beforehand of their intent, as soon as I came thither, I entered into a Lodging that was right over against theirs, and feign'd that I went to take my rest. Whereupon Jonathan's Soldiers supposing that I was indeed a sleep, and safe, went forth in all haste into the Plain, and labour'd to disuade my Soldiers from their fidelity, because of my ill Government. But all things fell out contrary to what they hop'd: for as soon as they were discovered, the Galileans gave a great shout, testifying the good will they bore to me their Governor, and they blamed the Ambassadors, that without any cause of Injury, they were come to disturb the Publick Peace, and requir'd them to be gone, for that they would admit no other Governor. When these things were signified unto me, I made no doubt to adventure my self forth among them, to hear what these Ambassadors had to say against me. Upon my arrival, the whole Troop shouted for joy, and applauded me with a loud Voice, giving me thanks for my just and peaceable Government.

C Jonathan and his Adherents hearing this, were afraid, lest the Galileans should set upon them, and they should be in danger of their Lives; and so they began to bethink themselves how they might escape. But perceiving that they could not retire, because I requir'd them instantly to stay, they were so confounded, that they seem'd out of their senses. I therefore commanded the People to cease their shouting, and planted the Soldiers of greatest trust in every passage, to prevent John from charging them unawares. After this, I exhorted the People to betake them to their Weapons, to the end that if the Enemy should suddenly assail them, they might not be put into disorder. This done, I first of all began to rip up to Jonathan and his Followers, what Letters they had writen, and how they had certified me, that they were sent by the Inhabitants of Jerusalem, to make an end of those differences that were between me and John, and how they had requir'd me to come unto them. Afterwards in the sequel of my discourse, I produc'd their Letters in open view, to the end they might not deny any thing, seeing themselves convicted by their own hand-writing; and spake thus, addressing my speech to Jonathan.

If being accus'd by John, I should produce two or three witnesses that were men of reputation, to testify the sincerity of my action, is it not evident that you, O Jonathan, and you his Colleagues, could not but acknowledge mine Innocency, and acquit me of that whereof I am accus'd? But to the intent you may know that I have faithfully governed the estate of Galilee, I am not contented to produce three witnesses, but I produce all these whom you see before you. Enquire of them how I have lived, and whether I have governed this Country in all honesty and justice? E I adjure you all therefore, who are my Followers and Friends of Galilee, that you hide nothing of the truth; but that before these men, as if they were Judges, you declare if I have done any thing that is contrary to right.

After I had spoke after this manner, all of them, with one accord, called me their Benefactor and Defender, and gave testimony of my foresaid Government, and exhorted me to continue the same hereafter. And all of them affirmed by Oath, that I had carefully prevented lest any Woman should be violated, or any Man by my means drawn into any injury or inconvenience. This done, I publicly read the two Letters in the presence of all the Galileans, which were taken from Jonathan's Messengers, by those who were appointed by me to beset the ways, and were by them sent to me; which Letters were full of injuries and falsehoods, accusing me that I had behaved my self rather like a Tyrant, than a Governor, towards them: besides that, there were divers other things in them writen and urg'd very falsely. These Letters (said I) were voluntarily offered me by those that carried the same. For I was unwilling that mine Adversaries should know that I had beset the ways, lest they should forbear to write hereafter.

The People having heard this, were displeas'd and animated against Jonathan and his Followers, and press'd on to murther them; as they had surely done, had I not pacified the displeasure of the Galileans. As for the Ambassadors that accompanied Jonathan, I told them all, that I pardoned whatsoever was past, providing they would change their demeanor, and upon their return into their Country, truly report unto those who had sent them, how all things had past under my Government. This they promis'd, and I dismissed them; notwithstanding that I knew they would perform nothing of that which they had promised. But the whole multitude continuing their fury against them, de-

John and the
Ambassadors
Flee to Jesus's
house.

Joseph present-
eth himself
amongst his En-
mies.

Joseph objecteth
treachery
against the
Ambassadors.

In the mouth of
two or three
witnesses confirm
eth truth.

The Galileans
testimony of
Joseph's good
Government.

Joseph openly
reproacheth Jonathan's
Epistles.

The wrath and
fury of the Peo-
ple against Jo-
nathan and his
Fellow Ambas-
sadors.

fired me to give them leave to punish with all rigor those who had committed this scandalous act. But I laboured all I could to persuade them to lay no hands upon them, knowing full well that whatsoever Mutiny it be, it cannot but breed prejudice to the Commonwealth. This notwithstanding, the multitude would by no means be satisfied, but all of them ran in crowds with great fury to the Lodging, where *Jonathan* and the Ambassadors were. Whereupon seeing that it was impossible to restrain their fury, I incontinently betook me to my Horse, and commanded the People to follow me to *Sogai* a Borough of the *Arabians*, distant from thence some twenty stades. By this means I brought to pass, that the beginning of a Civil War might not be imputed to me.

When I arrived at *Sogai*, I made a halt, and admonish'd my Followers not to give way to their forward displeasures, nor entertain any desire of revenge; and I commanded them to choose out an hundred of the chiefest and eldest amongst them, who should repair to the City of *Jerusalem*, and there complain unto the People against those that had kindled Sedition in their Province. And I said unto them, *If the People be favourable and listen to your discourse, you shall persuade them to write unto me, that by their authority I remain in Galilee; and that John and his Followers depart from hence.* After I had given them this charge, and that they were furnished with all things necessary for their Journey, with all expedition on the third day I dispatched them, and sent five hundred armed Men with them. I writ also to my Friends in *Samaria*, so to provide for their passage, that they might finish their Journey in all security. For *Samaria* was already in subjection to the *Romans*; and it behoved my Men, of necessity, in order to make a short Journey, to pass that way. For, from *Galilee*, by this means a man may in three days arrive at *Jerusalem*. Furthermore, I conducted the Ambassadors my self as far as the Frontiers of *Galilee*, setting Guards upon the ways, to the end that none might easily know of their departure. Which done, I sojourned for a certain time at *Japha*.

But *Jonathan* and his Companions having failed of their purpose intended against me, dismissed *John* to *Gisbala*: as for themselves they went to *Tiberias*, hoping to bring the same under their obedience; for that *Jesus*, who was President at that time, had written to them, and promised them to persuade the People to entertain them, and to take their part if they came: in which hope they retired thither. *Sylas*, who (as I declared) was left by me as Agent in *Tiberias*, certified me of all this by his Letters, advising me to return in all diligence; in doing which, I was brought in danger of my Life, upon this occasion that ensueth; *Jonathan* and his Followers being come to *Tiberias*, persuaded divers who were mine Enemies to revolt from me; but after they were certified that I was there in Person, they were afraid, and came unto me; and saluting me, told me, that they reputed me happy, in that I had so wisely behaved my self in *Galilee*; and they rejoiced all in appearance, that I was returned with honor; telling me that they participated in that honor as being their Fellow-Citizen. And they protested to me that the friendship which I bore them, was more considerable to them than that of *John*; and desired me to return, promising very shortly to deliver *John* into my hands; and these speeches of theirs they seconded with dreadful Oaths, which made me think that I had no cause to disbelieve them. Furthermore, they prayed me to take up my Lodging in another place, because the Sabbath being near, it were an inconvenience that the City of *Tiberias* should be drawn into trouble on that day. I, who suspected nothing, repaired to *Tarichea*, leaving notwithstanding certain of my Friends behind me in *Tiberias*, who might curiously observe what the common talk was of me: and all along the way betwixt *Tarichea* and *Tiberias*, I laid certain Men in wait, who from one to another might certify me of that which was discovered by the People. The next day therefore they all assembled in the *Proseucha* or Oratory, which was a large house, wherein they prayed, and capable of a great Multitude. When *Jonathan* was entered into this place, he durst not openly speak to them of a revolt, but only told them that their City had need of a better Governor. But the President *Jesus*, without dissembling, spake plainly after this manner unto them; *I were better for you (my Friends) that you were subject to four Men of Nobility and great Wisdom, than to one: and thereupon he pointed to Jonathan and his Collegues. Jesus stood up, and praised this advice, and drew some of the People to his Opinion. But the greater part assented not, and there had presently followed a mutiny, had not the Assembly been dismissed, by reason it was mid-day, which is the ordinary hour amongst them to take their repast. Thus did Jonathan's Comforts remit the determination of the matter until the next day, retiring themselves without any good done. Which being reported to me, I resolved with my self the next morning to repair to the City of *Tiberias*; and accordingly arriving there very early I found the People already assembled in the place of Prayer; but they knew not the cause why they were assembled. Jonathan and his Collegues seeing me there, contrary to their expectation, were very much troubled, and*

bethought

A bethought themselves of this subtilty. They told the Multitude that a certain Friend of theirs had inform'd them, that he had discovered certain *Roman* Horsemen upon the Frontiers of that Territory, some thirty stades from the City, in a place call'd *Homonas*. Whereupon they cry'd out, that they ought not to endure their Country to be pillag'd by the Enemy in their sight. They used this Speech, supposing that under pretext of rescuing the Country, they might send me abroad, and so remain Masters of the City, by getting the affection of the Inhabitants to my prejudice.

Now although I knew very well their intent, yet I gave ear to them, lest I should bring the *Tiberians* into an Opinion, that I was negligent and careless of their security. I therefore rode out, and came to the place of which they had spoken, where finding no footstep B or appearance of an Enemy, I returned speedily without delay to *Tiberias*. When I came there, I found the whole Council assembled with a Multitude of People, and *Jonathan* making against me a very vehement Inveective, that I made no account to relieve them in their Wars, and studied nothing but mine own Pleasure. And whilst they spake these words, they produced four Letters; as written unto them by those who live upon the Marches of *Galilee*, requiring succor of them; for that the *Roman* Horsemen and Footmen would within three days forage and spoil their Country. The *Tiberians* hearing these Allegations, and supposing them true, cryed out, saying, *That it behoved them not in that manner to delay time, but to go and succor their Country-men invironed with great dangers.* Whereupon I answer'd, *That I was ready to obey them, and promis'd to march forth against the Enemy with all expedition.* Now I knew well the pretence of *Jonathan*, and declar'd my Opinion, that since those Letters said, that the *Romans* gather'd head in divers places, it was requisite to divide our Power into five Companies, appointing every one of them a Chieftain over them, each of the Ambassadors to command one. For it is an honour for good Men not only to give council, but also when need requireth, to be first in action; and it lay not in my power to lead any more than one Company. This my advice was pleasing to all the People, who presently constrain'd these Men to march out to the War: whereby it came to pass, that they were greatly confuted to see that they could not finish that which they had imagined, because I crossed all their Enterprizes. Hereupon, one of their Party call'd *Ananias*, a wicked and subtle Man, counsel'd the People to celebrate a solemn Fast the next day, and gave direction at the same hour, that all of them should gather together in that place without Arms, to testify before God, that without his succors and assistance, they were able to do nothing. He spake this, not for any Piety that was in him, but to the end to surprize both me and my Followers unarm'd. To this advice of his I was constrain'd to condescend, to the end it might appear that I contemned not that which had so great an appearance of Religion. As soon therefore as we retired every one to our several Lodgings, *Jonathan* and his Collegues writ to *John*, to resort unto them early in the morning with his men of War, and all the Power he could make; for that they might easily lay hands on me, and accomplish that which they had so long time long'd for. He receiving this Letter, willingly E obey'd. The next day I commanded two of my stoutest and faithfulest Soldiers to hide their short Swords under their Gowns, and to attend me, to the end that if in any fort we were assailed by the Enemy, we might defend our selves. I put on my Curats all, and girt my Sword by my side, in such sort, as no man might perceive the same, and came with them to the place of Prayer.

But *Jesus*, as soon as I was entered with my Friends, having the guard of the gate, would not permit the rest of my Followers to enter with me: and as we were ready to begin our Prayers, according to the custom of the Country, *Jesus* rising up, demanded of me, *What was become of the Household-stuff that was taken out of the King's Palace when it was burnt? and where the bullock of silver was? and with whom I had left the same? all which he mention'd, that he might delay the time till John's approach.* I answer'd, *That I had put the same into the hands of Capella, and ten of the chief Nobility of Tiberias, and wiled him to ask them whether it were true that I spake?* He did so, and they confessed, that they had it. But what (said he) is become of those twenty pieces of Gold, that you receiv'd by the sale of a certain weight of Massive Silver? I answer'd him, *That I had deliver'd the same to the Ambassadors, to defray their charges in their Voyage towards Jerusalem.* Hereupon *Jonathan* and his Collegues said, *That I had done amiss, in employing the Publick Treasure to the use of those Ambassadors.* The People being displeas'd with this malice: And when I saw that a Commotion was likely to arise, I thought best to animate the People the more against them; I said, *That if I had done amiss in furnishing the Ambassadors out of the common stock, they should need to take no further displeasure for that; for, said I, I will repay those twenty pieces of Gold out of mine own Purse.* Hereupon the People were incensed the

C 3

more

Josephus is not
satisfied with
this bloodshed.

Josephus is not
satisfied with
this bloodshed.

The Ambassadors
do not hope to
get Tiberias into
their hands and
possession.

Josephus is in
danger.

Jonathan and
his Confederates
plot.

The People as-
semble in the
Proseucha.

The feast feast
hour is to us
eleven or twelve
at Noon.

Jonathan and
his Followers
are not
satisfied.

Public Accusations
and Enigmas
produced by the
Ambassadors
against Josephus.

Josephus discovers
the design of the
Ambassadors.

Ananias one of
the Ambassadors,
a wicked man.

Jonathan writes
to John to
come unto him.

Jesus talks with
Josephus.

Josephus debates
with Jesus for
twenty pieces
of Gold.

more against them, because they manifestly discover'd what hatred they wrongfully bare unto me. *Jesus* fearing lest some Disturbance might arise, commanded the People to depart, and only the Council to stay, for that it was impossible to examine matters discreetly, where so much trouble and turmoil was. The People cryed out, *That they would not leave me alone among them.* Whereupon there came one to *Jesus*, who secretly informed him, that *John* with his armed Men was at hand. *Jonathan* being unable to contain and conceal his joy, and God so providing for the conservation of my Life (since otherwise, *John* and his Followers had certainly destroy'd me.) *Forbear* (said he) ye *Tiberians*, to enquire of the twenty pieces of Gold, *Joseph* meriteth not punishment for this matter; but because he affected the Tyranny, and by his words hath deceived the People of *Galilee*, and gotten the Sovereignty to himself. As he spake these words, he and those of his Faction offer'd to lay hands on me, intending to murder me. But those two, whom I had with me, perceiving their intent, drew their Swords, threatening those who attempted to offer me violence. The People likewise gather'd stones to cast at *Jonathan*; and pull'd me away violently from mine Enemies. As I was getting away, I saw *John* coming with his Troops; whereupon crossing down a private way that led me to the Lake, I got into a Boat, and went by water to *Tarichea*, avoiding this danger beyond all hope.

There immediately I sent for the chiefest Men of *Galilee*, and told them, how contrary to all right, I had almost been murder'd by *Jonathan* and the *Tiberians*. The *Galileans* were highly incens'd against me, and conjur'd me, without delay, to make War against them; or if I list not my self, to suffer them with all expedition to cut off both *John* and *Jonathan*, with all their Followers. I restrain'd them the best I could, and represented to them that it was best to expect till such time as we knew what News our Ambassadors, that were gone to *Jerusalem*, would bring. To the end to do nothing without their approbation and consent; and by these means I persuaded them. But *John* seeing that at that time his design had no success, return'd back again to *Gisbal*.

Some few days after, our Ambassadors return'd from *Jerusalem*, and certifi'd us that the People of *Jerusalem* were much displeas'd with *Ananias* the High Priest, and *Simon* the Son of *Gamaliel*, that without their consent, they had sent Deputies into *Galilee*, to dispose of the Government there; and their displeasure was so great, that they were ready to set their Houses on fire. They brought me also Letters, by which the Governors of *Jerusalem*, upon the instant Request that the People made to them, confirm'd me in the Government of *Galilee*, and commanded *Jonathan* and his Associates to return back again with all expedition. After I had receiv'd these Letters, I repair'd to the Borough of *Arbela*, where I assembled the *Galileans*; before whom I commanded the Ambassadors to report how much the People of *Jerusalem* were displeas'd at those things which *Jonathan* had done against me; and how they confirm'd me in the Government of this Country, and recall'd *Jonathan* and his Confederates back again to *Jerusalem*. After this, I sent them that Letter that was directed to them, commanding the Messenger to observe very carefully both their Actions and Countenance. They were greatly troubled, and sent for *John*, and those of the Council of *Tiberias*, with the Governor of *Gabara*, and consulted with them what was best to do. The *Tiberians* Opinion was, that *Jonathan* and his Colleagues should continue to take care of Affairs, and not forsake the City which had put it self into their hands, especially, because I would attack them: for that I had so threatened them, they were not alham'd to feign and imagin. This advice not only pleas'd *John*, but he further gave this counsel, that two of the Ambassadors should be sent from them to the People of *Jerusalem*, to accuse me that I had unjustly govern'd *Galilee*; which they might very easily persuade the People to believe, both in regard of their Authority, as also for that the common People are by nature variable and inconstant. This counsel that *John* gave, was allow'd by them all: and it was thought fit that *Jonathan* and *Ananias* should in Person repair to *Jerusalem*, and the other two remain at *Tiberias*; and for their Convey they gave them an hundred armed Soldiers.

The *Tiberians* after this provided for the reparation of their Walls, gave commandment to all the Citizens to take Arms, and sent for some supplies to *John*, who was at *Gisbal*, to strengthen their Garrison, if they should any time be assaulted by me. *Jonathan* travelling onwards of his Journey, came to *Dabaritta*, a City situated upon the uttermost Borders of *Galilee* in a great Plain; there he met about Midnight with some of my Troops that kept the Watch, who commanded them to lay by their Arms, and kept them Prisoners, as I had commanded them. Hereof *Levi*, who had the charge of this Quarter, certifi'd me by his Letters. I dissembled the matter for two days, sent Letters

to

A to the *Tiberians*, by which I counsel'd them, to lay their Arms aside, and dismiss every one to his own dwelling place. But they returned me an injurious answer; for they supposed that *Jonathan* and his Train were already arrived in *Jerusalem*. But I setting light by their Injuries, resolv'd to use Cunning, rather than Force: for I thought it a dangerous matter to kindle a Civil War. Being therefore willing to draw them out of their walls, I chose out ten thousand of my best Soldiers, whom I distributed into three Bands, and lodged one Company of them secretly at *Dora*, in ambush. I placed another thousand in a certain Borough situate in a mountainous place, some four stades from *Tiberias*; commanding them, that as soon as I gave them a watch-word of sign, they should break forth: as for my self, I drew into the open field, and there quarter'd.

B Which when the *Tiberians* saw, they made continual Excursions towards me, using many bitter and injurious Taunts against me: and so great Folly possess'd them, that they laid a Coffin in the open Plain, and going round about the same, they scornfully seem'd to lament me, as dead, whilst in the mean time I took pleasure to laugh at their follies.

But being desirous to surprize by some policy *Simon* and *Jozar* the two other Colleagues, I sent to desire them that they would march forth a little without their walls, attended by their Friends, and a Guard for their Security; for that I was minded to confer with them upon a Peace, and to share the Government with them. *Simon* blinded with Ambition, was so weak as to come forth with all expedition; but *Jozar* suspecting some stratagem, would not adventure without the Walls. As soon as I saw *Simon*,

C I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; and after walking along with him, as if I intended to communicate something with him in secret, I withdrew him from his Friends; and laying hands on him, deliver'd him to my Friends to lead him into the Borough, and gave a sign to my Soldiers to come forth, and with them I assaulted the City of *Tiberias*. There was a sharp skirmish on both sides, and the *Tiberians* had well nigh gotten the Victory: for my Soldiers began to flie; but perceiving how the matter went, I animated those of my Company, and gave a valiant onset on the *Tiberians*, who almost had the better, and chased them into their City, and sent another Company by the Lake, to set fire on those Houses which they should first light upon. Hereupon the *Tiberians* thinking their City was

D taken by force, cast down their Weapons for fear, and pray'd me to have compassion on their Wives and Children, and to pardon their City. Accordingly, being moved with compassion, I restrain'd the fury of my Soldiers; and because it was late, I founded a Retreat, both to spare the City, and relieve my wearied and wounded Soldiers. I sent for *Simon* to come and sup with me, and comforted him in his misfortune, promising him to send him to *Jerusalem* with all safety, and to furnish him for his ordinary expenses with all things necessary. The next day, with ten thousand Soldiers, I entered into *Tiberias*, and having assembled the chiefest Citizens in the Hippodrome, I commanded them to discover to me who had been the Authors of that Rebellion. They satisfied me, and I laid hands on them, and bound them, and sent them incontinently to *Jotapata*. As for *Jonathan* and his Consorts, I gave them Money for their charges, and sent them back to *Jerusalem* with *Simon* and *Jozar*, and five hundred Soldiers for their Guard. Hereupon the *Tiberians* re-assembled themselves before me, beseeching me to pardon their misdeeds, promising me to recompence by their future fidelity their former defection: and desiring me to restore those Goods to the Citizens, which in way of pillage were taken from them. Whereupon I gave command, that all the prey should be brought and laid before me; and whereas the Soldiers delayed to perform the same, I espying one of those Soldiers that stood by me, better appalled than he was wont to be, asked him where he had gotten that Garment: who, confessing that he had taken it in the spoil of the City, I caus'd him to be well-cudgel'd, and threatened a worse punishment to all those that would not restore what they had taken away. By which means, recovering a great part of the prey together, I gave every Citizen that which belong'd to him.

In this place I cannot forbear to reprehend *Justus*, and others, for foul dealing. For having spoken of this business in their Histories, they are not alham'd to gratify their passion and hatred by delivering it to Posterity otherwise than indeed it was. In which they differ nothing from Counterfeiters of Evidences, and Razers of Records, but that these Men are more encourag'd by Impunity. For *Justus*, to the end he might seem to employ his time well, undertaking to set down the events of this War, hath belyed me in many things, and hath been no less guilty of falsities in matters relating to his own Country. For which cause, I am necessarily enforced in this place to discover that which hitherto I have concealed, and to prove that which he hath falsely testified of me: neither is it to be wondered at, that I have so long deferred it.

For,

The *Tiberians* sent very bitterly against *Joseph*.

Joseph surpris'd *Simon* by fidelity, and led him away Prisoner.

Joseph surpris'd *Tiberias*.

Joseph sends the Authors of the Sedition to *Jotapata*.

Those Goods that were taken from the Citizens are restored.

A Reproof of *Justus* the Historiographer, that falsely accused *Joseph*.

The People's love to *Joseph*.

Joseph almost surpris'd by the Enemy, is delivered from his peril.

Joseph certifieth the *Galileans* how traitorous *Ananias* and the *Tiberians* are to deal with him.

The long bred Ambassadors return from *Jerusalem*.

An Assembly in *Arbela*.

The Council held against *Joseph* by *Ananias* and his Companions.

The *Tiberians* invent War against *Joseph*.

Jonathan with his Followers taken and kept captive.

For whosever writes a History, though oblig'd to speak the Truth; yet is not bound to inveigh against the wicked for too vehemently; not for that they are worthy of this favour, but that he may keep himself within the bounds of Prudence and Moderation.

Tell me therefore Justus (for thou desirest to be held for the man of greatest credit amongst all other Historians) tell me, I pray thee, in familiarity (for I must so talk with thee as if thou wert present before me) how I and the Galileans were the Authors of that Rebellion, which thy Country began both against the Romans, and their King. For before I was chosen Governor of Galilee by the People of Jerusalem, both thou and all the Tiberians were not only up in Arms, but had already made War against those of Decapolis in Syria. Thy self hadst burnt thy Villages, and one of thy Servants dyed in that encounter. Yet I not I alone witness this, but it is extant also in writing in the Records of the Emperor Vespasian, how the Inhabitants of Decapolis supplicated Vespasian then in the City of Ptolemais, that thou mightest be punished, as the Author of their mischiefs: and assuredly thou hadst been punished by the Emperor, had not Agrippa, who received Commission to execute thee, upon the instant request of his Sister Bernice, spared thy Life, and kept thee bound in Prison for a long time. But the sequel of thy actions sufficiently shews what the rest of thy Life hath been, and how thou didst cause thy Country to rebel against the Romans: whereof I will produce hereafter most evident Arguments, and for thy cause will I urge somewhat against those other Tiberians, and will make it plain to such as shall read these Histories, that thou hast been no friend to Rome, nor faithful to thy King. And I first instance in the greatest Cities of Galilee, Sephoris and Tiberias, in which thou Justus wert born. The former is situate in the heart of Galilee, having round about it a number of Villages, and being easily able to make a revolt at pleasure; yet notwithstanding the Citizens thereof resolved to observe their faith to the Romans, and would not receive me, nor take Arms for the Jews. And through the fear they had of me, the Inhabitants surpris'd me by their artifices, and oblig'd me to encompass their City with a Wall: and that done, they willingly entertained a Garrison which was sent them from Cestius Gallus, who was General of the Roman Legions in Syria, and deny'd me entrance, because at that time he had a great power, and terris'd the Country round about. Then, when our great City of Jerusalem was besieged, and the Temple common to all our Nation, was in danger to fall into the Enemies hands, the Sephorites sent no Succors, to the end it might not be said that they took Arms against the Romans: But thy Country, Justus, being situate upon the Lake of Genazareth distant from Hippos thirty stades, from Gadara sixty, from Scythopolis sixscore, in a Country obedient to the King, having not any City of the Jews round about it, might have very easily kept their faith to the Romans, if they had pleas'd. For both the City and People were furnished with Munition in all abundance. But as thou sayest, I was the cause at that time. And who afterwards? For thou knowest that before the siege of Jerusalem, I was in the Romans hands; and that Jotapata was taken by force, and divers other Castles; and that a great number of Galileans had been lost in divers Battels. At that time shouldst thou have delivered thy self of that fear thou hadst of me, laying thine Arms aside, and presenting thy self to the King and the Romans, if thou tookest Arms not of thine own accord, but enforced. But the truth is, you expelled Vespasian's coming, even until such time as he begirt your City with a siege, and then laid you your Arms aside for fear of danger: yea, even then had your City been overthrow, except the King in excuse of your folly, had obtained your pardon at Vespasian's hands. It was not therefore my fault, but your own, that you behaved your selves like Enemies to the Roman Empire. Do not you remember how often I obtained the victory against you, and how seldom you could complain of Bloodshed? But you falling at dissention one with another, became the instruments of your own ruine; and not for the love you bare either to the King, or the Romans, but of your own malice you slew an hundred eighty five Citizens, at such a time as I was besieged by the Romans in Jotapata. May more, is it not true, that during the said siege of Jerusalem, there were more than two thousand Tiberians slain, or taken Prisoners? But perhaps thou wilt alledge, that at that time thou wert no Enemy, because thou wert fled to the King; but I tell thee that thou fleddest thither for the fear thou hadst of me. I am a wicked man, as thou sayest: but what art thou? whom King Agrippa delivered from punishment, at such time as thou wert condemned by Vespasian to lose thy head; whom he made Prisoner twice, and as many times past the sentence of Banishment against; and once commanded to be thine own Murderer, spared thy Life upon the importunate solicitation of his sister Bernice. And after so many Crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he banished thee from his Presence.

But

Tiberias the first Country, Sephoris and Tiberias two chief Cities of Galilee.

Justus condemned to death.

A But I will say no more of these matters; notwithstanding I wonder at thine impudence, that hast openly protested, that thou hast written more exactly and perfectly of this matter than any man; whereas thou art utterly ignorant of those things that were done in Galilee. For at that time thou wert at Berytum with the King, and knewest not what the Romans suffered at the siege of Jotapata, seeing thou didst not follow us. Neither couldst thou be able to learn how I behaved my self therein, for that there was not one of those that helped me to defend it left alive to give thee certain intelligence. Thou wilt perhaps say, that thou hast carefully described that which hapned during the siege of Jerusalem. And how is this possible? For thou wert neither Agent nor Spectator in that War; neither hast thou read the Commentaries of Vespasian. Which I clearly affirm, because thou hast written clean contrary to that which is contained therein. And if thou art so confident, that thy History is truer than others, why didst thou not publish it during the Lives of Vespasian and Titus, who were the Generals of that War; or during the Life of King Agrippa, and his Relations who were all of them very expert in the Greek Tongue? For thou hast kept it written by thee above twenty years, and mightest have produced witnesses of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkest that no man liveth that may reprove thee, thou hast taken the boldness to publish thy Work. I have used no such Policy in my Books, but presented them to the Emperors themselves, who were Eye-witnesses and actors thereof: For I knew in mine own Soul that I had set down all things truly; Whereupon I obtained my expected approbation. Moreover, I communicated the same History with divers others, whereof some of them were present in the War, as was King Agrippa, and some of his kindred. And Titus the Emperor himself was so desirous that Posterity should learn the truth of that History out of these Books, that he placed them in his Library, and caused them to be published, being subscribed with his own hand. As for King Agrippa, he sent me seventy two Epistles, testifying the truth of my Books, whereof two are subjoin'd, to the end, that the truth may appear thereby. King Agrippa to his dear friend Joseph, Health: I have with great contentment read the Book, wherein thou seemest in my Opinion to have handled this matter more exactly, than any other. For which cause I pray thee send me the rest. Farewell my Friend. King Agrippa to Joseph his dear Friend, Health: I perceive by thy writings that thou needest no information from me, how matters passed from the beginning: yet when we meet next, I will between me and thee tell thee certain things which thou knowest not. Thus was he a witness of the truth of my History: not flattering me, for it became him not; neither deriving me, for far was it from so noble a mind to be subject to so servile a folly; but only to this end, that the truth of my writings might be commended to the Reader by his Testimony. And thus much have I thought good to set down by way of answer to Justus.

Now as soon as I had pacified these troubles in Tiberias, and had established a council of such as were well affected towards me, I bethought my self of what concerned me to do in respect of John. All they of Galilee were of the Opinion, that I should gather together all the forces of my Government and march against John, and do Justice upon him, as he that had been the Author of all this mischief. But for mine own part, I mistook their counsels, because my desire was to extinguish these Troubles without bloodshed; and for that cause I joynd them with all diligence possible, to learn the names of all those who served under him: which being done, I published a Proclamation, by which I promised safety and pardon to all those, that should forsake John, assigning them the term of twenty days, to determine of that which seemed best for their own security; and I threatened to set fire on their Houses, and confiscate their goods, except they quitted their Arms. They hearing these things, were greatly troubled, and forsok John; and after they had laid down their Arms, they came unto me to the number of four thousand: so that only about fifteen hundred Men remained with John, either of Citizens, or Strangers of Tyre. When John perceived that he was circumvented by this policy, he ever after remained quiet in his Country in great fear.

At that time the Sephorites grew so bold, that they took Arms in confidence of the strength of their walls, and for that they saw me distracted with other business. They sent to Cestius Gallus Governor of Syria, praying him to repair to them with all expedition, and take possession of their City, or lend them a Garrison at least. Gallus promised to come to them, but he set down no certain time of his approach. Whereof when I was advertis'd, I took the Men of War I had, and marched against the Sephorites, and took their City by force. The Galileans very glad of this opportunity, and supposing the time was come wherein they might satisfy the insatiable hatred they bare against that City, omitting nothing that might wholly ruin the City, with all the Inhabitants. They set fire on the Houses which they found desolate; for all the Inhabitants were fled away for fear, and retired into a Fortrefs. They plundered the Town.

Manifest Testimonies of the truth of Joseph's History.

The first Epistle.

The second Epistle.

Joseph's protestation to his friends, to leave him to do as he pleased.

Four thousand of John's followers forsake him and follow Joseph.

Sephoris spoiled.

Town, and left nothing unspoiled; neither was there any kind of misery which they inflicted not on their Countrymen. Which when I saw, I was much grieved, and commanded them to give over; telling them it was impicity in them, to shew themselves so savage towards their Countrymen. And seeing that neither by any prayer or command I could draw them to obedience; for that their animosity was so violent, I commanded those that were about me, and whom I most trusted, to spread a rumor that the Romans were entering on the other side of the City with a great Army. All which I did, to the end that by this rumor, I might restrain the fury of the Galileans, and save the City of Sephoris. And this policy took good effect; For when they heard this news they were afraid, and forsook their pillage, to trust to their heels, because I who was their General did the like. For I made a shew, that I believed the rumor to be true, as well as they: and by this stratagem the City Sephoris was saved beyond all hope.

Tiberias in danger of ruin.

Tiberias also hardly escaped from being spoiled by the Galileans, through this occasion which entueth: The chiefest of their Council writ to the King, to desire him to come and take possession of their City. The King promised to satisfy them very shortly, and deliver his Letters to one of his chamber, called Crispus a Jew born, to carry the same to the Tiberian. The Galileans took this messenger on the way, and brought him unto me: Which when the common People understood, of meer spleen they fell to Arms, and the next day divers of them assembled themselves from all parts, and came to the City of Ajach, where I made my abode, and made great exclamations, calling the Tiberians Traitors, and the Kings Friends, and demanding of me liberty to repair to Tiberias, and raze it to the ground, being as much displeased against the Tiberians, as they were against the Sephorites.

Jephthah consulted with himself.

Which when I heard, I stood in great doubt how to deliver the Tiberians from that displeasure, which the Galileans had conceived against them: for I could not deny him that the Tiberians had written and sent for the King: For the answer which he made them, did evidently exprest the same. Having a long while debated the matter with my self, I said unto them; I know as well as you that the Tiberians have offended; neither will I hinder you from spoiling their City, but you must proceed to the Execution thereof with some prudence. For the Tiberians alone do not betray the publick liberty, but others also, who are more accounted of in the Country of Galilee. Stay therefore until such time as I am thoroughly informed, who they be that are Authors of this Treason; and then you shall have them all under your hands, with all such you particularly think worthy punishment. By this discourse I appeased the People, who departed from me contented. As for the Messenger that was sent by the King, I caused him to be imprisoned, having respect to an urgent necessity of mine own, which constrained me to depart out of the Kingdom within a little while. And calling Crispus secretly unto me, I charged him to make the Souldier Drunk, who had the charge of him, to the end that he might in all security flee back to the King. Thus Tiberias being ready to be destroyed the second time, by my Government and Providence, avoided a great and fatal danger.

Justus departs to command Galilee.

At the same time Justus, the Son of Pistus, fled to the King without my knowledge; the cause of which flight, I will orderly exprest. As soon as the Romans had begun the War against the Jews, the Tiberians concluded to obey the King, and in no sort to rebel against the Romans. But Justus persuaded them to take Arms, thirsting after alteration, and hoping to usurp the Government of Galilee, and of his own Country: But his hope failed him; for the Galileans being enviously bent against the Tiberians, for those injuries that had suffered at their hands before the War, would not allow Justus to be their Governor. My self also, whom the People of Jerusalem put in trust with the Government of Galilee, was oftentimes so much moved, that I failed little of killing Justus; so intolerable was his perfidiousness. He therefore fearing least my displeasure should shorten his days, went to the King, supposing that he might live more freely and securely with him.

Jephthah afflicted the Walls of Sephoris.

The Sephorites beyond their expectation having escaped this first danger, writ to Cessus Gallus the second time; desiring him to come to them, to the end he might seize their City; or else send them Forces to withstand the Incurfions of their Enemies. And they wrought so much, that Gallus sent them a Body of Horsemen, and after them Footmen, who came by Night, and were received into their City. But seeing that the Country round about was but in poor Estate by reason of the Romans Horsemen, I drew my Forces together, and came to Garizim, where I encamped some twenty stades from Sephoris; and by night I approached the same, and set Ladders to the wall, with which I entered a great number of my Souldiers, and became Master of the better part of the City; from whence notwithstanding we were afterwards constrained to retire, because we knew not all the ways, killing before our departure twelve Roman Footmen and two Horsemen,

A men, with some Sephorites; with the loss of one of ours. Afterwards we fought hardily between us and their Horsemen in open field, we fought for a long time with disadvantage: For the Romans having invironed me on all sides, my Rearward, through the fear they conceived, began to retire. In this Skirmish I lost one of my Guards called Japhis, who in times past had served in the very same place under the King: After this, the Kings Forces both of Horse and Foot came thither, under the Government of Silas Capitan of the Guard, who encamping some five stades off from Julius, beset the Highways that lead towards Cana with Men of War; and the Fort of Gamala; to hinder the Inhabitants from receiving any Commodities from the Country of Galilee, and to cut off all business.

As soon as I received News hereof, I sent out two thousand Souldiers under the command of Jereny, who lodging themselves within a stade of Julius, near the River Jordan, offered nothing else but light skirmishes, until such time as I had gathered three thousand Souldiers more; and came to them: The next day, having waited an Ambush in a certain Trench near the enclosure of their Camp, I stole out the Kings Souldiers to skirmish, having first forewarned my Souldiers to seign a flight: all they that drew their Enemies as far as the Ambush; which they cunningly executed. Thus Silas supposing that our Men fled for Cowardice, set forward to follow them as far as he could; but they that lay in Ambush charged him on the back, and discomfited his Army; and presently turning, and making head against them, constrained the Kings Forces to return to their heels; and I should have got a signal Victory, had not Fortune crossed my success. For the Horse whercon I rode, falling into a certain Bog, cast me on the ground; whereby my hand being put out of joint about the wrist, I was carried to the house of Cepharom. My Souldiers hearing thereof, and fearing lest some worse misfortune had befallen me, than indeed there had, restrained themselves from pursuing the Enemy any further. Having therefore sent for Physicians, and caused my self to be dressed, I stayed there for that day; and being seized with a Fever, I was carried by Night to Tarichea, according to the advice of my Physicians.

Silas and his Souldiers having News of my accident, recovered their courages; and understanding that we kept but slender watch in our Camp, they laid an Ambush by Night on this side Jordan, with their Horsemen; and as soon as the day appeared, he invited out our Souldiers to fight, who willingly consented thereunto; and being come into the Plain, they perceived the Men that lay in Ambush; by whom they were put to flight, and six of our Men were slain. But they pursued their Victory no further: For having News that certain Troops were coming from Tarichea to Julius, they were afraid, and returned back.

Not long after, Vespasian arrived at Tyre, accompanied with King Agrippa. Against whom the Tyrians began to utter many Reproaches, telling Vespasian; that the King was an Enemy both to the Tyrians and the Romans; and that Philip his General, had betrayed the Kings Palace and the Roman Army in Jerusalem, and that by the Kings Commission: Which when Vespasian understood, he reproved this impudent Boldness of the Tyrians, for blaming a King of that power, and a friend to the Romans; and advised the King to send Philip to Rome, to give account of his Actions. But notwithstanding that Philip was sent thither, yet he presented not himself before Nero; for finding him extremely busied with Troubles and Civil Wars, he return'd to the King without doing any thing. When Vespasian was arriv'd at Ptolemais, the Inhabitants of Decapolis accused Justus the Tiberian, for burning their Boroughs. Vespasian therefore delivered him bound to the King, as being his Subject, that he might be punished. And the King before that time, unwitting to Vespasian, kept him Prisoner, as it hath been heretofore declared. The Sephorites also resort to Vespasian to salute him, and received a Garrison both with them, with their Commander Placidus, against whom I made War, until such time as Vespasian arriv'd at Galilee; of which arrival I have amply spoken in my Books of the Wars of the Jews; how he came, how he fought against me, the first time near the City of Tarichea; how I departed from thence to Jotapata; how I fell into the hands of the Romans; how I was afterwards set at liberty; and in a word, all my actions and fortunes during the Wars of the Jews, and the siege of the City of Jerusalem. But now it seemeth necessary that I describe other things exploited by me, during my life-time in other places, than in the Wars of the Jews. After the Siege of Jotapata was ended, I was Prisoner with the Romans, and kept very carefully; notwithstanding Vespasian did me much honour. For by his commandment I married a Virgin, that was one of those that had been taken captive in Cesarea. But she remain'd not long with me; for after I was set at liberty, and that I follow'd Vespasian to Alexandria, she left me. After which, I married another Wife in Alexandria, from whence I was sent to Titus to the siege of Jerusalem, where I was oftentimes in danger of death. For the Jews labour'd what they could to destroy me:

The danger
that Titus put
between the Ro-
mans and Jews

me; and the Romans supposing that as often as the lot of Arms was not favourable to them, it was by my Treason, cry'd out continually to the Emperor to execute me for a Traitor. But Titus well experienc'd in the Chances of War, pacified the violence which his Souldiers intended against me, by his silence. And after the City of Jerusalem was taken, Titus often solicited me to take what I lik'd among the Ruins of Jerusalem, promising to give it me. But I making small account of any thing after the Ruin of my Country, pray'd him only to give me the liberty of some Persons, and the Sacred Bible, which I receiv'd for a great Consolation in my Miseries. All which he graciously granted me. Not long after, having beg'd my Brother, and fifty other of my Friends, they were given me; and I was refus'd in nothing. Entering into the Temple by Titus's Permission, I found a great number of Prisoners shut up therein; and all those Women and Children of my Friends and Familiars, whom I knew, I deliver'd, to the number of 1900; without paying any Ransom; and I restor'd them to their former free Condition. Being sent with Cerealis and a thousand Horse into the City of Ticoa by the Emperor Titus, to see if the place were fit for a Camp: in returning from thence, I saw divers Prisoners Crucifi'd, amongst which, were three of my Familiars; whereat I was griev'd in my Soul, and I came and signifi'd the same to Titus with Tears: who incontinently commanded that they should be taken down, and as carefully drest and cured as might be; two of which dyed, notwithstanding the utmost diligence of the Physitians, and the third surviv'd.

Joseph deliver'd
a number
of Captives.

Joseph deliver'd
three from
the Gibbet.

Joseph repaireth
with Titus to
Rome, and is
honourably en-
tertained by
Vespasian.

Joseph envied
and slander'd.

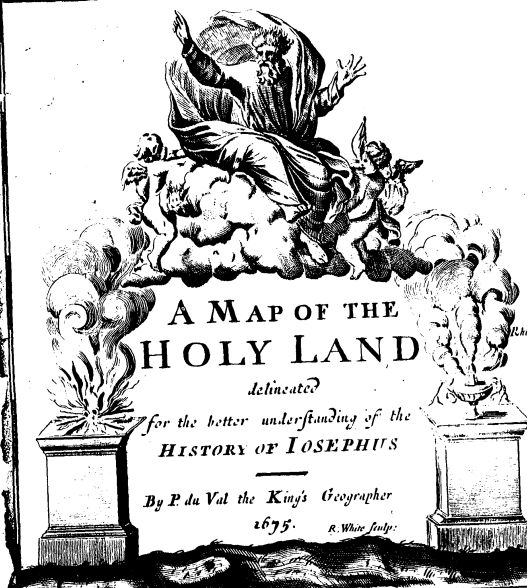
Joseph's third
Wife.

The personal
favor of the
Caesar towards
Joseph.

After Titus had appeas'd the Troubles of Judea, conceiving with himself, that the Possessions which I had about Jerusalem, would yield me but little profit, by reason of the Roman Garrison that should be placed there, he gave me Lands at a greater distance; and intending to embark himself for Rome, he took me with him in his own Ship, and did me great honour. As soon as we came to Rome, Vespasian had great care of me; for he lodg'd me in his own House, where he liv'd before he was Emperor, and honour'd me with the Title of a Citizen of Rome, and gave me an annual Pension; and as long as he lived, continued his good Affection towards me, omitting no kind of bounty which he might use towards me. Whereupon I was so much envied, that I came in danger thereby to lose my Life. For a certain Jew called Jonathan, having stirr'd up a Sedition in Cyrene, and gathered about him some two thousand Inhabitants of the Country, who were all severely punish'd; and himself being sent bound by the Governor of that Country, to the Emperor, he accus'd me that I had sent him Arms and Money. But Vespasian knew his falshood, and caus'd his Head to be cut off. After this, my Enemies objected divers Crimes against me, in regard that I was in good Reputation; but God deliver'd me from them all. Moreover, I received in gift from Vespasian, an ample possession in Judea; and about the same time I forsook my Wife, because her manners pleas'd me not, although she was the Mother of my three Children; of whom two are deceased, and the third, called Hircanus, is yet alive. After this, I married a Wife that was born in Candy, by Nation a Jew, and by Birth Noble, and one of the greatest Reputation amongst the Inhabitants, endow'd with as laudable manners, as any other Woman whatsoever. By her I had two Sons, Justus, who was the eldest, and Simon, who was also surnam'd Agrippa. Thus far touching my domestical Affairs. To which I must add, that I have always continu'd to be honor'd with the good-will of the Emperors. For after Vespasian's death, Titus, who succeeded him in the Empire, continued the same favor which his Father had shew'd me. For although I was oftentimes accus'd, yet were not my Adversaries believ'd. Domitian, who succeeded him, augmented my Honors. For he punish'd those Jews that accus'd me, and gave order that the Eunuch and slave whom I kept to teach my Son, and by whom I was accus'd, should be punish'd. He granted me Exemption also from all the Tributes of Judea, which is one of the greatest Honors that a Man can receive. And as for Domitia, the Emperor's Wife, she always continued her good Affection towards me. Behold here the short Recital of my whole Life; whereby let each Man conjecture of my Manners. As for you, O thrice excellent Epaphroditus, after I have dedicated to you the Continuation of my Antiquities, I will forbear to say more thereof.



THE SEA



A MAP OF THE HOLY LAND

delimited
for the better understanding of the
HISTORY OF IOSEPHUS

By P. du Val the King's Geographer
1675. R. White Sculp.

THE GREAT SEA

Called at this day

THE
MEDITERRANEAN

SEA

PART
OF IDUMEA

PART OF
SYRIA

PART
OF ARABIA

A Scale of Leagues
each consisting of 1000 Geometrical Paces

A

THE HISTORY OF THE JEW S.

B

c. The Preface of Josephus.

THET who apply themselves to write History, have not all one and the same intent and motive, but oftentimes very different causes of their labours. For some are led to this study, by a desire to shew their Eloquence, and to gain Reputation: Others do it, to oblige the persons whose actions they relate; and they strive to the uttermost to please them. Others engage upon it, because having born a part in the Events which they describe, they are willing that the Publick should have knowledge of the same. Lastly, others employ themselves this way, for that they cannot suffer, that things worthy to be known by all the World, should remain buried in silence. Now of these forenamed causes, the two last are these that incited me to write. For on the one side, in regard I was an Actor in the War against the Romans, and a Witness of the Actions which pass'd therein, and also know what were the several Events thereof, I conceiv'd my self oblig'd, and, in a manner, forc'd to write the History of the same, to the end to manifest the unfaithfulness of those, who having written concerning this Subject before me, have disguis'd and perverted the Truth. And on the other side, I have reason to believe that the Greeks will be well pleas'd with this Work, because it will afford them an Account of the Antiquity of our Nation, and the Form of our Common-wealth, Translated out of Hebrew into their own Tongue. When I began the History of the foresaid War, I purpos'd to lay open to the World, How and whence the Jews had their first original; What alterations in Fortune they had fall'n into; By what Law-maker they had been instructed in Piety, and incited to the exercise of Vertue; What Wars they sustained through several Ages; and finally, How, against their Will, they became engag'd in this last against the Romans. But for that this Subject was too ample and copious, to be treated only in passing, I thought fit to make a separate Work after it, and accordingly set upon this Treatise. Afterwards (as it usually happeneth to those that attempt matters of great difficulty) I fell into a certain Stupidity, which made me very backward to resolve upon the Translation of so long a History, into a Foreign Language. Yet some there were, who instant'd with a desire of Knowledge, animated me to this action; and especially Epaphroditus, a man enamour'd of all Learning, and particularly History; which is not to be wonder'd at, since himself hath had very considerable Employments, and experienc'd several Accidents of Fortune; in all which he hath shew'd a marvellous magnanimity of courage, with an unmoveable resolution to follow Vertue. Being thus perswaded by him, who is accustomed to encourage those whom he perceives dispos'd to perform things profitable and honest; and (which is more) being ashamed in my self, that I should rather take delight to follow idleness, than addit my self to so laudable an exercise, I resum'd my Work, and with so much the greater cheerfulness, when I consider'd with my self, that our Ancestors never made any difficulty to communicate matters of this nature to strangers; and that the most famous among the Greeks, have been curious to understand what pass'd among us. For Psolomus King of Egypt, the second of the Name (highly affection'd to good Letters, and desirous to store and gather Books at incredible charge) caus'd our Laws and Customs, and Manners of living, to be Translated into the Greek Tongue. And our High Priest Eleazar (who was not second in Vertue to any other whatsoever) thought not fit to deny

D

deny this satisfaction to that Prince, as he would without doubt have done, had it not been the ordinary course of our Ancestors, not to conceal from other men, such things as are good and laudable. For which cause I have held it a matter no ways undecent for me, to follow the goodness and generosity of that worthy High Priest; and the rather, for that even at this day I suppose many are no less well affected to good Letters, than that great King. Yet the Copy of all the Holy Scripture was not given him; but those Translators who were sent unto him to Alexandria, did only communicate that unto him which belongs to our Law. But the things that are found written in the Sacred Books of Holy Scripture, are innumerable; being the History of five thousand years; in which divers extraordinary Events and Revolutions, sundry great Wars, and many glorious Actions done by excellent Captains are described. In sum, if any one have a desire to read this History, he shall principally learn and observe, That all things fall out happily, and beyond their expectation, to those men who observe the Will of God, and are afraid to transgress his Commandments; and that God hath prepared for such the crown and reward of Felicity; *as on the contrary, that they who depart from the diligent observance thereof, instead of succeeding in their designs (how just soever the same may seem to themselves) fall into all sort of misfortunes, and into miseries without recovery.* For which cause I exhort all those that shall read these Books, to conform themselves to the Will of God, and to observe in Moses our excellent Law-giver, how worthily he hath spoken of his Divine Nature; how he hath manifested that all his Works are proportionable to his infinite Greatness; and how his whole Narration thereof is pure and free from the vanity of Fables, whereunto all other Histories are polluted. For the Antiquity alone of his History secures him from the suspicion, that one might entertain of his having mingled any thing fabulous in his writings; inasmuch as he was born more than two thousand years ago, which is a continuance of Ages, to which the Poets neither durst refer the original of their Gods; neither the deeds or laws of Men, whereof they make mention. But in pursuit of our History, the sequel of our Discourse shall declare all things exactly, and in the order which is observed in the Sacred Books. For in compiling this Work, I have promised neither to add nor to pretermitt any thing: And for that all whatsoever we shall declare, doth almost wholly depend on the knowledge which the wisdom of our Law-maker Moses hath given us thereof; it is necessary before all other things, that I speak somewhat of himself; lest perhaps any man should wonder, that in a History wherein it may seem that I ought to relate nothing but Actions past, and Precepts concerning manners, nevertheless I intermix so many things which concern the knowledge of Nature. We ought therefore to know, that Moses thought it most especially necessary, for him that will either virtuously dispose his own Life, or impose Laws to other men, to begin with the knowledge of God; and after having attentively consider'd all his Works, to strive as much as in him lieth, to imitate his most perfect example, and follow him with all diligence. For it is impossible, that a Law-giver being void of this contemplation, should have good sense; or that his writings should be of any moment to induce them unto virtue, who should receive those Laws, except before all things they learn, that God who is the Father, and Lord of all, and that seeth all, giveth happy life unto those that follow him; and contrariwise invironeth them with great Calamities, who forsake the way of virtue and righteousness. Moses therefore intending to instruct his Citizens in this doctrine, began not his Ordinances with the Treatise of Contracts and Covenants, which we practise one with another, as other Law-givers are accustomed to do, but he hath raised their minds to the knowledge of God, taught them in what manner this World was made by him, and shew'd them that the principal work among all those things which God made in the World, is Man. And after that he had made them capable of things concerning Piety, then might he more easily persuade them in the rest. Whereas other Law-givers, addicting themselves unto Fables, have in their Discourse imposed on their gods the infamy of sins committed by men, and by that means have brought to pass, that the wicked sort are yet more wicked, and addicted to evil doing. But our admirable Law-giver, after having declared that God is in himself all virtue pure and unspotted, he shew'd that men also ought to endeavor to imitate the same; and on those things neither conceive nor believe those things, he inflicted a grievous and inevitable punishment. Therefore the Reader therefore to examine our Writings according to these Rules: for to those that consider after this manner, nothing shall seem either absurd or unworthy the Majesty of God, or of his love to men; by reason that all things have their disposition conformable to the universal nature, which our Law-giver hath declared sometimes obscurely, sometimes in convenient Allegories gravely; and elsewhere expressing that manifestly, and publishing that in plain words, which ought openly to be made known. The causes whereof, if any man would search, he might find need of a most deep and philosophical contemplation; which I overlook at this present, not staying longer thereon: but if God shall give me time, I will enforce my self to compose it in a Volume, as soon as I shall have finished this Work. For this present then I will apply my self, to relate those things which have been done, beginning at the Creation of the World, according as Moses hath taught us, and I have found written in the Holy Scriptures.

THE

A The First Book of the History of the *J E W S*, drawn out of the Old Testament, and continu'd to the Empire of *NERO*, by *FLAVIUS JOSEPHUS*, under the Title of *JEWISH ANTIQUITIES*.

The Contents of the Chapters of the First Book.

1. The Creation of the World. Adam and Eve disobey the Command of God, and are driven out of the earthly Paradise.
- B 2. Cain kills his Brother Abel. God banishes him for it. His Posterity is as wicked as himself. The Virtues of Seth the other Son of Adam.
3. Of the Posterity of Adam till the Deluge, from which God preserved Noah and his Family in the Ark.
4. Of the Tower of Babylon, and the change of Tongues.
5. How Noah's Posterity dispers'd themselves through the whole World.
6. The Descendants of Noah down to Jacob. The several Countries which they possess'd.
7. How Abraham the Author of our Nation departed from the Land of the Chaldeans, and dwelt in the Country of the Canaanites, which is now called Judea.
- C 8. Abraham pressed by Famine, departed into Egypt; where having stayed awhile, at last he returned back again.
9. The overthrow of the Sodomites by the Assyrians. Lot is taken Prisoner.
10. Abraham pursueth the Assyrians, and returneth victorious.
11. The destruction of Sodom.
12. Of Ishmael, Abraham's Son; and of the Arabians Posterity.
13. Of Isaac, Abraham's Legitimate Son.
14. The death of Sarah, Abraham's Wife, Gen. 23. per totum.
15. How the Nation of the Troglodytes descended from Chetura the Wife of Abraham.
16. Of Abraham's death, Gen. 25. 7, 8.
- D 17. Of Isaac's Sons, Esau and Jacob, and of their Nativity and Education, Gen. 25.
18. How Jacob fled into Mesopotamia for fear of his Brother, Gen. 28.
19. Isaac dieth, and is buried in Hebron, Gen. 35. 29.

C H A P. I.

The Creation of the World. Adam and Eve disobey the Command of God, and are driven out of the earthly Paradise.

I N the beginning God created Heaven and Earth. Now the Earth, not being subject to sight, but covered with thick darkness, and traversed with an Air coming from high; E God commanded that there should be Light; and after the Light was made, having considered the universal matter, he separated the Light from the Darkness, and named the Darkness Night, and the Light Day; calling the Morning the beginning of the Day, and the Evening the time wherein we cease from Travel; and this was the first Day which Moses in his Language called a Day, and not the first Day: whereof at this present I could give a sufficient reason; but for that in a particular Discourse I have promised to write of all such things; I will refer the declaration thereof to its convenient time and place. After this, on the second Day, God created the Heaven, and placed it above all the World, having separated it from other things; and making it firm by the means of a Crystalline matter, he endowed it with a quality moist and rainy, to the end the Flame might render the Earth fruitful. The third Day, he firmly established the Earth, spreading the Sea round about the same; and the same Day, he with a word caused all Plants and Seeds to spring upon the face of the Earth. The fourth Day, he embellished the Heavens, with the Sun, the Moon, and the Stars, ordaining them their Motions and Courses, by which the Seasons orderly ensuing might be distinguished. In the fifth Day, he made all kind of living Creatures which dwell upon the face of the Earth, as well as those that swim in the deep Waters, as those that fly in the Air; uniting them together by couples and pairs, to the end that each, in their kind, might increase and multiply. The sixth Day, he made all Four-footed Beasts, and distinguish'd them into Male and Female: and in the same Day, he formed Man. So that Moses saith, That the G World, and all that is therein, was made in six Days, and that on the seventh Day, God took rest, and ceased from his labor. By reason whereof, we likewise desist from Travel on that Day which we call the Sabbath, which in our Language signifies Rest.

D 2

After

The year of the World, 1 before Christ's Nativity, 1563.
Gen. i. 1. and thus I have begun the first day of the Creation of the World.
The first day.
The second day.
The third day.
The fourth day.
The fifth day.
The sixth day.
Gen. 2. 2. and thus I have begun the second day of the Creation of the World.

Hides & Reffins, cap. 2, 19.
Gen. 2, 19.
Gen. 3, 19.
The first naming of all creatures.

The year of the World, 561.
The year of the Jewish Nation, 561.

Gen. 2, 21.
Eve the Mother of all living creatures.

17.
Paradise. The four fountains of Paradise.

18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

19.
The first Plough or Furrow.

20.
The first Plough or Furrow.

21.
The first Plough or Furrow.

22.
The first Plough or Furrow.

23.
The first Plough or Furrow.

24.
The first Plough or Furrow.

25.
The first Plough or Furrow.

26.
The first Plough or Furrow.

27.
The first Plough or Furrow.

28.
The first Plough or Furrow.

29.
The first Plough or Furrow.

30.
The first Plough or Furrow.

31.
The first Plough or Furrow.

32.
The first Plough or Furrow.

33.
The first Plough or Furrow.

34.
The first Plough or Furrow.

35.
The first Plough or Furrow.

36.
The first Plough or Furrow.

37.
The first Plough or Furrow.

38.
The first Plough or Furrow.

39.
The first Plough or Furrow.

40.
The first Plough or Furrow.

41.
The first Plough or Furrow.

42.
The first Plough or Furrow.

43.
The first Plough or Furrow.

After the seventh day, *Moses* describes more particularly the original of Man, and the manner of his Creation, in these terms; God framed Man of the dust of the Earth, and breath'd into him a Spirit and Soul; which Man was called *Adam*, an Hebrew word, signifying red, because he was made of *Earth*, which was red or yellow; for the natural Earth, called *Virgin-earth*, is of that colour. Then brought God all kind of living Creatures before *Adam*, shewing him as well the *Male* as the *female*; on whom *Adam* bestowed those Names, which to this present time they retain. And seeing that *Adam* had no female to accompany and live with him (for as yet there was no Woman) and for that he thought it strange that all other living Creatures had their companions: God took one of his ribs from him at such time as he slept, and of the same he form'd a Woman; who being brought before *Adam*, he did acknowledge that she was made for him. Now in Hebrew a Woman is called *Isha*, but this was called *Eva*, which is as much as to say, *The Mother of all Living*. He declar'd also, that God planted in the East a Garden, flourishing and adorned with all sorts of Plants, amongst which was the *Tree of Life*, and another the *Tree of Knowledge*, by which was known both good and evil. And after he had brought *Adam* and his Wife into this Garden, he commanded them to keep and cherish the Plants. Now this Garden was watered by a River that invironed it round about, and divided it self into four Channels or Rivers. The first called *Phison* (which name signifieth abundance or multitude) floweth by the Land of *India*, and entrench into the great Sea, and is by the Greeks called *Ganges*. The second called *Euphrates*, and in Hebrew *Phora* (that is to say, *disposition or flower*). And the third called *Tigris* or *Diglatb* (which signifieth *strait and swift*) K fall into the Red Sea. *Gehon*, which is the fourth, runneth through the Country of *Egypt*, and signifieth as much as *coming from the East*: the Greeks call it *Nilus*.

Now God commanded *Adam* and his Wife to eat of the fruits of all other Plants, but to abstain from that of Knowledge, telling them, that at what time soever they should taste of the same, they should die the death. Now at that time all living Creatures were at accord one with another; but the *Serpent*, who was very tame towards *Adam* and his Wife, became inflamed with envy, for that he saw they should be happy, if they continued in the observation of God's Commandments; and that contrariwise, they should call themselves headlong into ruin and destruction, if they should disobey the same. He therefore maliciously persuaded the Woman to taste the fruit of the *Tree of Knowledge*, L giving her to understand, that the knowledge of good and evil was in the same; and that as soon as they had tasted thereof, they should lead a life no less happy than God himself: and by this means he caus'd the Woman to fall, who had no regard of the ordinance of God. For having her self tasted of this fruit, and finding it pleasant and delicious in taste, she persuaded her Husband also to taste the same: whereupon they understood that they were naked, and sought means to cover themselves: (for this fruit had in it self the virtue to give Understanding, and to quicken the Mind.) Then covered they themselves with *Fig-leaves*; which they put before their Privities, esteeming themselves more happy than they were before, in that they now knew that which before they were ignorant of. But when God came into the Garden, *Adam* (who before was accustomed familiarly to talk with him) finding himself guilty of sin, hid himself from his Presence: but God asked him for what cause he fled and shunn'd him at that time, whereas before he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the Ordinances and Commandments of God, answer'd him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without any evil, or sense of misery; so that all whatsoever was requisite for necessity or pleasure, might have hapned of it self unto you, by my only providence, without any trial or care on your parts; which if you had well used, your life would have been very lovely and very happy: but you have scorn'd this mine Ordinance, and broken my Commandments. For in that thou art silent at this time, it proceedeth not of respect, but of evil; of which thou findest thy self culpable. *Adam* excuseth his sin as well as he could, and prayed God not to be incensed against him, laying the fault of that which had hapned, upon his Wife, alleging that he had offended, by reason he was deceived by her: and the Woman accus'd the *Serpent*. But God for his punishment, because he had suffer'd himself to be overcome by the counsel of a Woman, declar'd that the Earth thenceforward never more of its own accord should bring forth fruit; but only when they till'd it with the sweat of their countenance: nor should it always yield all that was expected from it. And as touching *Eve*, he chastis'd her with Child-bearing, and throes in Travel; for that being her self deceiv'd by the *Serpent*, he had drawn her Husband by the same means into extreme misery. He took also from the *Serpent* his speech, and was displac'd with him, * by reason of the malice he had conceived against *Adam*; and he put venom on his tongue, declaring him an enemy both to Man and Woman; whom he

A he commanded to bruise the head of the *Serpent*, as well for that all the evil which changed unto Men, proceeded from his head; as also in that being assaulted in that part, he is most easily put to death. Moreover, having deprived him of his sex, he condemn'd him to hide and trail himself along the earth. After God had ordained them to suffer these punishments, he drove *Adam* and *Eve* out of the Garden of delights, into another place.

CHAPTER II.

Cain kills his Brother Abel. God banishes him for it: His Posterity is curs'd at himself. The Virtues of Seth the other Son of Adam.

BUT *Adam* and *Eve* had two male-children, the first whereof was called *Cain* (which signifies *acquisition*), and the second was called *Abel* (which signifies *mourning*); they had also three Daughters. These Brothers were of very different Inclinations. *Abel* the younger honour'd Justice, and (supposing that God was present in all his actions) he always and wholly fix'd his thoughts on *Justice*; and his exercise was keeping of Sheep. But *Cain* (being a wicked Man, and addicted to insatiable desire of profit) was he that first found out the use of the Plough. He killed his Brother for the cause, which ensueth: Having concluded among themselves to sacrifice unto God, *Cain* offer'd the fruits of his labour, and planting; *Abel* presented milk, and the firstlings of his fold, which sacrifice of his, was more acceptable to God, in that it rather consisted of things produced of themselves by the order of nature, than that which *Cain's* covetousness had forcibly in a manner extorted from nature. Hereupon *Cain* (being enrag'd because his Brother *Abel* was more honour'd by God than himself, Men his Brother; and having hidden his body out of sight, he thought the Murder would be concealed. But God well knowing the fact, appear'd to *Cain*, and question'd him concerning his Brother, what was become of him, for that for some days he had not seen him; whereas before they had been always together. *Cain* (being troubled, and ignorant what answer to make unto God) said at first that he wonder'd what was the cause his Brother was so long absent: but afterwards being troubled that God continued the question, and more closely press'd him; he said he was not his Brother's keeper, nor bound to take care of his affairs. Then God reproved and convinc'd *Cain* of murdering his Brother; and ask'd him how he dar'd deny the knowledge of his Brothers death, whereas he himself had slain him. Notwithstanding God forbore to inflict upon him the punishment deserved for this Murder, by reason that *Cain* offer'd Sacrifice; and made request unto God, that it would please him to remit somewhat of the severity of his justice against him. Yet did God curse him, and threaten to punish his Posterity to the tenth Generation. Then did he drive him and his Wife out of that Country: whereat *Cain* being affrighted (for fear of being encountered and devour'd by some Savage Beasts) God commanded him to suspect no dangerous event for that cause, assuring him that he might safely travel through all Regions, without being either assaulted or seized by Savage Beasts: and having set his mark upon him, by which he might be known, he commanded him to depart the Country. After that *Cain* (accompanied with his Wife) had travelled through divers Regions, he made his abode at *Nave*, and in that place had several Children. But he made not use of this chastisement for his better amendment, but rather became worse and worse; for he abandoned himself to all sensual pleasures, making it his sport to outrage those with whom he convers'd, filling his house with riches gotten by rapine and violence; and gathering together other wicked and debauch'd Men, he taught them to commit all sorts of crimes and impieties: he destroy'd that simplicity which Men before that time had us'd in their mutual societies, by the inventions of Measures and Weights; the ignorance whereof was the cause that the life of Man was estranged from deceit: but instead of place of free and plain sincerity; he introduced fraud and deceit. He it was that first bound'd the fields, and built the first City, and made a Wall and a rampire, enforcing his Followers to dwell therein. This City he nam'd *Enos*, by the name of *Enos* his first begotten Son. Jared was the Son of *Enos*; of Jared issued *Milalcad*, whose Son was *Methusala*, who begot *Lamech*, who had 77 Children by his two Wives, *Sella* and *Ada*; amongst whom, *Jabel* the Son of *Ada* was the first that made Tents, and took delight to lead a Pastoral life; contenting himself with the same. *Jabal* his Brother invent'd Music, and the Psaltery and Harp. And as touching *Jabel* one of his Sons, by his other Wife *Sella*, he surpass'd all his other Brethren in courage, and bravely managed the affairs of War, by which means he got Riches, and Means to maintain his life with more pleasure than formerly. He it was that first invent'd the art of Forging, and was Father to a Daughter nam'd *Naama*. But *Lamech* being well instructed in Divine things, and foreseeing that he should suffer punishment for the fratricide of *Cain*, he told it to his two Wives.

So it was, that during the life of Adam himself, the successors of Cain were most wicked, teaching and imitating one another's wickedness, the last of them proving always the worst; so that they were strangely inflamed to follow War and Theft: and if perhaps some of them were more remiss than others in committing Murders, and outrages; yet were they rapacious enough to spoil and possess the goods and heritages of other Men. But Adam the first Man made of Earth: (for the History requireth that I should return to speak of him) after the death of Abel, and the flight of Cain, earnestly desired to have Children; and accordingly he had many, being about the age of two hundred and thirty years: besides which, after he had lived some seven hundred more, at last he died; amongst whose Children was Seth. Now for that it were too long to speak of all of them, I will only touch that which concerneth Seth: He being nourished and trained by his Father to the years of his childhood, studied virtue, and left his Descendants Heirs and followers of his sanctity: who being all of them well born, remained in the World free from all contention; and lived happily: so that it never happened that any of them in any sort did injury to any Man. To these we owe the Science of Astronomy, and all that which concerneth the Beauty and Order of the Heavens. And to the end that their inventions might not wear out of the memories of Men, nor perish before they were perfectly known (inasmuch as Adam had foretold them of the general destruction of all things after two sorts, the one by the force of fire, and the other by the violence and abundance of Waters) they made two Pillars; the one of Brick, and the other of Stone; and engraved in each of them such things as they had invented; to the end if that of Brick should be abolished by the overflowings and rage of Waters; that other of Stone might remain, and declare unto Men that which was imprinted thereon for their instructions. That of Brick was destroyed by the deluge, but the other of Stone is to be seen in the Country of Syria even to this present day.

C H A P. III.

Of the Posterity of Adam till the Deluge, from which God preserved Noah and his Family in the Ark.

IN this manner Mankind liv'd for seven Generations, honouring one God the Lord of all things, and having always a respect of virtue. But afterwards in process of time, they degenerated from the ancient institutions of their forefathers, neither observing human Laws, nor continuing their accustomed service of God; and they that before industriously exercised themselves in virtue, afterward with twice as zealous study followed wickedness; and grew at last to that height of impiety, that they provoked Gods heavy displeasure against them. For the Angels of God marrying with the Daughters of Seth's descendants, produc'd a race of insolent People, contempters of all good, by reason of the trust they had in their Forces; and for their heinous actions not unlike the Giants which the Greeks mention in their Fables. But Noah perplexed and extremely displeased with such their misdemeanors, exhorted them to change their lives, and amend their misdeeds: and (seeing them moved by no admonitions, but wholly possessed with the pleasure which they took in vices) he fearing lest they should kill him and his Family, left them to their looseness, and with his Wife, Children, and all his Family, departed into another Country. Then God (who lov'd him for his justice) became so provoked with the malice and corruption of the rest of Mankind, that he resolv'd to destroy all Creatures whatsoever in the World, and to produce another new race innocent, and reformed from all impiety: He abridged also the time of their life, so that they lived not any more so long, as they were wont, but only attained the term of sixscore years; and he covered the Land with Waters, by which means all of them were destroyed; only Noah escaped by the means and way which God taught him: He built an Ark of four Stages; in length three hundred Cubits; in breadth fifty: and in height thirty: into this he entred with his Mother, his Wife, and his Children, and their Wives, having provided himself of all things requisite both for their sustenance and use: he clos'd also therein all sorts of living creatures, two and two, male and female, for the conservation of every kind, and of some of them seven Couples. The sides of this Ark were strong, and the cover also; so that no water could pierce the same, and whatsoever storm might come, it was able to resist it. Thus was Noah (by lineal descent, the tenth from Adam) saved with all his household; for he was the Son of Lamech, whose Father was Methusala the Son of Enos, the Son of Jared, the Son of Malalech, who with divers other Brethren were begotten by Cainan, who was the Son of Enos who was the Son of Seth, who was the Son of Adam.

for

A six hundredth year of Noah's age (and the second Month, which was called Drou by the Madabians; and by the Hebrews Manomane) for so have the Egyptians distinguished the year, but Moses sets down Nisan for the first Month in his Chronology, which is Xanthicus among the Macedonians (for thus in this Month he brought the Spartans out of the thraldom of the Egyptians:) He made this Law therefore, that all things which appertain to Divine Service, should take their beginning and reckoning from this Month; but in respect of Civil Matters, as Fairs and Markets appointed for traffick, he observed the ancient order of the year, beginning in December: Moses writes that the Deluge began the seven and twentieth day of the second Month in the year two thousand two hundred fifty and six; after the Creation of the first Man Adam (which time is carefully calculated in Holy Writ, in which the birth and death of great Personages of that time are most exactly set down.) At such time then as Adam was a hundred years old, his Son Seth was born unto him; and the same Adam lived 930 years. Seth about the age of 250 years, begot Enos; who after he had lived 905 years, left the Government of his affairs to his Son Cainan; whom he had begotten about the 190 year of his age: after that Cainan had lived 910 years, he had his Son Malalech, begotten by him in the 70 year of his age. The said Malalech having lived 194 years died, leaving his Son Jared: who at the age of 162 years, begot Enoch, who lived 962 years: after Enoch, succeeded his Son Methusala, begotten about the age of 162 years: at such time as the said Enoch's Father was yet alive: and after that Enoch had lived 166 years, he was taken up unto God (whence it cometh to pass that his decease hath not been mentioned by any Writer.) Methusala the Son of Enoch, in the year of his age 187, had Lamech for his Son, who lived 782 years, and to whom he left the Sovereignty, having held the same 669 years. And Lamech after he had governed 707 years, declared his Son Noah Governor, at such time as the said Lamech had lived 182; which Noah liv'd the space of 900 years.

All these years calculated into one sum, make the number of 2256; yet to perfect this account, we ought not to seek out the decease of the Personages (for they lived in the same time that their Children and Successors did) but the only thing we are to observe is their Births. Now God having given the sign, and the rain falling for the space of forty days together, the Waters rose and overflowed the whole Earth fourteen Cubits (so that there was no means of flight, or place of refuge for any.) But as soon as the rain was ceased, the water began to decrease by little and little for the space of one hundred and fifty days, till the 27 day of the seventh Month; when Noah perceiving that the Ark was on ground upon the top of a certain Mountain of the Country of Armenia, he opened the Window, and seeing the earth a little discover itself round about he conceived some better hope, and began to comfort himself. Some few days after; when the water was ebb'd somewhat more, he sent out a Raven (desiring to know if the rest of the Earth were delivered from the Waters, and whether without danger he might go out of the Ark. But the Raven finding the Earth still cover'd with Water, returned unto Noah: who the seventh day after sent out a Dove to discover the state of the Earth, which returned bemired, and bearing in its mouth an Olive Branch: whereby Noah perceived that the Earth was freed from the Deluge; and having still waited seven days more, he set at liberty all living Creatures that were in the Ark. But as soon as himself, his Wife, and his Family came forth, he offered sacrifice unto God, and feasted and rejoiced, both he and all his household. The Armenians in their Language have called the place where Noah descended, Apatarion (which signifieth a descent) and in that place, even at this present, the Inhabitants of the Country shew some remains of the Ark. All Historians, even the Barbarians, have made mention of this Deluge, and of the Ark: amongst whom is Berosus the Caldean, who setting down the occurrences of this Deluge, writeth after this manner: Some say likewise that a certain part of this Ark is still seen in Armenia, upon the Mountain of the Cordicans, and that some persons have brought from thence some of the Pitch wherewith it was Caulked, which the Men of that place are wont to use instead of a preservative against Inchantment. Hierom the Egyptian also (who hath written of the Antiquities of the Phœnicians) hath made mention of this matter: as also Masfius, with divers others. Nicholas of Damascus likewise in his Ninety sixth Book speaketh hereof after this manner: Above the Region of the Miceans there is a great Mountain in Armenia called Baris, in which it is reported that divers retired themselves for safety, during the time of the Deluge, and there escaped: and that a certain Man born on an Ark, arrived on the highest top of that Mountain; and that certain pieces of that bottom had been kept there a long while. 'Tis probable this is the Man of whom Moses the Law-giver of the Jews maketh mention. But Noah fearing lest God (having condemned all Men to a general perdition) should every year overflow the Earth after this

this manner offered Burnt-sacrifice unto God, beseeching him, that hereafter he would maintain the ancient order, and that no such great calamity might arrive, by which all living Creatures might come in danger to be utterly destroyed and exterminated; but that having inflicted deserved punishment on the wicked, he would spare the Innocent, whom in his mercy he had preserved from the past danger; otherwise they should be more miserable than those that had been buried in the waters, if having beheld with trembling 'so strange a desolation they should not be preserved from the first, but to perish by a second.' He prayed therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe not to conceive hereafter a ruinous hate and displeasure against the earth; to the end that he and his Posterity might enjoy their labours Till it is granted, and building them Cities might possess the same in peace, wanting none of those commodities which they enjoyed before the Deluge: but that they might equal their forefathers in age, and length of life.

Noah having in this sort finished his requests, God (who loved him for the uprightness of his heart) granted him his request, and said he had not been the Author of their deaths who were drowned, but that they themselves by their own wickedness had procured those punishments due upon themselves. For had he desired that they should be extinguished, he would not have brought them into the World. For better it is, not to grant life, than to destroy those to whom it is given. But (said God) through their contempt of my service and graces, they have enforced me to destroy them with the rigor of this vengeance: hereafter I will not so severely pursue and punish their iniquities, in my displeasure, especially for thy sake. And if hereafter at any time I shall send any tempest, fear not (how great and hideous soever the storms be) for there shall be no more Deluge of water upon the earth. In the mean time I command you to keep your hands innocent from murder, and all man-slaughter; and to punish those that commit Wickedness. I leave the use of all other living Creatures to your sufficiency or service; in as much as I have made you Lords over them all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and live in the air; but you shall not eat any blood, in as much as therein consisteth the soul and life of living Creatures. And I declare unto you, that I will forbear to draw the shafts of my displeasure against Men: And I will give you the Rainbow for a sign of the Promise which I make to you.

Noah lived after the Deluge 350 years; and having spent all the rest of his life in happiness, he died after he had lived in the World nine hundred and fifty years. Neither is there cause why any Man (comparing this our present age and the shortness thereof, with the long life of the Antients) should think that false which I have said: neither followeth it, that because our present life extendeth not to such a term and continuance of years, therefore they of the former World attained not the age and long life which we publish of them. For they being beloved of God, and newly created by him, using also a kind of nutriment agreeing with their natures, and proper to prolong their lives, it is no absurd thing to suppose that their lives were of that continuance, considering that God gave them long life, to the end that they should teach virtue, and should conveniently practice those things which they had invented, the Sciences of Astronomy and Geometry; the Demonstrations whereof they never had attained, except they had lived at the least six hundred years. For the great year is accomplished by that number of years: whereof all they bear me witness, who either Greeks or Barbarians, have written ancient Histories. For both Manethon (who hath written the History of Egypt) and Berofus, who registred the acts and affairs of the Chaldeans (together with Moctus, Hestienus, Hierom of Egypt, who writ those of the Phenicians) and others, accord with me in that which I have said. Hesiodus also, Hecataeus, Hellanicus, and Acufilas, Ephorus, and Nicolaus do declare, that they of the first World lived one thousand years. Notwithstanding let every man judge of these things, as best liketh him.

CHAP. IV.

Of the Tower of Babylon, and the change of Tongues.

Noah had three Sons, Sem, Japhet, and Cham, born one hundred years before the Deluge. These first descended from the Mountains into the Plains, and there made their Habitation: which when other Men perceived (who for fear of the Deluge had fled the Plains, and for that cause were loth to forsake the Mountains) they gathered courage, and persuaded themselves to do the like: and the Plain where they dwelt was called Sennar. And whereas they were commanded by God, that (by reason of the increase and multitude of Men) they should send Colonies to inhabit divers Countries of the World (to the end no quarrels might grow betwixt them; but contrari-

A contrariwise in labouring and tilling a great quantity of ground, they might gather great store of fruits) they were to ignorant, that they disobeyed God, and falling into great calamities, suffered the punishment of their offence. Now God seeing their number continually increase, he commanded them again to divide themselves into Colonies. But they (forgetting that the Goods which they possessed, proceeded from him, and his bounty, and presuming that their force was the only cause of their abundance) did not obey him, but rather suspected that God sought to betray them, to the end that being thus divided, he might the more easily destroy them; Nimrod the Grandson of Cham one of Noah's Sons, incited them in this sort to mock and contemn God. He put them in the head that they might not believe that their prosperity proceeded from God, but that they ought to attribute it to their own valor, which furnished them with so much riches: so that in a little space he reduced their estate to a tyranny; supposing by this only means that he might make Men revolt against God, if he might persuade them to submit themselves to his Government; giving them to understand, that if God should once more threaten a Deluge, he would protect them against him, and to that end build a Tower, to whose top the water should not reach, and also revenge the death of their Predecessors. The stupid People gave ear to these persuasions of Nimrod, supposing it to be pusillanimity in themselves, if they should obey God. For which cause they began to build the Tower with their utmost industry; neither was there any one idle in all that work; yea, so great was the number of Labourers, that in a little time the work was raised to a height beyond all expectation. The thicknes of it was so great, that it obscured the height: and it was built of burnt Brick, and cemented and joined with a bituminous mortar, to the end that it might become the stronger.

God seeing their madness, yet condemned them not to a general extermination (by reason that they had made no profit by their example, who perished in the first Deluge) but made them mutiny the one against another by changing of their tongues; so that by reason of their diversity of language, they could not understand one another. The place where this Tower was builded, is at this present called Babylon (by reason of the confusion of tongues that first began in that place) for Babel in Hebrew signifieth confusion. Of this Tower, and the diversity of Languages, Sibylla makes mention in these words: At such a time as men used one kind of Language, they built a most high Tower, as if they meant by the same to mount up to Heaven; but the Gods rais'd Winds, and overthrew the Tower, and sent amongst the Builders distinct and several Languages; whence it came to pass, that the City which was afterwards built in the same place was called Babylon. But as touching the field of Sennar where Babylon stands, Hestienus testifieth after this manner: It is said of those Sacrificers, who escaped from this great disorder, that they took the Sacred Reliques of Jupiter the Conqueror, and came into Sennar of Babylon.

CHAP. V.

How Noah's Posterity disperse themselves thorow the whole World.

From that time forward (by reason of the diversity of tongues) the multitude dispersed themselves into divers Countries, and planted Colonies in all places, and occupied those places whither either God or their good fortune conducted them; so that both the Sea-coasts, and the Middle-land were replenished with Inhabitants. Some there were also, who passing the Sea in Ships and Vessels, first peopled the Islands. And there are some Nations likewise, who at this day retain the names which in times past were imposed on them, some others have changed them. Others are altered into names more familiar and known to the Neighbors, deriving them from the Greeks the Authors of such Titles. For they in latter times having grown to great name and power, appropriated the ancient glory to themselves, in giving Names unto the Nations which they subdued, as if they had taken their original from them.

CHAP. VI.

The Descendants of Noah down to Jacob. The several Countries which they possessed.

NOW they, in honor of whom the Nations receive their first Names, were the children of the sons of Noah. Japhet the son of Noah had seven children, who extended themselves in Asia, from the mountains of Taurus and Amanus, to the River of Taurus, and in Europe unto Gades, occupying the Countries which they first met with, not before inhabited, and calling their several Lands by their own name; Gomar was the founder of the Comarians, whom the Greeks now call Galatians; Magog dwelt amongst those who (according to his name) were called Magogians, and by the Greeks Scythians. Of Midus (the first begotten son of Japhet) issued the Medians, whom the Greeks name Medes; and of Javan his other son, the Ionians, all the race of the Greeks took their original. Thob-

hus gave name likewise to the *Theobelians*, who at this day are called *Iberians*. *Mefchus* was the founder of them that were called *Mefchinians*, who were since named *Cappadocians*; for they flew even at this day a token of their ancient name, to wit, the City of *Mafaca*, which testified that this Nation hath been fo called. *Theres* gave name to the *Therians*, who were under his Government, and whom the *Greeks* called *Thracians*. All these Nations took their original from the seven sons of *Japhet*. But of the three sons which *Gomar* had, *Afchanaxes* gave name to the *Afchanaxians* (at this day termed *Rheginians* by the *Greeks*;) *Riphates* gave name to the *Riphatinians*, called at this day *Paphlagonians*; *Tyrganes* to the *Tyrganians*, who by the *Greeks* are called *Phrygians*. All *Javan* the son of *Japhet*, had three sons; of whom *Alifus* gave name to the *Alifians*, who at this present day are the *Aetolians*, over whom he commanded. *Tharfus* gave name to the *Tharfians*, which was the ancient name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitane City *Tharfis*; *Chetim* obtained the Isle of *Cherine*, called at this day *Cyprus* (whence it is that not only all Islands, but also all places on the Sea-coast are by the *Hebrews* called *Cethim*) witness one of the Cities of *Cyprus*, which hath had the fortune to preserve its ancient name; being called *Citium*, by those that give *Greek* names to all things, a word not very much varying from *Cethim*. These Nations were founded by the sons and young children of *Japhet*. But I will first publish one thing, which perhaps is unknown to the *Greeks*, and then prosecute my purposed Narration which I have omitted; that is, that these names have been changed after the manner of the *Greeks*, to the end their pronunciation might be more easie and agreeable. For we never alter the terminations of words.

But the sons of *Cham* possessed *Syria*, and all the Region that butteth on the Mountains of *Amnus* and *Libanus*; extending their Empire even as far as the Ocean, and giving names to the same. Which names are partly wholly abolished, and partly fo changed, that they are very hard to be known. There are only the *Ethiopians*, of whom *Chus*, one of *Cham's* four sons, was Prince, that have always preserv'd their name; and not only in that very Country, but also through all *Asia* they are call'd *Chuseans* to this day. The *Mefreans* descended from *Mefre*, have also preserv'd their name: for we call *Egypt Mefre*, and the *Egyptians Mefreans*. *Phut* likewise establish'd the Colonies of *Libya*, and called the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Country of *Mauritania*, which hath the same name, of which it is manifest that divers *Greek* Histories make mention, as also of the Country near adjoining, which they call the Country of *Phut*, but it hath since changed its name by the means of one *Libis* one of the sons of *Misraim* (why it is called *Africa*, I will hereafter signifie unto you.) As touching *Canaan* the fourth son of *Cham*, he dwelt in the Country at this day called *Judea*, and call'd it the Country of *Canaan*, according to his own name. *Chus*, who was the eldest son of *Cham*, had six sons; *Sabas*, Prince of the *Sabeans*; *Evilas*, Prince of the *Evilans*; at this day called *Getulians*; *Sabathes*, Prince of the *Sabatheans*, whom the *Greeks* name *Alfabarians*; *Sabactes*, Prince of the *Sabactians*; and *Romus*, Prince of the *Romans*; who had also two sons, of whom *Juda* dwelt in the Country of the *Indians*, amongst those that are called *Hesperians* in *Ethiopia*, and *Sabæus* founded the *Sabeans*.

As for *Nimrod* the sixth son of *Chus*, he led his Colony upon the Confines of *Babylon*, and tyrannized there, as is before declared.

All the eight sons of *Misraim* occupied all the Country from *Gaza* unto *Egypt*; but only one of the eight named *Philitin*, hath left his name to the Country which he possess'd, for the *Greeks* call a part thereof *Palestine*. As touching the rest, *Lom*, *Enam* and *Labin*, *Nethem*, *Phetofim*, *Chestem*, *Chreefene* and *Chepthom*, we know neither of their Actions, nor of their Names, except *Labin*, who planted a Colony in *Lybia*, and gave his Name to it: For the *Ethiopians* (whereof hereafter we shall make mention) overthrow their Cities.

Canaan also had eleven sons, amongst whom *Sidonius* built and named *Sidon* (a City in *Phenicia*), and *Amathus* built *Amath*, which at this day the Inhabitants call *Amath*, though the *Macedonians* call it *Epiphan* (which signifies famous) from the name of one of its Princes; *Arudeus* possess'd the Islands of *Arudus*, and *Ariceus* built the City of *Arce*, upon mount *Libanus*. As for the other seven, *Evous*, *Chetens*, *Jebufens*, *Euclens*, *Sineus*, *Samarus* and *Gorgelens*; there is no memory remaining of them in Sacred Scriptures, but only their Names: For the *Hebrews* razed their Cities upon the occasions which I am going to relate.

After the Deluge, when the Earth was established in its first estate, *Noah* gave himself to Tillage, and planted Vineyards; and when the Fruit thereof was ripe (and he had preserv'd and made Wine thereof) he drank and banquetted after he had done sacrifice; being thereby made drunk, and overpres'd with sleep, he lay discovered in a most unbecomingly and shameful fashion; which when *Cham* his younger son beheld, he scornfully discover'd it to his Brothers; who being ashamed, cover'd their Father's nakedness with Reverence.

A Reverence. Which fact of his coming to the knowledge of *Noah*, he wished all felicity to the two other; and as touching *Cham* (out of a fatherly tenderness) he curs'd him not, but only his Posterity after him; who accordingly were punish'd for the sin of their Forefather, as we shall shew hereafter.

Sem the third son of *Noah* had five sons, who inhabited the Country of *Asia*, beginning at *Baphrates*, and extending to the *Indian Ocean*. For *Elmiz* the eldest left the *Elimeans* or *Elamites* for his Successors, whence proceeded the *Persians*. *Assur* the second built the City of *Ninive*, and gave his Subjects the name of *Assyrians* (who were rich above all the rest.) *Arphaxad* the third, named those of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*).

And from *Lude* the fifth, came the *Ludeans*, who at this day are called *Lydians*. Of those four sons which *Aram* had, *Ufes* dwelt in the Region of *Trachonites*, and built the City of *Damafcus* (situate between *Palestine* and that part of *Syria*, which is firnamed *Celer* or hollow.) *Otrus* obtained *Armenia*; *Getber*, *Badrta*. *Mifas* was father to the *Mezanians*, whose Country is called at this day the valley of *Pafin Sale*. *Arphaxad's* son, was *Heber's* father, from whose name in times past the *Hebrews* were denominat: *Heber* begat *Jufas* and *Phaleg*, who was so called, for that he was born at fuch time as Lands came to be divided: for *Phaleg* in *Hebrew* significth Division. They that follow, were the sons of *Jufas*: The Original of *Elmodad*, *Salceph*, *Azeremth*, *Izrais*, *Edoram*, *Usal*, *Dacl*, *Ebal*, *Ebemacl*, *Sapham*, *Ophir*, *Evilua*, and *Jobel*; who occupied some parcel of that Region which was between *Copen* a River in *India*, and the hither *Syria*. Hitherto have we spoken of the Progeny of *Sem*, now we come to speak of the *Hebrews*. *Phaleg* the son of *Heber* begat *Ragaus*, by whom was begot *Seruch*, from whom *Nachor* descended, and from *Nachor Thares*, who was *Abraham's* father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of Age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132 of his Life, and *Ragaus* begat *Seruch*, when he was 130 years old; and about those years *Phaleg* begat *Ragaus*. But *Heber* at 34 years of age, begat *Phaleg* (himself begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the son of *Sem*, and Grandson of *Noah*; whom he begat two years after the Deluge. *Abraham* had two brothers, *Nachor* and *Aram*; of whom *Aram* left *Lot* for his son, and *Sara* and *Melcha* for his daughters, and afterwards dyed in the land of *Canaan* in a City called *Ur* of the *Chaldees*, where his Sepulchre is to be seen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldaea* after the death of his son *Aram*, he and his Family transported themselves into *Charan* a City of *Mefopotamia*; in which place they buried *Thares*, when he had lived the space of 250 years. For, about this time the life of man was abridged, and grew more short, until the time of *Mofes*: when the space of man's Life limited by God himself was 120 years; to which term *Mofes* attained. *Nachor* had eight children by *Melcha* his Wife: *Us*, *Baux*, *Manuel*, *Zacham*, *Aram*, *Phaleg*, *Jadelpus* and *Bathuel* (who were the legitimate sons of *Nachor*.)

But *Thares* and *Gadim*, *Tharvan* and *Macham* were begotten by him on his Concubine *Ruma*. To *Bathuel* one of the legitimate sons of *Nachor*, was born a daughter named *Rebecca*, and a son called *Laban*.

C H A P. VII.

How Abraham, the Author of our Nation, departed from the Land of the Chaldeans, and dwelt in the Country of the Canaanites, which is now called Judea.

Abraham having no Issue, adopted *Lot* the son of *Aram's* brother, and brother to *Sara* his Wife: he departed out of the Country of *Chaldaea*, when he was 75 years old (having had commandment from God to depart thence into *Canaan*;) in which Country he remained, and left the same to his Posterity after him. He was a man accomplished in all things, full of understanding, and apt to persuade, those that gave ear unto him, with out any default in his foresight and providence. For this cause he was supposed to surpass all men in vertue, and was he that first undertook to rectifie the received erroneous Opinions of men touching the Deity: He first of all did most manifestly preach, and prove, that there was but one God, Governor and Maker of all things; and that otherwise if any thing conferred or furthered our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he observ'd and prov'd by what comes to pass both in the Earth and the Sea, as also by those things which he saw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain power that disposeth them, and decently administ'reth all things; without whose assistance, nothing would be profitable unto us; whereas nothing hath of it self any vertue, but all things are obedient to his Omnipotent Will; and for that cause, honour and thank;

thanksgiving should wholly be ascribed to him. For which advices and counsels of his, H
 fleeing the Chaldeans and Mesopotamians began to mutiny against him, he thought it ex-
 pedient to forsake that Country and follow the Will and Command of God, and to
 went and dwell at Canaan; where being seated, he built an Altar, and sacrific'd unto
 God. Berolus, amongst other things, maketh mention of our Father Abraham, although he
 names him not, when he speaketh after this manner: *After the Deluge, and during the
 tenth Generation, there dwelt amongst the Chaldeans, a most just, excellent, and upright man,
 and exercised in the knowledge of the Celestial Bodies.* But Hieronimus makes not a bare
 mention of him; but hath left a Volume which he hath written concerning him. And as
 touching Niclaus Damascenus, hear what he saith in the Fourth Book of his Histories:
*Abraham reigned in Damascus (where he was a Stranger) whither he arrived with his Ar-
 my from a Country situate above Babylon, called Chaldaea; and a little while after (de-
 parting out of that Region) he went and dwelt with his People in a Country at that time cal-
 led Canaan, and at this day Judaea, and his Posterity multiplied therein.* In another Treas-
 ure I will recite that which is reported of him: The name of Abraham even at this day,
 is honourable in the Country of Damascus, and there is a Village to be seen, which bea-
 reth his Name, and is called Abraham's Houle.

C H A P. VIII.

Abraham, pressed by Famine, departed into Egypt; where having stay'd a while, K
 at last he returned back again.

AFTER this (when Famine had invaded the Land of Canaan) Abraham had Intelli-
 gence that the Egyptians abounded in all plenty, and decreed with himself to retire
 thither: purposing also to confer with their Priests concerning their Notions of God,
 and either to follow their belief, if they were better grounded in the same than himself,
 or to rectify them, if his Judgment were better grounded than theirs. He led with him
 his Wife Sara; and understanding that the Egyptians were much addicted to Women, to
 the end the King might not put him to death, in order to enjoy his Wife Sara, who was
 very beautiful, he devised this excuse, to say, *That she was his Sister*; charging her, that if
 the matter came in question, he should not fail, but confirm the same. But no sooner
 came they into Egypt, but the like fortune encountered them, as Abraham had before suf-
 fered: for the beauty of his Wife was suddenly published in every place. For which
 cause, Pharaoh the King of that Nation (desirous to see that with his Eyes, which he
 had heard with his Ears) *he sought for, sent and lusted after her*: but God withstood this
 his unbridled Lust, by afflicting the King's Subjects with a Plague, and his State by Sedi-
 tion. Whereupon taking council of the Priests, what remedy might be used, and means
 sought to appease the Divine Majesty; they answer'd him, *That the cause of their Afflictions*
proceeded from his intending violence to the Stranger's Wife: Whereto being much af-
 frighted, the King first questioneth with the Woman, what she was, and who her Com-
 panion should be: and at last resolv'd of the truth, he excus'd himself to Abraham, say-
 ing, he suppos'd her to be his Sister, and not his Wife; and that his purpose was not to
 offer Injury, but seek Alliance; and giving him a great sum of Money, he gave him
 leave to confer with the most excellent and learned Priests among the Egyptians. By
 this conference he grew into great estimation, in regard of his Vertues: for whereas that
 Nation was divided into different Sects and Opinions, and through mutual contempt and
 division, were incens'd one against another, he declar'd, *That all their different Opinions*
in Religion, were most vain, and void of all truth. For these his disputations he was held in
 great regard among them, and esteem'd for a most wise and excellent personage; not only
 in well understanding, but also in expressing and persuading that which he undertook to
 teach. He imparted to them the Sciences of Arithmetic and Astronomy: for before Abra-
 ham came into Egypt, the Egyptians were altogether ignorant of those Sciences; but he first
 brought them from Chaldaea into Egypt, and from thence are they deriv'd to the Greeks.
 As soon as he return'd into Canaan, he divided the Country with Lot: and for that there
 grew a Contention betwixt their Shepherds (touching the bounds of the Pastures where
 they fed their Cattel) he gave Lot the choice and election of that Country which best
 pleased him, retaining unto himself that which was left. Thus pitching his Tents to-
 wards a Mountain near the City Hebron (which was by seven years more ancient than
 Tavis in Egypt) he dwelt there: But Lot chose the Plain near the River of Jordan, not
 far from Sodomy, which in those days was a goodly City: but at this present, by the just
 Judgment of God, is utterly destroyed; so that no Memory remaineth thereof. The
 causes of which Judgment shall be related hereafter.

CHAP.

C H A P. IX.

The overthrow of the Sodomites by the Assyrians. Lot is taken Prisoner.

AT this time the Assyrians were Lords over all Asia; and the estate of Sodom flourish-
 ed in all affluence, riches and multitude of People, and the Country was govern-
 ed by five Kings; Ballas, Bareas, Senabarus, Symoborus and Bale (each particularly seiz-
 ed of his Province and Kingdom.) Against these, the Assyrians encamp'd themselves;
 and having divided their Army into four parts (under the conduct of four Generals)
 they waged battel with them; in which the Assyrians attaining the day, they imposed a
 tribute on the Kings of Sodom; who (after they had for twelve years space performed
 their duty, and payed their tribute) in the thirteenth year revolted from them. Where-
 upon the Assyrians levied a new Army against them; under the conduct and command
 of Marphad, Arioch, Chodollogomar and Thargal, who sacked all Syria, and extinguish'd
 the Posterity of the Gyans. And drawing near to Sodom, they encamp'd near the bi-
 tuminous Pits (which at that time were in that Valley;) and which after Sodom was de-
 stroyed, became a Lake; which (by reason of the bituminous matter that floateth in the
 same) is called Asphaltites, that is to say, bituminous. Of this Lake hereafter we will
 speak somewhat. But the Sodomites encountering with the Assyrians, there was a terri-
 ble Battel fought, wherein many of the Sodomites perished, and many were made Pri-
 soners; amongst whom was Lot, who came thither to assist them.

C H A P. X.

Abraham pursueth the Assyrians, and returneth victorious.

ABRAHAM hearing of these things, and moved both with the taking of his Cousin
 Lot, as also with the slaughter of his Friends and Neighbors, presently prepared
 himself with all his Followers, to succor them: and us'd such diligence in pursuit of the
 Assyrians, that the fifth night after he encountered them near Dan, which is one of the
 sources of Jordan: Where surprizing them on the sudden (disorder'd with Wine, and
 disarmed) he kill'd a great number, put the rest to flight; and pursu'd them in such
 sort, that the second day after he drove them all into Soba of Damascus; manifesting
 hereby, that Victory consisteth not in the multitude, but rather in the courage of those
 that fight; and that a few generous hearts are more worth always than a faint-hearted
 multitude: for he had not with him above three hundred and eighteen of his household
 Servants, and three of his Friends, to defend this great Army. The few Assyrians that
 escap'd out of this slaughter by flight, returned to their Houles with Ignominy.

As soon as Abraham had reluc'd his Nephew Lot, and those other Prisoners of Sodom
 which were taken by the Assyrians, he returned into his Country, and met in his way
 with the King of Sodom (in a place called The Kings field) where also he was enter-
 tained by the King of Solyma, called Melchisedech (which is as much as to say, The just
 King;) for in truth he was no less; but was held worthy, by reason of his justice, in all
 mens opinion, to sacrifice as the Priest of the most high God. Solyma in process
 of time was called Jerusalem. This Melchisedech friendly entertain'd Abraham and all his
 Followers, not suffering them to want any thing that was fit for their sustentance; he
 feasted him at his own Table, highly praised him, and rendred publick thanks to the great
 God, for that he had vouchsafed to grant him victory. Abraham on the other side
 presented him with the tenths of his spoils. As for the King of Sodom he remitted
 all the prey that was taken, and only required to be possess'd of those Captives which
 were of the Country: which condition Abraham accepted not, answering, That he
 F would receive no profit for that Prey, but only some Provisions for his Servants and
 some part of the spoils for his three Friends who had assisted him; the first where-
 of was called Eshcol; and the two other, Emmerus and Mambres. For this cause God
 praised Abraham, saying, *Thou shalt not want the reward that is due unto thee for thy
 valiant Acts.* To which he answer'd, *And what good shall I reap of this recompence, if
 I have not an Heir to possess it after my decease?* (for as yet he had no issue.) Then did
 God promise him a Son, whose Posterity should be so multiplied, that they might in
 number equal the Stars of Heaven: which when he understood, he offered sacrifice un-
 to God, according to the Commandment which he had received: He took a Heifer
 of three years old, a Goat of three years, and a Ram of three years, and a Turtle, and a
 G Pigeon; all which he divided in twain, as he was commanded, the Birds only excepted.
 But before the Altar was prepared (at such time as the Fowls hovered about to have
 part of the blood of those Beasts which were sacrific'd) he heard a Voice from Heaven
 E which

14, 15, 16.

The year of the World, 2074.
Before Christ's Nativity, 1899.Gen. 21. 1, 2, 3.
Isaac, Laughing.The year of the World, 2074.
Before Christ's Nativity, 1899.Holo & Ruffinus, cap. 12.
Gen. 21. 9, 10.
The Jews were wont to Circumcise on the 8th day.

The Arabians are before thirteen years.

The Angel of God meeteth with Agar.

The twelve Sons of Abraham.
Gen. 25.

The Region of Nabathæa.

his name *Isaac*, (which in the *Hebrew* Tongue signifieth *Laughter*) because *Sara* laughed at such time as God said unto her she should bear a Son, having in her self no likelihood of conceiving, by reason she was stricken in years. For at that time she was *ninety years old*, and *Abraham* one hundred when the child was born; and on the eighth day after his birth he was Circumcised; which custom is yet continued amongst the *Jews*, who Circumcise on the eighth day.

C H A P. XII.

Of Ishmael, Abraham's Son; and of the Arabians Posterity.

But the *Arabians* Circumcise not till the age of thirteen years: because *Ishmael* their Ancestor, and *Abraham's* Son by the Concubine, was Circumcised in the thirteenth year after he was born. Of which *Ishmael* it becometh to speak more exactly in this place. *Sara* loved *Ishmael* (begotten on her Servant *Agar*) from the beginning, with no less affection than if he had been her own Son; so that he was brought up as *Abraham's* heir. But after she had brought forth *Isaac*, she thought it no more requisite that *Ishmael* should be brought up with her Son, because he was elder, and might after his Father's decease, become the Master. She incited *Abraham* therefore to send both him and his mother to some other place: but at first he gave no ear to *Sara's* request, thinking it more than barbarous cruelty, to drive away a tender Child and his Mother, destitute of all necessities. At length by the Commandment of God he listened to his Wife's counsel, and committed the Child unto his Mother, (being of himself as yet unapt to travel) and giving them a *Pitcher of Water and Bread*, he commanded them to go thither, whither their necessity should drive them. And when their Victuals failed them, and their Water was consumed, (he laid the Child, being faint and weak, under an Oak; and to the end that in her presence she should not breathe his last, the went a little way from him. At that time an Angel of God appeared unto her, shewing her a *Fountain* hard by that place, and charging her to look to the careful education of her Child; because that by the conversation of *Ishmael*, she was to expect great happiness. Upon these promises she took comfort, and falling into the company of *Shepherds*; she by their bounty was relieved in her distress.

Afterwards, when *Ishmael* had attained Mans estate, he Married a Wife of the Nation of the *Egyptians*, (from whence his Mother had her original) by whom he had twelve Sons: namely, *Nabaiath*, *Cedar*, *Addeal*, *Edumas*, *Massam*, *Mema*, *Mafnes*, *Chodam*, *Theman*, *Jerur*, *Naphes*, *Calmas*, (all which inhabit the Lands which are between *Euphrates* and the *Red-Sea*, the name of which Country is *Nabathæa*.) These are they that began and made famous the Nation of the *Arabians* as well in respect of their *proverbs*, as of the *dignity* of *Abraham*.

C H A P. XIII.

Of Isaac, Abraham's Legitimate Son.

As touching *Isaac*, *Abraham* loved him with an entire and Fatherly affection, as his only begotten Son born in his old age by the goodness of God. The Child also addicting himself unto all virtue, careful to honour his Father and Mother, and studious of the service of God, invited both his Parents rather to affect and love him. So that *Abraham* was very desirous to forsake this present life, provided that he might leave behind him all the goods which he had, unto his Son; which through the mercy of God he happily effected. Whereupon (under trial and conformity of his faith) God appeared unto him, and reckoned up all the benefits which he had bestowed on him; how he had granted him victory over his enemies, and how he had established and blest him with present felicity by his favour; for which cause he required him to sacrifice, and make an oblation unto him of his Son *Isaac*; commanding him to conduct him to the Mountain of *Mores*, and there to sacrifice him. In doing whereof, he should manifest the desire he had to serve him, (in preferring that which was agreeable to God, before the life of his Son.) *Abraham* supposing that it was no ways lawful to disobey God, but that he ought to submit himself to his will, (as to him by whose Providence all things had their being) said nothing to his Wife, concerning that which God had commanded him, neither how he had determined the death of his Son: neither did he make it known to any of his household-servants, lest they might have diverted him from his resolution. He therefore took his Son *Isaac*, with two Servants, (loading an Ass with such things as were requisite for sacrifice) and travelled towards the Mountain, his Servants attending him for two days; and on the third day, as soon as he perceived the Mountain, he

A he left the rest of those that accompanied him in the Plain, and attended only by his Son, he ascended up the Mountain (upon which afterwards King *David* appointed that the Temple should be builded.) They carried with them also the rest of those things which were requisite for sacrifice, (save only the Beast that was to be offered.) About this time, *Isaac* was five and twenty years old, and did himself prepare the Altar, and enquired of his Father what he should offer, considering that as yet they had no sheep for sacrifice. *Abraham* answered him that God would furnish them; (being of power sufficient to give Men that in abundance, whereof they have need, and to deprive them of that they have, and whereof they held themselves possessed) if he were well pleased with their sacrifice: Now as soon as the Altar was made ready, and the Wood prepared and laid upon the same, and all things in readiness) he addressed his speech unto his Son, in this manner. My Son, I beg'd thee of God with very earnest Prayers; and ever since thou wert born into the world, I have intermitted no care and diligence in thine education; neither have I thought that any thing could make me more happy, than at departing out of this World, to see thee at mans estate, and to leave thee the Heir and Lord of all my substance. But since it hath pleased God, that I should be thy Father, and that the same God likewise now thinketh good that I should destroy thee, generously submit, and be contented to be sacrificed to him: For in so doing I fulfil the Commandments of God, who requireth at our hands that we do him this honour, for the favours which he hath bestowed upon us in assisting us, both in War and Peace. Since therefore being born, thou art to die, I deem it reasonable, that in regard it seemeth good unto God that thou depart out of this life, (not by sickness, nor by War, nor by any other inconvenience, that naturally bapeth unto Men) but by being offered in sacrifice to him by thine own Father, that thou render thy Soul unto him in the midst of Prayers, and the celebration of this sacrifice, to the end he may receive and seat thee near himself: Thou shalt then be the comfort of mine old age, (which is the cause for which I have nourished thee) if thou procure for me assistance of God instead of that which I ought to receive from thee. Here *Isaac* with a noble heart (like the gracious Son of God) godly a Father) heard all which his Father said with great contentment, and answered, That he would rather never have been born, than once disobey the Ordinance of God, and of his Father; or shew himself overjealous to submit his will to both their pleasures, considering that if his Father only should command the same, he should do very ill if he disobeyed him: which said, he leapt unto the Altar, and offered himself to the slaughter. Which had surely hapned at that instant, if God had not hindered it; for with a loud voice he called *Abraham* by his name, commanding him not to kill his Son, and telling him that he had not given him that commandment, because he took pleasure in humane blood, neither for that by such impiety he would deprive him of that Son, of whom it was his pleasure to make him the Father; but that by this act he intended to prove his affection, to see whether being commanded such a thing, he would be obedient; and for that he had made trial of his faith and readiness, and his disinterested piety, he did not repent him of that good he had done unto him; that he would never forget to have care of him, and his race, whenever he should pray unto him; and that when the course of his years were happily ended, he should leave a great dominion to those of his Children which should be good and virtuous. He told him moreover, that he would multiply his race in divers Nations, and that he would bestow great benefits upon them, and that the memory of the chief of his off-spring should be envied of all Men for their greatness. When God had spoken after this manner, it pleased him on the sudden (no Man knoweth how) to cause a Ram to appear thereabouts for a sacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard so many promises of so many blessings) they embraced one another, and celebrated the sacrifice; which done, they returned towards *Sara* in safety, and paid the remainder of their lives in happiness, God giving them his blessing in whatsoever they undertook.

C H A P. XIV.

The Death of *Sara*, *Abraham's* Wife. Gen. 23. per totum. Not long after, *Sara* died; after she lived one hundred twenty and seven years; and was buried in *Hebron*; (where the *Canaanites* freely offered a place for Burial) yet *Abraham* chose rather to buy a place to bury in, of one *Ephrem* a Citizen of *Hebron*, for four hundred sicles; and there the Monuments both of himself and his posterity are built.

C H A P. XV.

How the Nation of the Troglydites descended from *Chetura* the Wife of *Abraham*. After this *Abraham* married *Chetura*, by whom he had six Children, strong in travel, and excellent in wisdom: namely *Zembrates*, *Jazar*, *Madar*, *Madian*, *Lufobac*, and

The year of the World, 2074.
Before Christ's Nativity, 1899.

Isaac was 25 years old when he should have been sacrificed.

Abraham's Oracion at such time as his son should have been sacrificed.

Isaac's answer.

10. 11.

12. 13.

16. 17.
God presented a Ram to sacrifice instead of Isaac.The year of the World, 2074.
Before Christ's Nativity, 1899.Holo & Ruffinus, cap. 13.
The age of Sara 117.

The original of
Trogodytes.

Lybia called
Africa, after
another Polybius.

Hido & Ruf-
fimus, chap. 4.
Of the 14, 15, 16.
Isaac married
Rebecca.
The manner of
Sweeting a
among the an-
cient Jews.
15, 16, 17, 18.

The year of the
World, 2109, be-
fore Christ's Na-
tivity, 1875.
15, 16, 17, 18.

15, 16, 17, 18.
The year of the
World, 2109, be-
fore Christ's Na-
tivity, 1875.
Rebecca gave
acquainted with
Abraham's Ser-
vant.

Sus, who likewise had Sons; *Sis* had *Sabacan*, and *Dadames*. Of *Dadanes* issued *Latus*, *Him*, *Asurus*, *Luures*. The Children of *Madin* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldus*. All these Children and their successors, according to *Abraham's* advice, gathered and established the Colonies which possessed the Country of the *Trogodytes*, and all the Country of *Arabia* the Happy, whose confines extend even unto the *Red Sea*. Some report that this *Ophres* conducted an Army into *Libya*, and possessed the same; and that his successors (making their abode in that Country) called it by the name of *Africa*. Which opinion is confirmed by *Alexander Polybius*; who writeth after this manner. *Cleodemus the Prophet, who is also called Malchus, and writeth the History of the Jews (after the example of Moses their Law-giver) saith, that of Chetura there were divers Children born unto Abraham, and he nameth them by their names: to wit, Apher, Surim and Japher, and that of Surim the Syrians took their name: of the two others, Apher, and Japher, the City of Asra, and the Country of Africa took their names. That they Warred under the conduct of Hercules in Libya against Antaeus; and how Hercules having taken Ophra his Daughter to his Wife, begot of her Dedor, who was Father to Sophon, from whom those Barbarians that are called Sophaces have taken their name.*

Now *Abraham* thinking fit to provide a Wife for *Isaac* his Son, who was almost forty years old, sent the eldest Servant of his Family to demand in Marriage, *Rebecca* the Daughter of *Barthuel*, who was the Son of *Nachor* his Brother, for *Isaac*, and bound him to the performance thereof with an Oath (by causing him to lay his hand under his thigh.) He sent also rare presents unto them, such as were seldom seen in those parts: The Servant departing, was long upon the way (because that in Winter-time it is troublesome to travel through *Mesopotamia*, by reason of the deep Bogs, and in Summer for want of Water) besides the Robberies of the Country, which Strangers and Travellers can hardly escape, except they stand upon their Guard, and have Convoy. At length he arrived at a City called *Carras*; and being in the Suburbs of the same, he beheld divers young Maidens that went to fetch Water; at which sight he pray'd to God, that if the Marriage were pleasing in his sight, he might find *Rebecca* amongst them, for whose cause *Abraham* had sent him thither to require her in Marriage for his Son: and that he might know her by this sign, that asking all the rest for Water, they should refuse him, and the only satisfy him. With these thoughts he approached the Well, and desired those Virgins to give him to drink; which they denied, saying, that they could not get Water but with great labour, which they must bear unto their Houses, and not lawfully bestow on others: whereupon one amongst them reproving the rest for that discourtesie which they used towards the stranger; saying, that they had never been conversant amongst Men, that refused to give him Water that requested it; she gave him Drink with great kindness. This made him conceive a good hope of all his business yet being further desirous to know the event of the matter, he praised the courtesie of *Rebecca*, who had not refused to travel in her own person to satisfy his necessity; asking her of what Parents she was, terming them happy, that had such a Daughter; praying God, that it might please him to grant them the good hap to marry her to their contentment, and match her with a Man of honest reputation, by whom the might be fruitful of good and virtuous Children. *Rebecca* made no difficulty to tell him the names of her Parents (the better to gratifie him) neither concealed the her own, but answered in this sort. I am called, said she, *Rebecca*, my Father was named *Barthuel*, and is long since dead. *Laban* is my Brother, who, together with my Mother, hath care of all our Family. Which when he understood, he rejoiced at all that had hapned unto him, and was comforted with those things which he heard, perceiving manifestly how God had prospered his journey. Whereupon drawing out a jewel (with certain other ornaments, such as Virgins take delight to wear) he offered them unto the Maid, telling her that he gave her these presents, in requital of the kindness he had offered him in satisfying his thirst, for that the amongst so many other Virgins had only shewed her self affable and gracious; desiring also that he might be entertained in her Brothers house, by reason that Night deprived him of the means of travelling any further, and that he was charged with certain jewels of great price, which in no place (as he said) might be in more safety than in their custody, whom in effect he had found to courteous and honest; assuring her, that the virtue which appeared in her, gave him sufficient testimony both of the courtesie of her Mother and Brother, who would not (as he supposed) take it in ill part if he were entertained; and lastly, that he would in no ways be chargeable unto them, but would pay for his lodging and expences.

To this *Rebecca* answered, that he had reason to conceive a good opinion of her Parents humanity, but yet he did in some sort prejudice them in suspecting their liberali-
ty,

A, assuring him that his entertainment should in no sort be Mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certify my Brother *Laban* hereof, and afterwards conduct you to our house: which done, she led him into their Tent, commanding her Brother *Laban's* Servants to take care of his Camels; and for himself, he was entertained at her Brother *Laban's* Table.

When Supper was past, he spake both to the Brother and Mother of the Virgin after this manner: *Abraham* the Son of *Thares* is your Cousin; For (said he, addressing to the Mother) *Nachor* the Grand-father of your Children, was *Abraham's* Brother, by one and the same Father and Mother. He now sendeth me unto you, desiring you to give this Virgin for Wife to his only Son and Heir of all his substance: whom although he might have matcht with the richest of his Country, yet hath he refused all of them, desiring rather to render this respect to those of his kindred and Nation: let not light therefore by his good affection and desire. For, besides all other blessings and good fortunes which have happily befallen me in this my journey, I have, by Gods especial Providence; found out both the Maid and your house. For, at such time as I drew near the City, and beheld many Virgins going to fetch Water, I behought God that I might light upon this Maiden, and he vouchsafed me my desire: ratifie therefore on your part this Marriage favoured by Gods Providence; and honour *Abraham* in granting your consent to this your Daughters Marriage, which I am sent to request at your hands, with most entire affection. Now they, in that they both allowed a thing so advantageous, and perceived also that it was conformable to the will of God, sent their Sister unto him under the conditions demanded: and *Isaac* Married her, being already in possession of all his Fathers goods, by reason that the other Sons of *Abraham* were already departed to establish their Colonies in other Provinces.

CHAP. XVI.

Of Abraham's Death, Gen. 24, 7, 8.

A Few days after *Isaac's* Marriage *Abraham* deceased, a Man full of vertue to his last end, and honoured by God (according to that entire love he hath to vertue) with great affection. All the days of his life amounted to one hundred (seventy and five) years; and he was buried in *Hebron* near his Wife *Sara*, by his Sons *Isaac* and *Ishmael*.

CHAP. XVII.

Of Isaac's Sons, Esau and Jacob; and of their Nativitie and Education, Gen. 25.

AFTER the death of *Abraham*, *Rebecca* (*Isaac's* Wife) became big with Child, in an extraordinary manner; and the time of her reckoning being near at hand, *Isaac* was sore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth Twins, and that of those two Sons, two Nations should be derived, both which should be called by their names; and that he who seemed to be the least of them, should grow to be the greatest: not long after (according as God had foretold him) she was brought to Bed of two Twins, the eldest of which was very hairy all over his body; and as he came out of his Mothers Womb, his younger Brother held him by the Heel; the Father loved the elder, who was called *Esau* and *Seir*, by reason of his Hair (which the Hebrews call *Seir* in their Language) but the younger who was called *Jacob*, was dearly loved by his Mother.

Now it hapned that a great Famine reigned in the Land of *Canaan*, *Isaac* resolved to retire himself to *Egypt*, by reason of the plenty of that Country, but he went and dwelt at *Sierar*, according as God had commanded: In which place King *Abimelech* received and entertained him (according to the Law of Hospitality, and the League of Friendship, which was betwixt *Abraham* his Father and him.) At first therefore he shewed him great signs of Friendship, but afterwards, the envy he had conceived, hindered him from persisting in the same; for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drove him out of his Country. He retired not far from *Gerar* to a place called *Pharan*, that is to say, *The Valley*, and as he there dig'd to find out Springs of Water, *Abimelech's* Shepherds came and set upon him, and hindered him in such sort as he could not finish his purpose; and for that he purposely retired from them, they supposed they had gotten the Victory. Shortly after, when he began to dig in another place, other Shepherds of *Abimelech* outraged him again as at the first; for which cause he left this Fountain imperfect also, expecting a more convenient opportunity, which was afterwards offered him by reason that the King gave him leave to dig; whereupon he opened a Fountain, and called it

Rebobot;

Roonoth, which signifieth *large*. As for the other two, he called the first of them *Eſcon*, which is to ſay *ſtrife*: and the other *Sienna*, which ſignifieth *Hofility*.

Thus increaſed he daily more and more both in power and riches. But *Abimelech* ſuppoſing that his affluence would be many ways hurtful unto him, and remembering that he had not faithfully entertained Friendſhip with him, but in ſome fort given occaſion of ſuſpition, by means of ſome heard meaſure; fearing leaſt hereafter the injuries freſh in memory, ſhould more diſtract him than their old and ancient plighted Friendſhip, and miſdoubling his revenge, he repaired unto him, and contracted a new League of amity with him, having with him one of his chiefſt Captains, as an Arbitrer between them, by whole means he obtained whatſoever he required: ſo courteous was *Iſaac*, and ſo ready in memory of his Fathers old Covenant to forgive new injuries. So *Abimelech* having obtained his purpoſe, returned to his houſe. *Eſau* one of the two Sons of *Iſaac*, having attained the age of forty years, took two Wives, *Ada* the Daughter of *Edom*, and *Alibama* the Daughter of *Eſebion*, two Princes of the *Canaanites*, (and that of his own authority, without his Father's advice or privy, who would not have conſented, had the matter been remitted unto him, becauſe he held it inconvenient to mix and joyn him, or his, in affinity with any dwellers or inhabitants of the Country.) This notwithstanding, he would not diſpleaſe his Son by commanding him to put away his Wives, but determined with himſelf to conceal and keep the matter ſilent.

When *Iſaac* was grown old and wholly deprived of his ſight, he called *Eſau* his Son, and told him that though through his blindneſs he could not ſee the day-light, nor ſerve God ſo exactly as he had wont to do, yet he would give him his bleſſing before he died; and therefore he willed him to go a Hunting, and to make ready what he ſhould catch for him that he might eat; and that after his repaſt, he would pray to God that it would pleaſe him to be aſſiſtant unto him all his life-time, and be a comforter and aid unto him. Since he could not better employ the little time that he had to live, than in imploring the favour of God for him. Hereupon *Eſau* went a Hunting; but *Rebecca* in the mean time (deſirous that *Iſaac's* Bleſſing ſhould light upon her Son *Jacob*) contrary to her Husbands intent and mind, commanded him to go and kill a Kid, and prepare a repaſt for his Father. *Jacob* being obſequious and obedient to his Mother in all things, obey'd her command, and as ſoon as the meat was ready, he wrapped his arms L and covered his hands with the Goats Skins, hoping by the Hairineſs thereof, to make his Father believe that he was *Eſau*. For being his Twin-Brother, he reſembled him in all things, except in this thing only; wherefore fearing left he ſhould be ſurprized in his ſubtily, before his Father *Iſaac* had finiſhed his prayers, and inſtead of his bleſſings he might be loaden with his Curſes, in this drefs he preſented the Meat unto his Father. But *Iſaac* perceiving ſome difference in his voice, from that of his Brother, called his Son, who ſtretching out his hands unto him covered with the Kids Skins, Thou art (ſaith he) more like unto *Jacob* in thy voice, but by thy Hairineſs, thou ſemeſt unto me to be *Eſau*. Thus ſuſpecting no deceit, and having already eaten, he addreſſed himſelf to pray, and called upon God, ſaying, O Eternal Lord, maker of all Creatures, thou haſt promiſed great Bleſſings unto my Father, and haſt given me many preſent felicities, and haſt vowed that thou wouldſt be merciful unto my Poſterity, and plentifully pour upon them more and more ample benefites; let this thy favour, I beſeech thee, be continued towards me, neither diſpitiſt thou me by reaſon of this my preſent weakneſs, which is the cauſe that I have more need of thy help. Save and keep this my Son by thy clemency, preſerve him from all evil, give him a happy life, and poſſeſſion of all bleſſings and benefites which are in thy power to beſtow upon him: make him terrible to his Enemies, and gracious to his Friends. Thus prayed he unto God, thinking he had bleſſed *Eſau*. Scarce had he finiſhed his Prayers, but *Eſau* returned from Hunting, which though *Iſaac* perceived, he was no ways moved with diſpleaſure, but held himſelf ſilent. *Eſau* belought him that he might obtain as much as he had vowed to his Brother: but *Iſaac* denied him, in that he had beſtowed all his Bleſſings upon *Jacob*: for which cauſe *Eſau* lamented and wept. His Father (moved by his tears) foretold him that he ſhould excel in Hunting, in force of Body, in Arms, and other ſuch exerciſes, whereby he ſhould purchaſe immortal Glory, both to himſelf and his poſterity; yet notwithstanding that he ſhould be his Brothers Vaſſal. Now for that *Jacob* feareſt left his Brother ſhould ſeek to be revenged of him for robbing him of his Father's Bleſſing, he was by his Mothers means delivered from this danger. For the perſwaded her Husband to ſend *Jacob* to take a Wife near Allied unto her, out of *Mefopotamia*. *Eſau* at that time Married another Wife called *Baſſemath*, the Daughter of *Iſhmael*; knowing that *Iſaac* was not well pleaſed with his former alliance with the *Canaanites*; for which cauſe to give him contentment he married *Baſſemath*, whom afterward he loved more entirely than any of his other Wives.

CHAP.

A

C H A P. XVIII.

How Jacob fled into Meſopotamia for fear of his Brother, Gen. 28.

But *Jacob* being ſent into *Mefopotamia* by his Mother, in order to Marry the Daughter of *Laban* her Brother, (whereunto *Iſaac* conſented through the counſel of his Wife) paſſed through the Country of *Canaan*. And for that there was a declared and open enmity betwixt *Iſaac's* People, and the inhabitants of *Canaan*, he would not take up his lodging amongst them, but lay abroad in the fields, reſting his head upon *ſtones*, which he had heaped together inſtead of a Pillow: and during the time of his reſt, this Viſion B was preſented unto him. It ſeemed unto him that he ſaw a Ladder, that reached from the Earth, up into Heaven, on the ſteps whereof there deſcended certain perſons more excellent to look on, than the ordinary part of humane kind, and on the top thereof God manifeſtly appeared, and calling him by his name, ſpoke unto him after this manner: *Jacob*, Thou art the Son of a good Father, and deſcended from a Grand-father renowned and famous for his great virtue; thou muſt not therefore be daunted, or dismayed by thy preſent travels, but rather be encourag'd with the hope of a future happineſs. For by mine aſſiſtance thou ſhalt be bleſſed, and endowed with many benefites: For I am he that brought *Abraham* hither, from the Country of *Mefopotamia*, at ſuch time as he was driven away from thence: I have alſo made thy Father happy, and will C be no leſs gracious and favourable unto thy ſelf. Be courageous therefore, and proſecute thy journey under mine aſſiſtance: The Marriage which thou purſueſt ſhall have a happy iſſue, and thou ſhalt have good Children, who in number ſhall grow infinite, and ſhall likewiſe leave after them a plentiful and famous poſterity; and I will give them the Sovereignty over this Country, both to them and their Succeſſors, and they ſhall people and replenish both the Earth and the Sea, as far as the Sun enlighteneth the World. Let not therefore any danger diſmay thee, nor travel diſcomfort thee: for beſides all this, whatſoever thou ſhalt undertake, I will not ceaſe to aſſiſt thee in it. Theſe things did God foretel unto *Jacob*, who greatly rejoicing at that which he had ſeen, and that which had been declared to him, anointed the Stones on which he had reſted his head, D and willed the promiſes of ſo many bleſſings were made to him, and vowed to offer ſacrifice to God on the ſame, if he return'd happy and ſafe into his Country: which as he returned, he accordingly performed, offering unto God the tenth of all his goods. And as for the place where the Viſion appeared unto him, he called it by the name of *Bethel*, which in the Hebrew Tongue ſignifieth, the houſe of God. Continuing then his journey into *Mefopotamia*, he traveled ſo long, till at laſt he arrived at *Charran*: and having met in the Suburbs of the City with certain ſhepherds and young Men, accompanied with young Maidens, ſitting near to a certain Fountain, he drew near unto them, deſiring them to give him drink; and falling in diſcourſe with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them answered, E that they knew him well; and that he was a Man of that reputation, that his name could not be concealed; that his Daughter was accuſtomed to feed her flock with them, and that they wondered that ſhe was not yet arrived; of whom (ſaid they) thou mayeſt perfectly underſtand all that thou deſireſt to know. Whileſt thus they ſpake the time in talk, the Maiden drew near, accompanied with her ſhepherds; whom one of the company informed, that *Jacob* was inquiſitive after her Father: who rejoicing after the manner of young Maidens, asked him what he was, and whence he came, and what affair had brought him thither, wiſhing he had the means to ſupply whatſoever his neceſſities required. *Jacob* being mov'd, not ſo much by the courteous and Kindred, as by her beauty, which was very extraordinary, ſaid unto her: If thou art the Daughter of *Laban*, F there is a greater and more ancient conjunction betwixt us than either thine or my birth: for, *Abraham*, *Aran*, and *Nachor*, were *Thares* Sons; *Bathuel*, thy Grand-father, was *Nachors* Son; *Iſaac*, my Father, was the Son of *Abraham*; and *Sara*, the Daughter of *Aran*. There is yet a nearer and dearer relation between us: for *Rebecca*, my Mother, is Siſter unto *Laban* thy Father, born of one Father and Mother; ſo that we are Couſins; and therefore am I come at this preſent to ſalute you, and renew that ancient love which our alliance requirith at our hands. But the remembering all thoſe things which her Father was wont to report and diſcourſe of *Rebecca*, and knowing that her Parents were deſirous to hear ſome news from her, wept for joy, and embracing the young Man, ſaid unto him: Thou bringeſt a moſt deſired and great pleaſure to my Father and all his family, who never forgets thy Mother, but oftentimes makes mention of her; and would eſteem it a great felicity to hear tidings from her. Then ſhe deſired him to follow her to her Father, left any longer he might be deprived of ſo deſired a pleaſure.

Thus

Gen. 14, 15, 16. Josephus of the Antiquities Book. I.

Gen. 14, 15, 16. Josephus of the Antiquities Book. I.

Gen. 14, 15, 16. Josephus of the Antiquities Book. I.

Gen. 14, 15, 16. Josephus of the Antiquities Book. I.

Gen. 14, 15, 16. Josephus of the Antiquities Book. I.

Gen. 14, 15, 16. Josephus of the Antiquities Book. I.

This said, he brought him to *Laban*; where, being acknowledged by his Uncle, he both by that means lived securely amongst his Friends, and brought him great contentment, by his unexpected access unto them. Some days after, *Laban* told him, that he took too much contentment in his presence, that he could not express it in words; and desired him to manifest the cause that had induced him to leave his Father and Mother in their old age, when they had most need of him; and he promised him all assistance and favour in whatsoever case he had to make use of him. Whereupon *Jacob* discoursed unto him the whole matter; that *Isaac* had two Sons, *Esau* and himself: that his Brother (because by his Mothers contrivance, he had defrauded him of his Fathers Blessing) fought to kill him, as the ravisher of that Principality from him that was destined unto him by God, and the interpreter of his Fathers other intentions; that this, with his Mothers command, was the cause why he came thither; as to his nearest relation by the Mothers side; adding, that next after God, he hoped to find his greatest assistance and help in him, his Uncle. Whereupon *Laban* promising to him whatsoever humanity he could desire (as well in respect of their common Ancestors, as for the love he bare unto his Mother; towards whom, although she were absent, he would express his good affection, in shewing himself well affected towards him that was there present;) he told him then, that he would give him the charge of his flock, and make him Master over all his Shepherds; and that when he thought good to return back again to his Friends, he should depart with such rewards and honours as might well become a Friend so nearly allied unto him. Which when *Jacob* understood, he answered, That he would willingly endure any sort of labour in *Laban's* service, and that his devoir towards him would be a delight to himself: but that in lieu of his labours, he required *Rachel* to Wife: who deserved his esteem for her virtue, and particularly for her goodness wherewith she had brought him thither: declaring, that the love which he bare unto her, was the cause why he used those speeches. *Laban* (being greatly delighted and contented with this his Discourse) granted him his consent to the Marriage, telling him, that he could not have wish for a better Son-in-Law: but with condition that he should sojourn a while with him, for that he was no ways minded to send his Daughter among the *Canaanites*; and that it repented him, that, by reason of Marriage, his Sister had been carried into so far a Country. *Jacob* accepted the condition, and Covenanted to abide with him for seven years, saying, that he was glad to have found an occasion of making it appear to him by his care and good service, that he was not unworthy of his alliance. When the time which was Covenanted between them was expired, and *Jacob* expected the contented possession of his love, as was promised him, *Laban* prepared a Nuptial Feast: and when night drew on, and *Jacob* least suspected, he brought his Daughter *Leah* to him in face, and elder in years, and laid her in his Bed. *Jacob* deceived by the darkness, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he complained hereof to *Laban*, who asked him pardon, alledging that he had not brought in *Leah* with intent to deceive him, but that the custom of the Country (which forbids to Marry the younger before the elder) compelled him thereto: yet that the same should no ways hinder, but that he should Marry *Rachel* too, on condition to serve him yet seven years more. Herewith *Jacob* was pacified, and suffered himself to be persuaded (out of the love which he bore to *Rachel*;) and when the other seven years were expired, he Married *Rachel*. Now these Sisters had two Maid-Servants which their Father had given them: *Leah's* Maid was called *Zelpha*, and *Rachel's*, *Bala*; they were no Slaves, but only Subjects. *Leah* liv'd in great grief, to see that *Jacob* bore greater affection to her Sister, than to her self, bethinking her oftentimes, that if she could have Children, she should be better esteemed and loved by her husband, for which cause she continually besought Almighty God, that it would please him to give her issue: whereupon it happened that God gave her a Son, and *Jacob's* affection was turned towards her; for which cause she called him *Ruben*, that is to say, the Son of *Vision*, because she had obtained him through the mercy of God.

After him she bare three other Children; *Simeon* (whose name signifieth, that God had heard her) *Levi* (which is as much as to say the firmness of society) and last of all *Juda* (which signifieth Thanksgiving.) At that time *Rachel* fearing lest she should lose part of her Husbands love, by reason of the fruitfulness of her Sister; caused her Maid *Bala* to lie with him; by whom he had a Son called *Dan* (that is to say, the judgment of God;) and after him *Neptulim* (which signifieth ingenious;) by reason that she used subtilty to require her Sisters fruitfulness. *Leah* hereupon us'd the same artifice, and gave her Maid *Zelpha* to *Jacob*, of whom he begat *Gad* (which signifieth come by chance;) and after him *Asur* (that is to say, beneficent) because that *Leah* was more honoured for the multitude of her Progeny.

Ruben

A Ruben, the eldest of all the Sons of *Lea*, brought his Mother Apples of Mandrake, which when *Rachel* perceived, she desired her to give her part thereof, for that she longed to taste of the same: whereunto *Lea* would yield no consent, replying, That she ought to content her self in that she had the advantage in *Jacob's* love. *Rachel* to mollify the heart of her sister told her, That she would be content that *Jacob* should lie with her that night; which *Jacob* accordingly did, and *Lea* once more had Children, namely *Isackar* (which signifieth Come by hire) and *Zabulon* (which importeth a pledge of good will) besides whom, she had a daughter also called *Dinah*. Not long after this *Rachel* lay with *Jacob*, and brought forth a Son, who was called *Joseph* (which signifieth an addition.) During all this time (which was for the space of twenty years) *Jacob* had the Government of his Father-in-laws flocks: but afterwards he thought good (accompanied with his Wives) to return to his own Inheritance: which when his Father-in-law perceived, he would in no sort give his consent thereto; for which cause, he covertly determined to forsake him. To this intent he made trial of his Wives, to see how they were affected towards his flight; who heartened him by their contents: inasmuch that *Rachel* having stolen the Images of those Gods which were honored in that Country, fled away with her Sister, and the two Maids, and all their Children, with the rest of all their substance. *Jacob* also drove away the moiety of the Cattle, without the knowledge of *Laban*. *Rachel* also bare with her the Images of the Gods, although she had been taught by *Jacob* to condemn them, and yield them no honor: but she supposed, that if *Laban* pursued and overtook them, by restoring them, she might obtain his pardon. But *Laban* a day after the departure of *Jacob* and his Wives, had notice thereof, and being therewith much troubled, he pursued after them, intending to assault them by force, and on the seventh day he overtook them upon a certain Hill where they sat down to take their rest, in that it was Evening: but God appearing to him in a Dream, commanded him to use no violence, neither towards his Son-in-law, nor his Daughters; but rather to listen to a peaceable accord betwixt himself and *Jacob*: assuring him that if in contempt of *Jacob's* weakness he should lift up his arm to assail him, that he himself would join with *Jacob* to protect him.

The next day, *Laban* having received this command from God, called *Jacob* unto him to the end to confer together (and to tell him what the night before he had beheld in his dream.) As soon as *Jacob* was come to him, he began to accuse him; alledging, that he had received him into his house, at such time as he came unto him being poor and naked of all means, and had given him great abundance of Goods. I have (saith he) given thee my Daughters in marriage, hoping by that means to increase thy love towards me more and more; but thou hast had neither respect of thy Mother, neither of the acquaintance or parentage betwixt thee and me, neither of the Wives which thou hast married, nor of thy Children, whose Grand-Father I am; but hast dealt with me after an injurious and hostile manner, driving away that which appertained unto me, seducing my Daughters to abandon him that begat them, and carrying away my household gods with them, which both I and my Predecessors have served and honoured: and what none, but men of War, would have done unto their Enemies, that hast thou done unto me: yea, thou that art my Kinsman, my Sisters Son, the Husband of my Daughters, my pledge, and my familiar Servant, hast dealt thus with me. On the other side, *Jacob* alledged for himself, that God had not only made impression in his heart, but that all men also are possit with the love of their Country; and that after so long space of time, it seemed good unto him to visit his native soil. And concerning that crime (saith he) which thou objectest against me, touching the prey, if any other but thy self be judge, thou shalt be convicted to have dealt unjustly with me; for whereas thou oughtest to have rewarded me, for the maintenance and increase I have made of thy Goods, hast thou not done us great wrong to envie us a little part and portion thereof? And for thy Daughters; know this, that they have not followed me as persons conveyed away by subtilty, but under that love and duty which married Wives bare unto their Husbands: they do not therefore only follow me, but they come after their Children. These things alledged he for himself. Further he replied, and accused *Laban*, because that being his Mothers Brother, and having given him his Daughters, to Wife, he had notwithstanding bitterly vext him by his severe commandments to which he had been obedient during the space of twenty years; that the toyls he had endured in order to his Marriage with *Rachel* had been grievous unto him; notwithstanding that it was but a trifle in respect of that which he suffered afterwards; which had he born him an envious affection or hostile hatred, he could very well have elaped. In truth, *Laban* had dealt most unjustly with *Jacob*. For seeing that God assisted him in all that he enteredprized, *Laban* promised to give him all the Cattel that were born white, and sometime that

that which was brought forth black: but when that which *Jacob* had named and chosen did increase, then did not *Laban* perform his promise unto him, but turned him over to the next years increase, by reason he had always a respect of the greater flock, and promised that which he hoped would not come to pass; and which if it fell contrary, he was ready to infringe. And as touching the Gods, he told him he might make search for them.

This condition did *Laban* accept: but *Rachel* understanding the same, thrust the Gods into a Sack, and made them to be carried on a Camels back, and she sate upon them, saying, that she was indisposed, by reason that at that time she had her natural purgations. And for this cause *Laban* desisted from searching any further, supposing his Daughter being so affected would not conceal or set her self to near things that were so sacred; and he made a covenant with *Jacob*, that neither of them should call to remembrance the unkindnesses that had past betwixt them, but that he should cherish his Daughters; all which they bound with an Oath. This covenant was made upon a certain mountain, where they reared a Pillar in the form of an Altar: whence it came to pass that this Pillar was called *Galaad*, that is to say, *the hill of witness*, from whence the Country of *Galaad* bears that name even until this day: and after that the alliance was made, and that they had banqueted together, *Laban* returned back again into his own Country.

But as *Jacob* travelled towards the Country of *Canaan*, he had several visions, which prefigured unto him good hope of happiness to come; and he called the place where this thing hapned, *The field of God*. And being desirous to know how his Brother *Esau* was affected towards him, he sent messengers before him to bring him the exact truth thereof, by reason he stood in fear lest the memory of his old discontent should be renewed: charging his messengers to signify unto *Esau*, that *Jacob* deeming it a thing inconvenient to live with his Brother, who was displeased with him, had of his own free Will forsaken the Country, and that at this present he was upon his return, conceiving that length of time might have extinguish'd his displeasure. He therefore led with him his Wives and Children, with all those riches which God had given him; offering himself unto *Esau*, with all which he had of most esteem, by reason that he thought it the greatest benefit that might happen to him to impart unto his Brother a part of those commodities which he had received at Gods hands. All which they signified unto *Esau*, who rejoiced very much thereat, and went forth to meet his Brother, accompanied with four hundred armed Men. But *Jacob* hearing that he marched forward to meet him, attended by so many Men at Arms, was very much afraid: yet fixing his confidence in God, he provided for the time, lest any detriment should happen unto him, studying every way to defend both him, and his, from invasion. To which end dividing his Troops, he caused some to march before, and the rest to follow closely after: so that if any did assault the first, they might retire themselves to the Troop that followed.

After this manner having ordered all things about him, He sent certain Servants with presents to his Brother, namely, with Beasts of charge, and a great number of divers kinds of four-footed Beasts (which for their rareness might give more content and admiration to those to whom they were presented.) All these marched one after another, to the intent, that being beheld thus in ranks, they might seem to be a greater number than they were: to the end, that if as yet there remained any discontent in the heart of *Esau*, these presents might serve to mitigate the same. He commanded them also that marched foremost, that they should use courteous salutation towards *Esau*. Having thus all the day disposed his Troops, as soon as the night was come, he caused all his companies to march, who passed the River of *Jaboch*: but *Jacob*, who was left hindmost, had a vision, in which he wrestled with an Angel, and he became victor.

Now the Angel spake unto him, exhorting him to rejoice at that which had hapned unto him, assuring him that he had not achieved an easie matter, but that he had surmounted an Angel of God, which was a sign of great good which would befall him, and that his Posterity should be invincible, and that no man whatsoever, should overcome him: commanding him to call his name *Israel*, that is to say, according to the Hebrews, *a restor of an Angel*. These things were foretold unto *Jacob* upon his request; who perceiving also that he was an Angel of God, prayed him to inform him of that which should happen unto him: which the vision did, and afterwards vanished. *Jacob* took great pleasure thereat, and called the place *Phanuel*, that is to say, *the face of God*: and for that in wrestling he had hurt a part of his thigh, he afterwards abstained from eating of the same, and by reason thereof our Nation do never eat that part.

Now when he had intelligence that his Brother approached, he commanded his Wives to march forward severally with their hand-Maids, to the end that they might from

A from afar behold the Fight, in case his Brother should assail them. As for himself, when he perceiv'd his Brother drew near him in the Spirit of peace, without intent of circumvention, he cast himself at his feet, and *Esau* saluted him, and enquired of him touching the companies of Women and Children; and after he understood all things, he offer'd to lead them to his Father. But *Jacob* executed himself, by reason of the weariness of his Cattel, and *Esau* retired to *Seir*, where he made his abode, and had imposed that name on that Country, by reason of his thick hair. *Jacob* also retired himself to a place which at this day is called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Now at such time as the *Sichemites* celebrated their Feast, *Dina*, which was *Jacob's* only Daughter, went into the City to see the bravery of the Women of that Country. But *Sichem* the Son of King *Emmor* was so taken with her beauty, that he defouled her; and being passionately in love, he desir'd his Father that he might have her to Wife; who listening therunto, went himself unto *Jacob*, praying him to give *Dina* his Daughter, in lawful Marriage, to his Son *Sichem*. *Jacob* not daring to refuse him, by reason of his Authority and Quality; and on the other side, not thinking it to be either a thing lawful, or convenient, to match his Daughter with a Stranger, desired some time for deliberation. Hereupon the King departed, hoping that *Jacob* would listen to the Marriage. But *Jacob* having discovered unto his Sons the ravishment of their Sister, and the request of *Emmor*, desir'd them to consider amongst themselves, what was fit to be done in the matter: whereupon some held their peace, not knowing what to say; C but *Simon* and *Levi* (the Brothers of the same Womb with their Sister) completed together this practice: It was now a Festival of the *Sichemites*, who intended nothing but pleasure, and banqueting; and the two Brethren taking this opportunity, by night fell upon their first Guards, and killed them as they slept; and from thence entering into the City, they killed all the Males (and with them the King and his Son) but to the Women they offered no violence. Which being executed without the knowledge of their Father, they brought their Sister back again. *Jacob* was very much astonish'd at this accident, so strangely executed, and was greatly displeas'd with his Children: but God appeared unto him, and comforted him, and commanded him to purifie his Tents, and offer those Sacrifices which he had vowed when first he went into *Mesopotamia*, and the Vision appeared unto him. As he cleansed those which followed him, he found the Gods of *Laban*, which *Rachel* had stol'n, and hid in *Sichem*, in the Earth, under an Oak, without his knowledge.

Afterwards departing from thence, he sacrific'd in *Bethel*, where he had seen the Vision, at such time as he first of all took his Journey into *Mesopotamia*: and as he travelled in the Land of *Epbrata*, *Rachel* died in Childbed, and was buried there (and she alone enjoyed not the honor of being buried in *Hebron* with those of her Parentage.) After he had made great lamentation, he nam'd the Child which the bare at that time *Benjamin* (by reason of the Pangs which kill'd his Mother.) These are all the Children of *Jacob*, twelve Males, and one Daughter; of whom eight were born by his lawful Wives, six of *Lea*, and two of *Rachel*: and of their Maids, four; two, of each of them; whose names I have heretofore mention'd. From thence went *Jacob* to *Hebron*, a City of *Canaan*, where his Father *Isaac* dwelt; but he lost him also shortly after.

C H A P. XIX.

Isaac dieth, and is buried in *Hebron*, Gen. 35. 29.

Jacob had not the comfort to find *Rebecca* his Mother still living; and *Isaac* died in a little time after the arrival of his Son, and was buried with his Wife by his Son *Esau* and *Jacob* in *Hebron*, among their Fathers. This *Isaac* was a man beloved of God, and guided by his special Providence, after the decease of *Abraham*; and after he had pass'd his Life in all virtue for the space of 185 years, he died.

The Second Book of the HISTORY of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

1. How Elau and Jacob, Isaac's Sons, divided their habitations; and how Idumæa fell to Elau's lot, and Canaan to Jacob's.
2. How Joseph, the youngest of Jacob's Sons, by reason of his Dreams, which foretold his future Felicity, incurred his Brother's Envy.
3. How Joseph was sold by his Brethren into Egypt, and grew in great Authority in that Country, and how at length he had his Brothers under his power.
4. How Jacob, with all his Progeny, came unto his Son.
5. Of the affliction of the Hebrews in Egypt, for the space of 400 years.
6. How under the conduct of Moses they forsook Egypt.
7. How the Red Sea divided it self, and gave the Hebrews a passage at such time as they fled out of Egypt.

CHAP. I.

How Elau and Jacob, Isaac's Sons, divided their Inheritance; and how Idumæa fell to Elau's lot, and Canaan to Jacob's.

AFTER Isaac's death, his two Sons divided their Inheritance among themselves, and neither of them remain'd in that same place which they had chosen before to make their abode: but *Elau* leaving the City of *Hebron* to his Brother, went and dwelt in *Seir*, and was Lord of the Country of *Idumæa*, which he named by his Name (calling it *Edom*) for the occasion which followeth. He being very young, returned one day fore wearied with Travel, and hungry, from Hunting; and finding his Brother dressing for himself a mors of Lentil-pottage, which were very red in colour, and further encreased his appetite; he desir'd them at his hands, that he might eat them. But he taking the opportunity and occasion of his Brother *Elau's* hunger, constrained him to forsake his Birth-right, and to sell him the same, on condition he should give him them to eat. *Elau* then pres'd with Hunger, resign'd unto him his Birth-right, and confirm'd it with a solemn Oath. Hereupon, his equals in age, in way of mockery, called him *Edom*, by reason of his red meat; for *Edom* in *Hebrew*, significth *red*. His Country likewise was hence called *Edom*. But the *Greeks*, to the end they might make the name more agreeable, called it *Idumæa*. He became the Father of five Children, of whom he had three by his Wife *Alibama*, whose names were *Jaus*, *Jolam* and *Chore*: of the other two, *Aliphates* was the Son of *Ada*: and *Raguel*, of *Mosametha*: these Children had *Elau*. *Aliphates* had five legitimate Children, *Theman*, *Omar*, *Opber*, *Jotham*, *Cenez* (for *Amelech* was illegitimate, born by one of his Concubines, whose name was *Thesma*.) These dwelt in the part of *Idumæa*, which is called *Gobolitu*; and in that part, which by reason of *Amelech*, is called *Amalechitis*. For *Idumæa* being in times past a Land of great extent, continued the name of *Idumæa* thorow the whole Country: and the particular Provinces of the same, kept the names of those that first inhabited them.

CHAP. II.

Joseph, the youngest of Jacob's Children, is envied by his Brothers, Gen. 37.

BUT *Jacob* attained to that felicity, that scarcely any other in all that Country was so happy; for he surpassed all the Inhabitants of it in riches; and by reason of the virtues of his Children, he was both envied and regarded. For, they were accomplished in all perfections, endowed with stout hearts, apt to execute any work of the hand, and to endure all sorts of Travel: finally, all of them were furnished with knowledge and providence. But God had such care of him, and so graciously procured and furthered his good fortunes, that that which seem'd unto him to be grievous and contrary, he brought to a prosperous issue for him, to the encrease of his riches; and caus'd that both he and his Children were the first motive to our Ancestors to forsake the Land of *Egypt*, on that occasion which here ensueth. *Jacob* having begotten *Joseph* of *Rachel*, lov'd him entirely, both in respect of the beauty of his body, and of the ornaments and virtues of his mind; as also his prudence, wherein he exceeded all his other Brothers. This cordial affection of his Father, mov'd envy and hatred amongst his Brothers towards him: together with the Dreams which he had seen, and told both to his Father and Brethren, which presag'd unto him a singular felicity. For, it is the common custom of Men to be jealous of their prosperity, with whom they are familiar.

Now

A Now the visions which *Joseph* saw in his dream, were these. Being sent by his Father, in the company of his Brothers, to reap Corn in the time of Harvest, he saw a vision (far different from those which commonly happen in sleep) which (as soon as he awoke) he told unto his Brethren, to the end they might interpret it. He told them, that he thought in his dream the night past, that his Sheaf of Corn stood upright in a place where he had fixed it, and that theirs run towards his, to bow down and reverence the same. Which vision of his, seem'd to foretel him his ample fortune: and how he should obtain the Lordship over all of them. But they conceal'd all these things from *Joseph*; making shew, that they could in no sort interpret the dream: but being by themselves apart, they breathed forth contrary Imprecations, wishing that nothing of this prediction, might take effect, but perlevered more and more in envy and hatred towards him. But God (opposing his power against their envy) sent *Joseph* a second and more strange vision: for he dream'd, that the Sun, the Moon, and eleven of the Stars descend'd down to the Earth, and humbled themselves before him. Which vision he revealed to his Father in the presence of his Brethren (without suspicion of any hatred in them towards him) and desir'd him to interpret unto him the meaning thereof. *Jacob* greatly rejoiced at this dream, by reason he conceived in his mind the interpretation thereof, and (in comparing and alluding his conjectures not rashly, but with prudence) he rejoiced at those great matters which were signified by that dream: which foretold that his Son *Joseph* should be very fortunate and happy; and that the time should come, in which his Father, Mother and Brethren should honor him, and do him homage. For, he compared the Moon (which ripeneth and encrease all things that grow) to his Mother; and the Sun (which giveth form and force) to his Father. And as touching his Brothers, who were eleven in number, he compar'd them to the eleven Stars (which receive their force both from the Sun and the Moon.) Neither did *Jacob* without judgment and consideration, so interpret this vision. But *Joseph's* Brothers were highly grieved at this presage, conceiving as enviously and hatefully thereof, as if this felicity had been portended to a stranger, and not to their Brother, with whom they might equally partake his good fortunes, being as well Allied in felicity unto him, as in consanguinity. Whereupon they resolv'd on his death and destruction: and having consploted these counsels amongst themselves, and gathered in their Harvest, they retir'd themselves with their flock, towards *Sichem* (which was a part of that Country very fit to feed their Cattel;) where they kept their flocks without giving any notice of their departure to their Father. But he perceiving that no man came from the herd, that might tell him any tidings, being sorrowful and careful of his Sons, sent *Joseph* to the flocks, to understand how they did, and how their Affairs prospered.

CHAP. III.

How *Joseph* was sold into Egypt by his Brethren, and grew in credit in that Country: and how his Brethren at length were under his subjection.

BUT so soon as they saw their Brother coming towards them, they rejoiced, not as at the arrival of one of their near Friends, sent unto them by their Father, but as if their Enemy had met them, and was, by the will of God, deliver'd into their hands. They therefore mutually agreed to put them to death, and not to let slip the present opportunity. But *Reuben*, the eldest amongst them, seeing their disposition and conspiracy to kill him, endeavour'd to dissuade them; setting before their eyes, how heinous and wicked the enterprize was, and what hatred they might incur thereby. For (said he) if before God and before Men it be a wicked and detestable thing, to lay hands on, and to murder a stranger; how much more heinous a Crime will it be held for us, to be convicted to be the murderers of our Brother: whose death will heap sorrow on our Fathers head, and draw our Mother unto great grief and dololation, through the loss of her Son robbed and bereft from her against the ordinary course of nature. He pray'd therefore them to be advis'd in these things; and to consider in their minds, what might happen, if this Child, who was fair, virtuous, and young, should be put to death: desiring them to give over this unnatural resolution, and to fear God who was both the judge and witness of their deliberation intended against their Brother: adding that if they would desist from this heinous act, God would take pleasure in their repentance and reconciliation: but if they proceeded in their enterprize, he assur'd them, that he would punish them like fratricides; since nothing is hidden from his providence, whether it be committed in the Desert, or attempted in the City. For wherefore Men are, there is it always to be thought, that God likewise is. Further, that when they should have perpetrated this fact, they should always have their Consciences as an

F 2

armed

The year of the
World, 2117.
before Christ's
Nativity, 1747.

armed Adversary against them, which never would forsake them. That it was an impious fact to kill a Mans own Brother, although he had done him injury; and much more meritorious, to forgive a Mans Friend, that had offended against him. Moreover he said, that *Joseph* had done them no wrong, whose tender years rather required care and compassion at their hands, than hate and tyranny. Besides that, the cause of his slaughter would aggravate their offence, if it should be known, that for envy of his future felicity they should take away his Life; all which good hap they likewise might participate, by reason of consanguinity: and that it was their duty to think, that whatsoever blessing God imparted to *Joseph*, was theirs, and that for that cause they were to consider, that God would be more displeased against them, if they should endeavour to deprive him of his Life whom he had esteemed and adjudged worthy of prosperity to come. *Ruben* alledging these and many other things, dissuaded, and laboured to divert them from shedding their Brother's Blood. But seeing that all these his motives could in no sort mollify them, and that they hastened the rather to perpetrate the Murder; he counselled them, that at leastwise they should allot him some milder kind of death: telling them, that he endeavoured all what in him lay, at the first to dissuade them; But since it was throughly resolved among them, that he should not live; that less mischief should follow of it, if they would be ruled by his counsel: for by that means their will should have effect, yet a more mild and less hurtful, in comparison of Murder; that it were better for them to withhold their hands, and keep them immaculate, by casting him into the next Pit, and there leaving him in the hands of Death. To this counsel, all of them agreed. So *Ruben* took *Joseph*, and bound him with cords, and let him down easily into a Pit, which was dry: which done, he departed, to seek out a more convenient place for pasture.

20.
Ruben persuades
them to
cast *Joseph* into
a Pit.
Hodo & Ruffi
hist. cap. 5.

21.
Joseph, by the
counsel of *Juda*
is sold to the
Arabian Mer-
chants.

22.
Ruben by
Night conveys
him out.

23.

24.
Joseph then
perceived
his Father that
he is deceived
by wild Beasts.

25.
Jacob bewails
Joseph for dead.

26.
Joseph is sold in
Egypt to *Pute*
phar.

Gen. 37. 7, 9,
10.

But when *Ruben* was gone, *Juda* one of *Jacob*'s Sons (espying certain Merchants of *Arabia* of the Country of the *Ismaelites*, who from the Country of *Galaad* carried *Spicery* and *Syrian* Merchandise into *Egypt*) counselled his Brothers to draw up *Joseph* out of the Well, and to sell him to those *Arabians*: assuring them, by that means it would come to pass, that *Joseph* should die the farther off from them, amongst Strangers: and as touching themselves, they should be exempt from that pollution. Which counsel of his being commended by them all, they drew *Joseph* out of the Pit, and sold him to the *Arabians* for the sum of twenty pieces of Silver, at such time as he was seventeen years of Age. Now had *Ruben* resolved in himself to save *Joseph* without his Brothers privy; for which cause coming by night unto the Pit, he called him with a loud voice; and seeing that he gave him no answer, he began to conjecture with himself, that his Brethren had put him to death; he reproved them therefore very bitterly: but after they had told him what was become of him, he gave over his mourning. After these things were thus passed, the Brethren consulted among themselves, in what sort they might clear themselves from their Fathers suspicion; and concluded among themselves to tear the Coat wherewith *Joseph* was attired when he came to them, and which they had taken from him when they cast him into the Well; to the end, that having stained it in the blood of a Goat, they might afterwards carry it to their Father, and shew it him, to the end he might suppose, that *Joseph* was slain by wild Beasts. Which done, they came unto the old Man (who had already heard something of *Joseph*'s misfortunes) and told him, that they had not seen their Brother *Joseph*, neither could they assure him what mishap had befallen him: but that notwithstanding, they had found his Coat, all bloodied and torn; which made them suspect, that he was slain by some wild Beasts, if so be he were sent unto them, attired in that Coat.

But *Jacob* (that hitherto expected more gentle tidings, supposing and hoping that *Joseph* had only been captive) gave over this Opinion, and took the Coat for a most assured testimony of his Sons death; for he knew that he was apparelled therewith, at such time as he sent him to his Brothers; for which cause he lamented *Joseph*, from that time forward, as certainly dead. And such was the grief of his heart, that he received no consolation, but suffered himself to be persecuted by the Brothers, that *Joseph* was slain by Savage Beasts. He therefore fate him down, being clothed in Sackcloth, and charged with sorrow, and neither could his Sons by their counsels mitigate his moans, nor he himself remit the rigour of his lamentation.

Now *Joseph* was sold by the Merchants, and bought by *Putiphar* (an Egyptian Lord, and Steward of King *Pharaoh*'s household) who held him in great estimation, and trained him up in all liberal Sciences, suffering him to live, not after a servile, but liberal manner, and committing unto his charge the care of his household; all which favours he made use of. Yet was he no ways diverted by these his privileges and promotions, from his habitual virtue; testifying hereby, that prudence doth not submit to adverse fortune, if a Man use the same orderly, and not at that time only when fortune fawneth and flattereth.

It

A It fortun'd not long after, that his Masters Wife fell in love with him, both for his beauty, and for his wit and diligence; and she imagin'd if she open'd his mind to him, she might easily enjoy him; and that he would esteem it a part of his felicity to be loved by his Mistress. All which she fancied, having only regard to that servile condition wherein at that present he was, and not to his manners, which continued always virtuous, notwithstanding any change that could happen unto him. So she discover'd to him her passion, and desir'd him to grant her an amorous encounter: but he refused her demand, alledging that it was a most wicked requital towards his master, if it should come to pass, that he who had bought him, and so greatly honoured him, should receive so great an injury and outrage from him. He exorted her therefore to conquer her appetite, and to lay aside all hope of ever compassing her concupiscence; alledging unto her, That desire is then less active, when hope is extinguish'd; and that he had rather suffer all mischief imaginable, then consent or condescend unto her in that wickedness. And although (said he) it be undecent for a Servant to contradict the will of his Mistress, yet, the filthiness of the fact dissuaded him from attempting the same. This repulse, more and more inflam'd her, having supposed that *Joseph* would not deny her; and her disordinate affections encreasing daily the devised and completed a new means, in hope to bring her love to the desired issue.

Gen. 39. 7, 9, 10

Putiphar's Wife
solicits *Joseph*
to be with her.

The year of the
World, 2117.
before Christ's
Nativity, 1747.

Whereas therefore a solemn and publick Feast was at hand, wherein (according to custom) the Ladies were wont to adorn the solemnity by their presence; she feigned a sickness, and persuaded her husband to believe it, hoping by this means to have the better opportunity, being alone, to solicit *Joseph*; which falling out accordingly, she began to court and caress him with these flattering discourses, That he had done well if (upon her first request) he had obeyed her, without any contradiction, in respect of her dignity who made suit to him; and her incredible passion, which had so far commanded her, that notwithstanding she were his Mistress, she had debas'd her self so much as to solicit him: that now he should behave himself more wisely and better; if in amends of his forepallid obstinacy he at last would consent. For if he expected this her second summons, she now made it far more affectionate and importunate then the former, for (saith he) I have feigned sickness to this end, to solicit and prefer thy company before a publick triumph. Or if at first thou didst mistrust me, thou may'st hereby conceive that I do not maliciously tempt thee, in that I yet continue in the same affection. For which cause either make choice of this present pleasure, and be obsequious to her that loved thee, in hope of further preferments, or be assured of my hate and revenge, if thou preferrest thy opinion of chastity before my favour. For be assured that thy chastity shall profit thee nothing, if I accuse thee to my Husband, and avow, that thou soughtst to violate me: for though thy allegations be more true, yet shall my words be of more force, and my accusations more acceptable in *Putiphars* ears than thine. But neither by these words, nor her Tears, the witnesses of her vows, could *Joseph* be perverted; nor could flatteries allure him, nor terrors compel him to forsake

Putiphar's Wife
compleats a
second feigning
to allure *Joseph*.

E his resolved chastity; but he constantly contemned those unjust afflictions, wherewith she threatened him: choosing rather to suffer any misery whatsoever, than to be carried away to such criminal pleasures; being well assured that he was worthy of extreme punishment, if on a womans entreaty he should condescend to any such treachery. He admonished her of her duty, alledging the *Laws, rights, and customs of Marriages*, willing her rather to respect them, than her inordinate lust: which is speedily followed with repentance, and a continual fear of being discovered: whereas conjugal fidelity is void of fear, and attended by a good conscience before God and Man. Moreover, that it was more convenient for her to govern and command him as his Lady and Mistress than to debase her self, making him the partaker of their common sin; and far more pleasant to be assured in the confidence of a good life, than in secret to commit sin. By these, and such words, he endeavour'd to abate the violence of her furious passion, and to reclaim her from her depraved fancies to submit to the law of reason: but she, the more instantly he dissuaded, the more earnestly invaded him; and when by no means she could prevent him, by words, she laid violent hands upon him, to constrain him by force. But *Joseph* unable to endure any longer the impudence of the woman, leaving his Garment behind him, whereby she held him, fled suddenly out of the chamber. She, partly impelled by the grief of repulse, partly mov'd with fear, left her lasciviousness should be made known to her Husband, decreed first of all falsely to accuse *Joseph*, and by this means to take revenge upon him, holding it to be a craft worthy a womans wit, to anticipate and first of all to accuse her accuser. She therefore sat down sad and perplexed, colouring the grief of her defrauded lust, under the cloak of indignation, for her attempted honour and violated chastity. But when her husband

Joseph once
more repalls
the assaults of
her lust,
Gen. 39. 12.

27.
Joseph leaving
his raiment be-
hind him, fled
from the adul-
terous
lure.

The year of the
World, 2117.
before Christ's
Nativity, 1747.

corpe 14. 17.
The Adulter-
ress's accusation
against
Joseph.

Gen. 20.
Joseph is cast
into Prison.
Hud. & Ruffi-
nus, Chap. 4.
Gen. 39. 21, 22.
Joseph's patience
in Bonds.
The keeper of
the Prison deal-
eth friendly
with Joseph.

Gen. 40. 5, 9,
ad 14.
The Butlers
Dream ex-
pounded.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The Butlers
Interprets
Gen. 40. 5, 6.

came home, and being troubled to behold her sadness, demanded the cause thereof. H Thou deservest to live no longer (said she) my Husband, if thou do not rigorously punish that wretched slave, who hath attempted to violate thy Bed, forgetting both what he was when he came into thy house, and with how great goodness thou hast entertained him; and who instead of testifying his gratitude for the same, hath not forborn to offer injury, even to thine own Wife; and which is more on an holy day, and in time absence: whereby it manifestly appears, that the moderation which hitherto he hath pretended, rather proceeded of servile fear, than native modesty. And that which hath the more emboldened him, is that (besides all hope, and beyond his merit) thou hast favoured him: for seeing all thy goods committed to his trust and dispensation, and that he was preferred before all thine ancient Servants, he thought it lawful likewise for him to attempt and outrage thy wife. And to procure more credit to her words, she produced his Garment, which (as she said) he left behind him, when he endeavored to violate her. Putiphar moved with the words and tears of a woman, and attributing too much to his wives dissembling love, omitted the further and faithful inquisition of the truth, and after he had praised his Wives faith and loyalty, he cast Joseph, thus condemned of heinous wickedness, into the Prison of Malefactors, esteeming his wives chastity, and commending it the more, in that he was now made a witness of her approved honesty.

But Joseph committing his innocency to God, neither took care how to excuse himself, nor to declare how the matter had passed: but silently suffering the necessity of his Bonds, he comforted himself with this only hope, that God was more powerful than they that had imprisoned him; and accordingly he soon found the effects of his providence. For the keeper of the Prison considering both his faith and diligence in all that he employed him in, and the comeliness of his person, looked him out of Bonds, and by that means in some sort lessened his misery; giving him also an allowance more liberal than the rest of the prisoners had. Now, when they that were in the Prison (as often as they had intermission from their labour) conferred together (as Men in misery are wont to do) and questioned among themselves, of the causes of their misfortunes; a certain Butler of the Kings (condemned by him, in displeasure, to be cast into Irons) grew familiar with Joseph: and for that he accounted him a prudent and provident Man, he told him his Dream, praying him, that if any presage might be gathered thereby, he would expound it unto him; lamenting his misfortune, that he was not only persecuted by the Kings displeasure, but also when he should take his rest, troubled from Heaven by Dreams. For he said, that in his sleep he beheld three great clusters of grapes hanging on three Branches of a Vine, which were all ripe, and ready to be gathered; and that he thought he pressed them into a Cup, which the King held; and that afterwards, having strained the Must, he offered it to the King, and that he willingly drank thereof. When he had shewed him his Dream, he desired him, that if he had any Knowledge given him from God, he would vouchsafe to interpret his Vision unto him. Joseph bad him be of good courage, and expect, that within three days he should be delivered from his Bonds, admitted again to the Kings service, and restored to his former credit. For (said he) the Vine bringeth forth a fruit very good, and profitable for mans use; by the use thereof faith and friendship is confirmed amongst them, discords dissolved, and troubles and sorrows allwaged, instead of which, pleasures succeed. Since, said he (as thou tellest me) the King favorably received the Wine pressed out by thy hands, know that thou hast a good Dream offered thee, and that it signifieth thy deliverance from misery within three days, according to the number of those Clusters, which thou gatheredst in thy Dream. Remember me therefore, I pray thee, as soon as the event hath approved this my prediction to be real and true; and when thou art at liberty, forget not us that are left here to lie in misery, for I am not here thrust into Bonds for my wickedness, but I am punished like a Malefactor for my Vertue and Modesty; in that I rather respected the honour of the house in which I lived, and his credit who committed me to Prison, than mine own pleasure. The Butler rejoiced greatly at the interpretation of his Dream, and expected the event. Now a certain other Man, the Kings Baker, being in the same Prison with the Butler, and conceiving some hope through Joseph's so happy interpretation (for that he likewise had seen a Vision) desired to expound unto him what interpretation was to be had of a Dream, which he had had the night past, and which he related in these words. Me thought (said he) I carried three Baskets on my head: of which, two were filled with bread, and the other with flesh, and divers other kind of Meats, such as are prepared for Kings: But the Birds of the air hovering round about me, devoured all the victuals, being nothing frightened by me, although I endeavored to drive them away. Which said, he expected a presage no less fortunate than the former.

But

A But Joseph, after he had attentively considered the circumstances of the Dream, told him that he would rather have inform'd him of more favorable success than his Dream did portend; and that he had only two days left to live, which were signified by the two Baskets; but on the third he should be hanged and devoured by the Fowls, which he could not drive from him. Neither did it otherwise fall out with both of them, that Joseph had foretold: For upon the prefixed day, the King (celebrating the Feast of his Nativty) commanded that the Baker should be hanged, and the Butler delivered from his Bonds, and restored to his former office. But God delivered Joseph (after he had for the space of two years spent his time in the misery of the Prison, and was in the mean space no ways assisted by the ungrateful Butler) by preordinating this manner and manner of his liberty. King Pharaoh having in one and the same night seen in his sleep two Dreams, which he conceived were of ill presage to him, though he had forgot the explication of them which had been made to him at the same time; early in the morning calling before him the learnedst among the Egyptians he required the interpretation thereof. Now when he could in no sort be satisfied by them, he became more and more troubled: which the Butler perceiving, he called to mind Joseph, and his wisdom and prudence in these sorts of conjures, and repairing unto the King, told him of Joseph, and of his vision which he had whilst he was in Prison, together with Joseph's interpretation, and the event thereof, and how the same day, the Master of the Bakers being condemned to the Gallows, gave greater credit to his predictions: how he was kept Prisoner as a slave by Putiphar, the Master of his household, and that he was a Hebrew, as himself said, descended of good and honourable Parents. Command him therefore (said he) to be sent for, neither dispise the Man for his present misery, for thou maist manifestly understand by him, the signification of thy Dreams. Hereupon the King sent for him presently, and friendly taking him by the hand, spake to him after this manner. I understand by the report of my Servant, that thou art prudent; and therefore desire thee to shew me the interpretation of my Dreams in such manner as thou discoverest his unto him, and thou shalt do me an high pleasure: but beware thou neither conceal any thing for fear, nor speak for flattery, nor feed me with falsehood, but tell me all things truly, although such as may breed my discontent to hear them. D Methought as I was walking by a River side, I saw seven well fed and fat kine, which came out of the River into the pasture: and again, methought seven other came from the pasture to meet them, which were very lean and ugly to behold; these lean devoured the seven others that were fat and great, yet were never the more increased, but were all of them miserably vexed with hunger. But after this vision, being awakened out of my sleep, and troubled in my mind, what it might signifie, being seized by little and little by a pleasant slumber, I fell a sleep again; And again, I saw a vision more prodigious than the former, and which likewise troubles and terrifies me more. For I saw seven ears of Corn sprung out of one root, that hung down and bowed their heads, because they were laden with grain ready to be reapt: after which, there appeared E seven other weak, and dry ears, which devouring those other great and full ears, left me highly astonished. Hereunto Joseph answered: This Dream (O King) although it hath been seen in two figures, yet it importeth one and the same accident, which is to ensue. For both those seven lean Oxen, and those seven dry ears of Corn, which you saw devour the seven fat Oxen, and seven full ears of Corn, fore-signifie a famine and scarcity in Egypt, for so many years as there were Oxen and ears of Corn in good plight: so that the fertility of these good years shall be consumed by the sterility of so many other years according to their number; and there shall be such scarcity of necessary provision, that it shall be hard to prevent and supply the defect: all which is signified by those seven lean kine which having devoured the good, could not be satisfied by the same. All these things God foretels unto Men, not to the end they should be terrified and affrighted; but that being forewarn'd they may provide for themselves, and the more easily prevent the imminent danger. If therefore thou shalt lay up and store the abundance of the plentiful years, Egypt shall not feel the penury that shall follow. And when the King (admiring Joseph's prudence and wisdom) demanded after what manner he might provide in the time of plenty, to prevent and redress the future sterility, he warned and counselled him, that the Egyptians should use parsimony and that which remained of those years superfluity, might be reserved for future necessities. He counselled him also to command his husbandman to hoard up their Corn in their Barns, and only to distribute to the People so much as was sufficient, and no more. Hereupon the King (not only praising Joseph's counsel, but also his interpretation of his Dreams) made him Lord and Commissary of all his store; and commanded him to provide whatsoever he thought necessary for his service and the good of his People: assuring him

The explication
of the Butlers
Dream.

Gen. 40. 17.
ad 17.

Pharaoh
the King of Egypt
his Dream.

Joseph delivers
him from Bonds.

Pharaoh's
Dream of the
even kine.

For year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2238.
Before Christ's
Nativity, 1736.

The year of the
World, 2138.
Before Christ's
Nativity, 1716.
Gen. 42, 17.
Josephus
Antiquities, 1716.
Gen. 42, 17.
Josephus
Antiquities, 1716.

him that he thought no Man more proper to execute this counsel, than himself, who was the author thereof: Having therefore this authority given him by the King to use his own signet, and to be clothed in Purple, and to ride in a Chariot, throughout all Egypt, he stor'd up all the Corn in the Kings Granaries, and distributed to every one by measure, that which they wanted for Seed-Corn, and for their nourishment, without letting any Man understand for what cause he did it.

Gen. 42, 17.
Josephus
Antiquities, 1716.
Gen. 42, 17.
Josephus
Antiquities, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

The year of the
World, 2138.
Before Christ's
Nativity, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

He was now about thirty years old, and was held in great honour by the King, being for his extraordinary prudence, surnamed by him *Ploutomphaneuch*, which in the Egyptian language, signifieth, *The discovery of hidden things*: he was also honored with a Wife of great dignity. By the Kings order likewise he took to wife a Virgin, Daughter to *Putifar* the *Heliopolitane* Priest, whose name was *Aseneth*, by whom he begat Children before the Famine began in Egypt. The elder of which was called *Manasse*, which signifieth *Oblivion* (because attaining better fortune he grew into oblivion of his former misery:) but the younger was called *Ephraim* (which signifieth *Return*, for that he was restored to the liberty of his ancestors.) Now when, according to *Joseph's* interpretation, the seven years of plenty and affluence were past in Egypt; the years of famine began to infect the Land, and for that the evil was unexpected, the headlong multitude grievously pressed with hunger and misery, began to flock about the Kings gates and Garners. Whereupon the King called for *Joseph*, who presently distributing Grain to those that wanted it, became without controversy, the Father and conferrer of the commonalty. Neither did he only sell it those that inhabited that Country, but to strangers also; accounting the whole race of Mankind so allied together that 'tis reasonable such as want, should be supplied by those that have plenty. And because the same calamity both oppressed *Canaan* and other Kingdoms of the world, *Jacob* also sent all his Sons into Egypt to fetch Corn; (as soon as he understood that strangers also had liberty to traffick in that place) only with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was brother by the whole blood to *Joseph*. When these ten Brethren arrived in Egypt, they repaired to *Joseph*, beseeching him that they might be permitted to buy corn: for nothing was done without his express command; it seem'd an honour done to the King, to do honour to *Joseph*. He taking knowledge of his Brothers, who thought of nothing less than of him (by reason that in his youth he was sold away by them, and age had altered the lineaments of his face;) and besides, none of them could imagine that he had attained to so great dignity) determined to make trial of them, to the end he might the better gather how they were affected. For he both denyed them his license to buy Corn, and commanded them also to be apprehended for spies, telling them that they were of divers Nations, though they feigned kindred: for how can it be (saith he) that a private Man should bring up so many worthy Sons; which felicity scarcely and very seldom is granted to Kings? This did he, to the end he might gather some intelligence of his father, and in what estate he lived, during his absence; and what was become of *Benjamin's* Brother: for he was much afraid, they had offered the same hard measure to the youth which they had us'd to himself. These words struck them with a great fear, in regard of their eminent peril, supposing that they had travelled this long journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. We come not hither (saith he) as spies, but dire famine (whose furie we seek to prevent) hath compelled us to come into this Country, hoping in your humanity; who (as we have heard) have not only made offer of sale of Corn, and means of subsistence to your own Citizens, but also to all strangers. That we are Brothers, and born of the same Father, our very countenances testify, in that they vary not very much the one from the other. Our Father is called *Jacob*; by Nation an *Hebrew*: who begat us, his twelve Sons, on four women: and while we were all living our affairs were fortunate and prosperous; but since the death of one of us, whose name was *Joseph*, our domestic fortunes began to grow to ruine. Our Father languisheth in continual lamentations; and his Tears do no less afflict us, than in times past the untimely death of our dearest Brother did affect us. Now are we come to buy Corn, having left in our Fathers custody the youngest of our Brothers, called *Benjamin*. That thus it is, if thou please to send any one unto our house, thou mayest be assured. Thus spake *Ruben*, both on his own and his Brothers behalf, to remove *Joseph's* sinister opinion of them: who knowing that both his Father and Brother were in health, commanded them to be shut in Prison, under pretence to call them to further examination, at better leisure. Some three days after (calling them before him) he began thus: Since (saith he) you profess, that you came not hither into this Kingdom on purpose, either to prejudice the King, or work

Treasons

A Treasons towards the State, and that you pretend your selves to be the Sons of one Father: you shall induce me to believe, that your allegations be true, if leaving some one with me as pledge of your loyalties (who shall be well entertained) you bear hence your desired Corn to your Father, and return again unto me, bringing with you your Brother, whom (as you say) you left behind you: for this shall be an Argument that you lye not. Amazed at these words, and supposing that their extreme calamity was at hand, they lamented their misfortune; oftentimes expostulating amongst themselves, that God did now punish them for their cruelty towards *Joseph*. But *Ruben* reprehended their too late and unprofitable repentance, saying, That those afflictions which God (the just revenger of innocency) had inflicted on his impious Brothers, ought patiently to be born. After this manner spake they one unto another, supposing that no Man was present who understood the Hebrew Tongue: and they all lamented, being inwardly touched with the words of *Ruben*; and condemned their perpetrated wickedness; for which, at that time, they thought that God did most justly punish them. *Joseph* beholding them in this perplexity, and unable to dissemble any longer his Brotherly love, by reason the Tears already began to burst out of his Eyes, which at that time he desired to conceal, departed from among them.

Not long after, returning again unto them, he retained *Simeon* with him, to be in the mean time as a pledge, until their return; and giving them licence to buy their Corn, he commanded them to depart; giving withal a special commandment to one of his Servants, that the Money which they had brought to buy Corn, should secretly be shut up in their Sacks, and they permitted to depart; all which his Servant performed. But *Jacob's* Sons returning into *Canaan* told their Father all that had hapned unto them in Egypt, and how they were taken for Spies, and Traitors to that Country: and that when they protested, that they were all Brethren, and that the eleventh was left at home with their Father, the Government would not believe them. Moreover, that *Simeon* was left pledge with the Governor, until *Benjamin* should come thither to give testimony of their truth: whereupon they desired their Father without fear or sinister conceit, to send their younger Brother with them. But *Jacob* was displeased with that which his Sons had done; and whereas he was not a little grieved that *Simeon* was left behind, he thought it worse then death also to be deprived of *Benjamin*; and neither could *Ruben* with his Prayers (offering his Sons for pledges, that if any sinister fortune should fall upon *Benjamin* by the way, the Grandfather might revenge it on his Children) persuade *Jacob* to yield consent: but they uncertain what to do, were more and more terrified, in that they found their Money inclosed in their Sacks of Corn. Now when Corn began already to fail them, *Jacob* being compelled by force of Famine, deliberated to send *Benjamin* with his other Brothers: for they dur'd not return into Egypt, without him. And when necessity pressed them daily more and more, and his Sons ceased not instantly to call upon him; yet was he still doubtful and unresolved: till at last *Judah*, a Man vehement by nature, began more freely to tell his Father that he was too careful of his Brother *Benjamin*, to whom nothing could happen without the will of God, whither abroad or at home; and that without this superfluous care of his Son *Benjamin*, endangered his own and all their lives, which could not subsist but by the relief which was to be had out of *Pharaoh's* Country; that he ought also to have care of the life of *Simeon*, lest whilst he delayed to send *Benjamin* on the journey, *Simeon* in the mean time should be slain by the Egyptians. Moreover he exhorted him to commit the care of his Son to God, promising to bring him back again in safety, or else to die together with him: and proposing, that certain Fruits of *Canaan*, as Balm, Storace, Terebinth and Honey, should be sent as Presents to *Joseph*, together with the double price of their Corn. Thus shedding Tears on both sides, they departed from their Father, leaving him miserably tormented for the health of his Sons; and contrariwise suspecting with themselves, lest through his absence their Father should dye with sorrow. And to travelling into Egypt, they mitigated their present grief with the hope of better fortune. No sooner were they arrived there but they repaired unto *Joseph*; being sore afraid, lest it should be laid to their charge, that by fraud and deceit they had carried away with them the price of their former Corn: which presently, before *Joseph's* Steward, they carefully excused, saying, That they found the Money, among the Wheat at such time as they emptied their Sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever mislaid their Money, and they being delivered from this fear, began to be more secure; so that *Simeon* was suddenly set at liberty, to converse among his Brethren. Now, when *Joseph* was returned from the service of the King, they offer him presents: and he enquiring of them, how their Father did: they answered, that he was in health. Then perceiving that *Benjamin* was yet

Gen. 42, 17.
Josephus
Antiquities, 1716.
Gen. 42, 17.
Josephus
Antiquities, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

The year of the
World, 2138.
Before Christ's
Nativity, 1716.

Gen. 42, 17.
Josephus
Antiquities, 1716.

ver. 39.
Joseph's
cousin
to his
Brethren,
saith both
them and
Benjamin.

Hides & Ruffi-
nus, cap. 6.
Gen. 44. 3. 5.
Joseph's
Brethren,
whether
they
would
assist
him.
Joseph's
Bre-
thren
are
said
to
be
in
their
Jour-
ney.

ver. 12.
Joseph's
Sons
are
said
of
Them.

The year of the
World, 5239.
Before Christ's
Nativity, 1726.

ver. 12.
Benjamin
is
said
of
Them.

yet alive, whom he saw among them, he ask'd whether that were their younger Brother: and hearing that it was, he only uttered these words, That God's Providence was over all Things, and departed from them, being unwilling that any of them should see him shed Tears, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to sit down in order, according as they were wont to do when they were with their Father; and whereas he kindly entertained all of them, he honoured Benjamin with a double share. After the Banquet, when they were all laid down to rest, he commanded the Steward to measure out the Wheat which every one should bear away with him, and to hide the price thereof again in their Sacks: but in Benjamin's Sack, he commanded him to put his Cup which he ordinarily made use of. This he did, with intent to make trial of their loves towards Benjamin; and whether they would stick unto him, being accused of Theft, or leave him behind as a Malefactor, and return unto their Father, as if the matter no ways touched them. Which being done according as he had commanded, early in the morning all Jacob's Sons arose, and taking with them Simeon, departed onwards of their journey; rejoicing as well at his Restoration, as Benjamin's return, whom they both promised and protested to bring back again to their Father; when behold, suddenly a Troop of Horsemen beset them round; amongst whom, was that Servant who had hid the Cup in the Sack. They being troubled by this sudden incursion, and asking, why they set upon them whom they so lately had both invited and entertained so honourably: The Egyptians answered, and exclaimed against them, calling them wicked Men, who forgetting the late benefits received, and Joseph's gentleness and humanity, were so wicked, as to return him Injuries for his Courtesies; threatening them that they should be punished for their Theft: and telling them, that although for a time they had deceived the Officer of the Table, yet could they not deceive God; and again asking them, whether they were well in their Wits, in supposing that for this offence they should not be incontinently punished: with these, and the like speeches, the Servant insulted over them. But they, who nothing at all suspected this subtilty, accused him, saying, That they wondered at the Mans unreasonable-ness, in so rashly accusing them of Theft, who had not kept back the price of their Corn, which they found in their Sacks, whereas none but themselves knew of that Money; so far were they from purposely offering any wrong. Yet in that they thought the searching would better satisfy them, than denial, they bid them search their Sacks; offering themselves, each of them, to suffer punishment, if any one of them were found guilty of the Theft. This search which they offered, the Egyptians accepted; yet agreed the punishment should be inflicted only on him who had done the Injury. Afterwards beginning to search, and orderly looking into each Mans Sack, at length they came to Benjamin; not that they were ignorant the Cup was hid in his Sack, but that they might seem to discharge their duty more exactly. Now all the rest being secure in themselves, they were only careful of their Brother Benjamin; and they hoped that he would not be found guilty of falsehood: for which cause, they more freely upbraided their Persecutors; object- ing unto them, how, through their importunity, they had been hindered a good part of their Journey. Now as they searched Benjamin's Sack, they found the Cup; where- upon all the Brothers began to mourn and lament, both bewailing their Brother's mis- fortune, who was presently to suffer death for the Theft; and their own mishap, who having plighted their Faith unto their Father for Benjamin's safe return, were compelled to falsify the same through this accident. And that which further increased their grief, was, that when as they most of all hoped to be free from dangers, they were, by for- tunes envy, thrust into so great Calamity; confessing themselves to be the Authors both of their Father's, and this their Brother's misfortune; in that they had never ceased to importune and compel their Father (although he were unwilling, and resisted) to send the Child with them.

Now the Horsemen having laid hands on Benjamin, led him unto Joseph, and his Brothers followed him. Joseph beholding his Brother in the other hands, and the rest bemoaning him round about them; Have you, said he (O most wicked Men) either I have con- temned my humanity, or Gods Providence, as that thou durst attempt such a heinous injury against him who entertained you with hospitality, and dismissed you with benefits? To whom they answered, that they were ready to suffer punishment for Benjamin, calling again to their remembrance, Joseph's injuries, saying; that he was happy who delivered by death from life exempt from all calamities; and that (if he lived) God inflicted that plague on them for his sake. They said also, that they were the plague and great misfortune of their Father, because that to the former sorrow, which he had endur'd ever since the time of Joseph's death, they had also annexed this new misery: neither did Reuben desist to reproach them in bitter manner with the wickedness which they committed.

A committed. But Joseph told them that he dismissed them all (feeling that their innocence was proved to him) and would be contented with the Lads punishment: for (said he) neither is it reasonable that he should be delivered for the sake of those who have not offended: nor they punished for him that hath done the Theft: He commanded them therefore to depart, and promised them safe conduct on their way.

Whilst all of them were grievously wounded with these words (so that scarcely one of them could speak for sorrow) Juda (who had persuaded his Father to send Benjamin with them, and who above the rest was a Man of confidence) purposed to expose himself to all danger in that resolution to deliver his Brother: whereupon he addressed himself to Joseph, and spake thus, My Lord (said he) we confess that we are all ready to suffer punishment, though we have not all of us committed the offence, but only the youngest; and though we suppose his life to be almost desperate, yet our only hope rests in your goodness and clemency. We beseech you therefore, that you will have compassion of us, and be pleased to take counsel, not of your just indignation, but your native goodness; since 'tis proper to great minds, as yours is, to surmount those passions, to which only vulgar Souls give way, and are wont to submit. Consider, I pray you, whether it stand with your dignity to kill those, who present themselves to be punished, and desire in no sort to live, except it be by the benefit of your mercy: Suffer not your self to be deprived of this honor, after you have delivered us from Famine, and liberally furnished us with Corn to carry to our Family, labouring under the same calamity. For 'tis one and the same bounty to continue them in life, who are afflicted with Famine; and not to take it from them, who have merited death; And you shall save those whom you have saved; and that life which you would not suffer to fail by Famine, restore and give again: whereby your clemency will be more commendable, whilst you give both life, and those things likewise whereby life is maintained. Moreover, I think that God himself hath given you this occasion to declare your virtue, that it may appear that you set lighter by the injuries offered unto you, than by your will to do good; and that you are not only liberal to them who are poor and innocent, but merciful to those that are guilty. For although it be a glorious thing to yield succor in adversities; yet is a Prince no less honoured by his clemency, especially in a cause that concerneth his particular interest; for if they that remit small offences, are followed by deserved praise; what is it to refrain a Man's anger in a capital Crime: Dost it not very near approach the Divine clemency? And had I not good experience by Joseph's death, how grievously my Father taketh the want of his Children, I would not so earnestly intreat for his safety who is so dear to him: or if I did, it should be only to contribute to the praise of your clemency; and were there not some to whom our death would bring both grief and discontent, we were willing all of us to suffer punishment. But now whereas we have not so much commiseration of our selves (though as yet we are but young, and have not much tasted the pleasures of life) as of our disconsolate Parent, who is oppress'd not only with Age, but Grief, we beseech you, not for your own sakes, but for his, to grant us life, though at this day we are under your justice for our offence. Assuredly he is a good Man, and hath omitted nothing to render us like himself; worthy he is never to taste or be tried by any such calamity, who now, through our absence, is dis- cruciated with care and sorrow. Now if he should receive tidings of our death, and the cause thereof, he will not endure any more to live: the infancy of our deaths will shorten his days, and make his death by this means more unhappy; you rather than hear the rumor of our shame, he would desire to die beforehand. All these things considered (although you are justly moved by this offence) remit the revenge unto our Father, and rather let your pity towards him, than our iniquity towards you, prevail. Grant this favor to his old age; since if deprived of our presence, he neither will, nor can desire to live: yea, grant it to the very name of a Father, where- with you are honoured your self: for God, the Father of all men, will bless you in that name, and prosper your Family; whom also you shall honor, if in respect of that common name, you take compassion of our Father, in considering the sorrow that he shall endure, if he be deprived of his Children. It now lieth in your power to give us that which you may impute us of, by that power which God hath given you: and in doing us this favour, you shall imitate the Nature of God, and in this respect become like unto him. For, since it lieth in your power to do both the one and the other, it were better you did good than evil; and contenting your self with your power, not remember then to urge your revenge: but only think that your power was given you to keep and preserve men; and that the more mercy you extend towards many, the more honor you redouble on your own head. Now it lieth in your power, by forgiving our Brothers error, to give us all life. For neither can we be safe except he be saved; neither may we return home unto our Father, except he return; but here must we suffer what forever our Brother suffereth. Nei- ther do we crave any other mercy at your hand if we be repulsed in this, but that you will inflict the same and the same punishment on us, in no other manner, than as if we had been partakers of the Felony: for this were better for us, than that we our selves, through sorrow, should offer violence to our own Souls. I will not alledge or urge his youth, or judgment, as yet unripe; neither will I alledge,

A ver. 18. ad
finem.
Juda's Oration
unto Joseph, for
Benjamin.

The year of the
World, 5239.
Before Christ's
Nativity, 1726.

Prover. 24. 29.
Save.

alleges, that pardon is usually granted to such; but here will I make an end, That whether we be condemned, in that I have not sufficiently pleaded his cause, or whether we be absolved, we may wholly ascribe this grace to your favour and clemency: to whose praise, this likewise shall be added, That not only you have saved us, but also, in pardoning us the punishment which we have justly deserved, you have had more care of us, than we our selves. If therefore it be your pleasure to adjudge him to die, let me suffer for him, and send him back unto our Father; or if it please you to retain him for your slave, I am more fit than he to do all sorts of services, as you may perceive; and I am ready to suffer all that which may be inflicted on me. When Judah had spoken thus, he humbled himself at Joseph's feet, endeavouring, as much as in him lay, to mollify and appease his anger: in like sort also all the other Brothers prostrated themselves, offering themselves to die for Benjamin.

Gen. 45, 1, 2, and 16.
Joseph maketh himself known to his Brethren.

But Joseph moved with pity, and unable any longer to personate a displeased Man, sent away all those that were present; and being alone with them, discovered himself unto his Brothers; and in this sort to them only he disclosed himself, and said, I cannot but commend the piety and love which you bear unto your Brother, which I find to be greater than I did expect, gathering my conjectures from those things which in times past have happened unto me. Forso this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me to your natures, but rather wholly to the Will of God, who hath at this present furnished you with all things which are profitable for you, and I hope will hereafter give you greater things by his special grace. Seeing therefore I understand my Fathers rather desired than hoped health, and find you to be such as I desired you should be towards your Brother, I freely forget those injuries which in times past were done unto me: rather making choice to give you thanks, as the Ministers of God's Providence, that against this time provided for our common good, than remembering your former malice. I therefore pray you, that forgetting those things which are past, you will be of good courage, and rejoice that it hath pleased God to produce a good event of an ill intent. Let not the evil sentence which in times past you pronounced against me, any ways trouble you, since you perceive it wanted effect: but rejoice at these Works of God, and go and tell your Father that which you have seen, lest being consumed with immoderate care of you, I myself be deprived of the chiefest fruit of my felicity, before he come to my presence, and be made partaker of the same. Wherefore depart you, and bringing with you him, your Wives and Children, and all your Kindred, come back unto me: for it were inconvenient (my dear Brethren) that you should not be partakers of my felicity, especially since this Famine is as yet to continue for the term of five years. This said, Joseph embraced his Brethren: but they were wholly confounded with tears and sorrow, and the greater was their repentance, in that they had sinned against so kind a Brother. After all this, there follow'd a Banquet. And the King understanding that Joseph's Brethren were arrived, he (as if some good fortune had befallen him) very heartily rejoiced, and gave them Chariots laden with Corn, and Gold, and Silver, with other Presents, to present their Father with, who, enriched with divers gifts (some from their Brother to his Father, and others to themselves, but especially to Benjamin) returned home into their Country. Now when Jacob understood by his Sons in what estate his Son Joseph was, that he had not only escaped death (which he had so long time bewailed) but also that he lived in high prosperity, and ministered to the King of Egypt, and had, in a manner, the whole Government of the Kingdom in his hands; he easily believed all things that were told him, and acknowledged the great Works of God, and his Goodness shewed unto him, although for a time it seemed to be intermitted. And a little time after, he prepar'd himself to go and visit his Son Joseph.

CHAP. IV.

How Jacob with all his Family went into Egypt.

When Jacob arrived near the Fountain of Covenant, he offered in that place a Sacrifice unto God; and fearing lest his Children should inhabit Egypt, by reason of the fertility of the place, and that his posterity, by not returning back into the Land of Canaan, should lose the possession of that which God had promised them; and furthermore, doubting lest that his Journey into Egypt, being by him enterprized without consulting the Will of God, should be prejudicial to his Children; suspecting likewise lest he should die before he came to Joseph's presence, he was wonderfully perplexed in mind. Whilst thus he ruminated, and cast the things in his mind, he was surprized with a heavy sleep, during which time God appeared unto him, and called him by his Name; Jacob, asking who it was that called him, God answer'd, Dost thou not know (O Jacob) that God, who hath both protected thee, and thy Ancestors, and succoured you

The year of the World, 2111.
Isaac's death.
Nativity, 1754.

For 16.
The King rejoiced to know that Joseph's brethren were arrived.
Hido & Ruffini, cap. 7, §. 26, 27, 28.
Jacob rejoiced to hear the prosperous and happy news of Joseph.

A in all your necessities; who contrary to thy Fathers purpose, made thee Lord of his Family; and whereas by thy self thou didst travel into Mesopotamia, did not I bring it to pass, that being watched in wedlock very happily, thou returnedst into thy Country back again, being blessed with many children, and stored with much riches? Was it not I also that have kept thy family in safety, and when it seemed thou hadst lost Joseph, I raised him to that high step of dignity wherein now he liveth, and made him the next in dignity to the King of Egypt? And now also I am come unto thee, to this end, that I may guide thee in thy journey, and that I may forget thee that thou shalt depart this life in the arms of Joseph, and that thy posterity shall be mighty and famous for many Ages, and shall possess that Land, the Empire whereof I have promised them. Encourag'd and made confident by this dream, he more willingly hastned towards Egypt with his sons, and his Family, whose number amounted to Threescore and ten. Their names, in that they are somewhat hard, I should not mention, were it not to satisfy some, who contend that we are Egyptians, and not Mesopotamians. The Sons of Jacob therefore are twelve in number, of whom Joseph came thither long before them. The rest are these with their Sons. Reuben had four Sons, Enoch, Phales, Assulon and Charms. Simeon had six, Jumilas, Jamin, Putbod, Jachen, Zaar and Zaar. Levi had also three, Gelfem, Chaath, and Marari. Judah had likewise three, Sala, Phares and Zara, with two Sons of Phares, Esron, and Amyr. Issachar had four, Thulas, Phrasar, Job and Samaron. Zabulon had three, Surad, Elon and Janel. These were the Children which Jacob had by Leah, who also led with her Dinah her Daughter: The number of whom amounted to Thirty three. But Rachel had two Sons, of which the elder was called Joseph, who had likewise two, Manasse, and Ephraim. Benjamin had ten, Bolofus, Baccarus, Afabel, Gela, Naman, Ifes, Aros, Nomphtis, Optatis and Sarod. These fourteen added to those abovenamed, make up the number of Forty seven. And this was the legitimate issue of Jacob. But by Bala, Rachel's Handmaid, he had Dan and Nephthim; this latter had four Sons, Elin, Gunnes, Sares and Hellim. Dan had only one Son called Uffis. Now if these be added to the abovenamed, they make up the number of Fifty four. But Gad and Asfer were born by Zelpha, Leah's Handmaid; Gad was attended by seven Sons: Zaphonia, Ugis, Sunis, Zabrus, Erines, Erades and Arnel. Asfer had one daughter and six Sons, whose Names were Jaanes, Effus, Judah, Baris, Abars, Melmel. Together fifteen being added to the aforeaid Fifty four, make up the number Seventy, which with Jacob. But Joseph understanding that his Father was at hand (for Judah posted before to give him notice thereof) went out to meet him, and did so, near a Town called Heros. Jacob was fill'd with such extream and unexpected Joy, that he had almost expired; and that of Joseph was little less. He desired his Father to march onwards by easy journeys, and taking with him his five Brethren, hastned unto the King, signifying unto him, that his Father with all his Family were Arrived. The King no sooner understood it, but he joyfully asked Joseph in what employments he took delight: Who answer'd him, that his Exercise was in keeping of Cattel, and that he had no other Trade. This answer he made, to the intent they might not be divided one from another, but that living all together, they might take care of their Father: Another Reason was, lest emulation should happen betwixt them and the Egyptians, if so be they should be Conversant in the same profession; whereas this people had little experience in the keeping of Cattel. Now when Jacob was brought into the King's presence, and had done him Reverence, and pray'd God for the prosperity both of him and his Realm, Pharaoh ask'd him how old he was? And he answer'd, that he was an hundred and thirty years old; at which when the King admir'd, he added, that his Ancestors had lived far longer. Then Pharaoh appointed him and his Sons to dwell in Heliopolis, where also the King's shepherds had their pastures. But the Famine increased in Egypt, and the calamity was without remedy, by reason that Nilus did not overflow the earth after its usual manner; and on the other side, God rained not upon the earth. Moreover, in that the sterility was foreseen, it was more grievous especially to the Commonalty, who had laid up nothing, neither did Joseph give them Corn without ready money: Which when they began to weary, they exchange'd their Cattle and Slaves for Corn; and they that had Lands, sold a portion thereof unto the King for their provision. And when by this means all these possessions came into the King's hands, they went to inhabit here and there, as they thought, to the end that the King might be more assured of the possession of their Land; the Priests only were excepted, to whom the Lands which they had, remained intire. Finally, this necessity reduced both the minds and bodies of the whole Nation into servitude, after such a manner, that they esteemed no Labour or Means unseemly, that might serve them towards their sustenance. But when the Famine ceased, and the earth water'd by the overflow of the River, began to recover her former fertility; Joseph visiting every City of the Kingdom, and assembling the multitude in every one of them,

The year of the World, 2111.
Isaac's death.
Nativity, 1754.

Gen. 46, 1, and 5.
God appears to Jacob about the Fountain of Covenant.

For 16, 17, and 18.
Jacob with his sons and Nephews depart into Egypt.
Jacob's progeny.

For 15.
Jacob almost deceased for joy.
Gen. 47, 1. Joseph with his five Brethren.

For 16, and 17.
Jacob talks with Pharaoh, and is appointed to inhabit in Heliopolis.

The famine in Egypt.

For 16, 17, and 20.
A great pest reduced to the King by this famine.

restored them the possession of those Lands which they had sold to the King, and exhorted them to manure the same in no worse manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly Right. The People rejoicing at this unexpected restitution, earnestly intended and prosecuted their Tillage: And by this means, not only Joseph's Authority, but also the Peoples Hearts were not a little tied unto the King; and the Inheritance of the fifth part of the profits remained with the Kings that succeeded, and all their Posterity.

But Jacob, after he had lived 17 years in Egypt, ended his life in the arms of his Sons, having first prayed God to give them Prosperity and Abundance; and prophesied, that every one of their Posterities should attain to the Possession of a part of the Land of Canaan, as in process of time it came to pass. Besides, praising his Son Joseph, for that forgetting the Injuries done unto him, he had bestowed divers Benefits on his Brethren, yea, and such as well besetm'd his Benefactors, he commanded his Sons, that they should admit Joseph's Sons, Ephraim and Manasse, into their number, at such time as they should divide the Land of Canaan, as hereafter it shall be declar'd. Last of all, he pray'd them to bury him in Hebron. He liv'd 150 years wanting three, being second to none of his Ancestors in Piety, and obtain'd the same Blessing, in that he was a Man adorn'd with equal Vertues. Joseph, by the King's permission, transported his Fathers Body to Hebron, and there buried it very magnificently. But his Brothers fearing to return with him into Egypt, in that they suspected lest their Father being dead, he should be revenged on them, in that they had not any Friend left alive, under whose Favour they might hope for pardon, he commanded them, that laying their suspicions aside, they should fear no evil: And having brought them back again with him, he gave them great Possessions: Neither did he ever cease to entertain them with brotherly Kindness. But he likewise died, when he had liv'd 110 years; a Man endow'd with admirable Vertue, prudent in all Affairs, and moderate in his Government: By which means it came to pass, that neither his foreign Birth, nor his Calamities, whereof we have spoken, did any ways hinder him, but that he was exalted and continued in high Dignity. The rest of his Brothers also, having spent their lives in Happiness, died in Egypt, whose Bodies their Sons and Nephews transported and buried in Hebron; but Joseph's Bones were afterwards translated by the Hebrews into Canaan, at such time as they departed out of Egypt into Canaan; for herunto had he bound them with an Oath. But being obliged to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of Egypt.

C H A P. V.

Of the Affliction which the Hebrews endur'd in Egypt, for the space of 400 years.

THE Egyptians are a Nation addicted to Pleasures and Delicacy, impatient of Labour, and affecting Gain: Whence it came to pass, that bearing hatred to the Hebrews, and envying their Happiness, they were very evilly disposed toward them. Forseeing the Race of the Israelites flourish and abound in Riches, which they got by their Labour and Industry, they conceiv'd an Opinion that their advancement and increase, would be the overthrow and decreace of the Egyptians; so that at length they forgot the Benefits which Joseph had done to them: And after the Royalty was transported into another Family, they committed divers Outrages against the Israelites, and comploted against them in what manner they might more grievously afflict them. They enjoin'd them therefore to cut Nilus into divers Trenches, and to environ their City with Walls, and to build Fortifications and Banks, whereby the Foundations of the River might be diverted. They also employ'd our Nation in building their high and vain Pyramides, compelling them to learn divers Arts, and to accustom themselves to endure Labour; and in such Afflictions liv'd the Israelites for the space of 400 years, the Egyptians studying nothing else but to vex them with continual Labour, and our Countrymen endeavouring always to surmount all these Difficulties. Living in this estate, there grew afterwards another occasion, which intigated them the more to seek the ruine and desolation of our Nation. For one of the Sacred Secretaries (to whose Predictions those kind of People do very much attribute) foretold the King, that about that time there should be One born among the Israelites, that should grievously afflict the estate of the Egyptians, and wonderfully enhance the Glory of the Israelites, and surpass all other in Vertue, and purchase to himself immortal Glory, if so be he should attain no Man's Estate. Wherewith the King being greatly terrified, published an Edict, by the advice of this Secretary, that whatsoever Male-child should be born among the Israelites, it should be cast into the River to be drown'd; he commanded likewise the Egyptian Midwives diligently to observe the time when the Hebrew Women Travail'd with Child, because he trusted not to the Midwives of their own Nation,

A Nation. He Enacted also a Law with a penalty, that if any should be so bold to conceal their Children, both they and all their Family should be put to death. Great was their Calamity, not only because they were deprived of their Children, and the Parents themselves made the Ministers to murder their own Children; but also because they foresaw hereby, the certain and infallible extirpation of their whole Nation, by reason that when the Children were slain, the Parents themselves, not long after, were assured to die: thus lamented they in themselves the extreme misfortune whereinto they were fallen. But no man whatsoever, though he complot never so many Stratagems, can resist the Will of God. For both the Child, of whom the Sacred Secretary had prophesied, was secretly brought up undiscovered by the Kings Spies; and proved by the Events of his Life, that he was no false Prophet. Amram, an Hebrew both, and a Noble Man amongst his Nation, fearing both the publick Peril, lest the whole Nation should be brought to nothing by the want of Issue; and his own private Misfortune, whose Wife at home was big with Child, and ready to lie down, was troubled in his Mind; and uncertain what to do. For which cause he made his request unto God, beseeching him that at the length he would have Mercy on that People by whom only he had been perpetually honoured; and that it would please him to bring to an end the present affliction, which threatened the whole Nation with utter Ruin and Destruction. God being moved to Mercy by his most humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good Courage, telling him, That he had in Memory the Piety of his Ancestors, and that he would reward them for it, even as in times past he had been gracious to their Fore-fathers. For it was he that had increased their Posterity, and multiplied them to so mighty a Nation, that by his favour Abraham departing alone out of Mesopotamia into Canaan, besides other Felicities, had Issue by his Wife that was formerly barren, and left ample Possessions to his Successors: to Ismael, Arabia; to Chetur's Children, Tragliatite; and to Isaac, Canaan. Nor could they ever forget without Impley and Ingratitude, the attempts also which were happily achieved in War by his Assistance; that Jacob's Name is renowned amongst Foreign Nations, both in respect of the Felicity wherein he lived, and that which by hereditary Right he left to his Posterity; who taking their Original from 70 Men that accompanied their Father into Egypt, were now increased to the number of 600000: and assuring him that now also, he would take care of them all in general, and of him in particular, That this Child, for fear of whose Nativty, the Egyptians have condemn'd all the Hebrew Children to death, should be born to him: that he should not be discovered by the constituted Spies; and having elap'd beyond all expectation, should be brought up, and in due time deliver the Hebrews from the Thraldom of the Egyptians, and obtain an eternal Memory for this his famous Action, not only amongst his own Nation, but also amongst Strangers: that he should also have a Brother, that should deserve both in himself, and in his Posterity, to inherit the Priesthood for ever. After these things were declar'd in a Vision unto Amram, he awak'd, and told it to his Wife Jacobel; and notwithstanding the Prediction of this Dream, their Suspicion and Fear the rather increased more and more; for they were not only pensive in respect of their Child, but also by reason that the future great good fortune that was promised them, seemed incredible. But soon after, the Woman being brought to Bed, gave credit to the Oracle, having had so easie and gentle a Labor, that she beguiled the Overseers and Spies, in that she felt none of those Throes which commonly afflict such as are in Labour: so that she nourished the Infant three Months secretly in her Houle, without being in any fore discovered. But afterwards, Amram fearing to be surpris'd, and doubting lest he should incur the Kings displeasure, if the matter were discover'd, whereby both he, and the Child should be made away, and Gods Promises should be frustrate, he chose rather wholly to commit the safety of his Son to F's Providence, supposing that if the Boy were hidden, which notwithstanding would be hard to effect, yet it would be troublesome unto him to live in continual peril both of his own and his Son's Safety: moreover, he thought that God would provide some means of Preservation, to the intent that nothing of that which he had foretold, might be proved false. Having taken this Resolution, they prepared and made a Cradle of Settle; after the manner of a Couch, so great, that it was sufficient to lay the Child in at ease; and having pitched it on every side, lest the water should pierce the same, they put the Child into it, and suffering him to float along the Stream, committed him to the Mercy of God. Whil't in this manner it was born down by the Stream, Miriam, the Sister of the young Infant, by her Mothers command, went along the Bank on the other side of the River, observing whither at length the Basket would be carried; and where it should arrive. At that time God manifestly declared, That nothing is achieved by Mans Wisdom, but that all things are brought to pass by his admirable Providence; and that they,

who for their Profit, and particular Security, seek the Ruin and Destruction of others H with never so much Subtily, Care and Diligence, yet are oftentimes deceiv'd in their Expectations : And that they that submit their Wills unto Gods Will, are secured from all Wrongs by such means as were never thought on, as may most manifestly be perceived by this Child.

Thermuthis, the King's Daughter, walking along the River side, espied this Basket carried away by the course of the Stream, and presently commanded certain Swimmers to fetch it to Land, and bring it before her : who executing her Command, she opened the Basket, and beheld the Child ; who, in that he was fair and well featured, did greatly delight her. Thus God so loved and favoured Moses, that he cauled him both to be nourished and brought up by them, who, for fear lest he should be born, had decreed to destroy all the rest of the Race of the Hebrews. Thermuthis therefore commanded them to fetch her a Nurf, who might give the Child suck ; who refusing the same, as all other Nurfes did that were fittest for to suckle him, Marion, as if by good fortune, and not of set purpose, the had light into their company, began to speak thus unto Thermuthis : In vain (said she) O Princess, dost thou strive to give this Babe suck by any but an Hebrew Nurf, for he will not accept it : for if thou call unto thee a Nurf of the same Nation, and agreeable with his Nature, doubtless he will take the Nipple. This Speech of hers being both heard, and plausibly accepted, the Princess commanded her to bring her an Hebrew Woman that gave suck ; which she diligently performing, returned, and brought her Mother with her, whom none of the Assistants knew ; and who presenting her Breast unto the Child, K he willingly took the dug ; so that upon the Princess command, the suckling of the Child was wholly committed unto her. By reason of this accident, and for that he was cast into the River, he was called Moses ; for the Egyptians call water, Mo ; and saved, Yes ; so this Name, composed of these two words, was imposed on this Child ; who afterwards (without Exceptions) became the wisest Man among the Hebrews, according as God had foretold : He was the seventh after Abraham ; for he was Amrams Son, and Amram Son unto Caris, and he to Levi, and Levi to Jacob ; who was the Son of Isaac, who was the Son of Abraham. He had a Judgment ripe than his Age ; for even among his childlike Delights, he shewed himself more discreet than all his Equals ; and whatsoever he did, it gave Testimony, that at such time as he should attain to Mans Estate, he would be capable of great things. When he was but three years old, God adorned and endowed him with an admirable beauty. He was so fair and amiable, that there was not any, how austere and inhuman soever, but in beholding him, would be astonish'd. Yea, divers who met him, as he was carried through the Streets, turned themselves about to behold him, and intermitted their other Affairs, only to look upon him ; for the admirable beauty of this Infant, did ravish all those that saw him. Whence it came to pass, that Thermuthis, in that she had no other Issue, adopted him for her Heir ; and carrying him to the King her Father, she presented him to him, saying, That she was careful of a Successor, by reason God had not vouchsafed him to have any Issue ; for (said she) I have brought up this Infant no less excellent in Wit, than divine in Beauty, having received him miraculously from the River Nilus, and have decreed to adopt him my Child, and to establish him as Successor to thee in thy Kingdom. This said, she delivered the Infant into her Father's Arms ; who, after he had embraced and hugged him at his Breast (to give his Daughter the more content) he put his Diadem upon the Child's Head : but Moses pulling it from his Head, after a childish manner, cast it on the ground, and spurned it with his Feet ; which Act of his was supposed ominous to the Realm, and dangerous for the King. Whereupon the sacred Secretary (who had foretold, that his Nativity would be the destruction of the Egyptians) , walked them to kill the Child, crying out with a loud Voice, to the King, after this manner : O King, this Child, by whose death God promisseth us Security hath already confirmed the Prophecy insinuating over thy Kingdom, and spurning thy Diadem : Take from the Egyptians that fear which they have conceived of him, by his death ; and from the Hebrews that hope which they build on his Courage and Life. But Thermuthis hastily conveyed him thence, and the King was not overforward to lay hands on him, by reason that God disposed all things in this manner, in that he had a care of Moses's Preservation. He was therefore very carefully brought up ; and by reason of him, the Hebrews in general were replenished with good hope ; but by the Egyptians, his Education both was suspected and grudging at ; yet by reason that if the Lad should have been slain, there was not any one, either African, or adopted, that could pretend to the Succession of the Crown of Egypt, they abstained from his slaughter. Being therefore thus born and brought up, when he increased in years, he evidently, by his Virtue, made it known unto the Egyptians, that he was born to abate their Pride, and to exalt the Hebrews, by this occasion which ensueth. The Ethiopians, who confine upon Egypt, having spoiled and destroyed the Country round about

Moses, whence he received his Name.

Moses, the 7th after Abraham.

For 10. After the adopted Son of Joseph, daughter, daughter unto Pharaoh.

For 10. Moses delivered from Death.

Hedio & Rufus, cap. 10. ad 7.

A about them, spoiled and made pillage of all the Goods of the Egyptians ; who, incensed against them for the wrongs and injuries which they had done, levied an Army, intending to revenge them of that disgrace which their Enemies had offered them : but in the Battel they were all put to flight, so that many of them were slain ; and the rest shamefully flying, returned with ignominy worse than death, into their own Country. The Ethiopians proud with this good fortune, instantly pursued them : and supposing it a cowardly part, not to take the benefit of their present good fortune, and conceiving an assured hope of conquering Egypt, they enter'd the Country, and generally waited the same : and having tasted of the sweetness of pillage, without any temper or moderation in their Victory, they were encouraged to attempt greater matters. And whereas B they perceived, that having waited all the Neighbour-regions, no man durst fall out, to encounter them in Arms, they marched forward toward Memphis, even to the Sea, arriving near no City that had the heart, or durst make head against them. By which calamities, the Egyptians being much oppressed, they sent one to ask counsel of the Oracle, by what means they might redress their miseries ; and when an answer was given them, That they should choose an Hebrew to assist them in the Wars, the King commanded his Daughter to give them Moses ; who, together with the Empire, might govern the whole Army. She taking an Oath of the King, that no injury or violence should be offered him, delivered him into his hands ; esteeming it to be a great good fortune for Moses, that he was called to the succor of her Country : and, on the other side, blaming the Priests, C who were not ashamed to demand his aid and assistance, whom they had adjudged to be slain as their common Enemy. But Moses, exhorted by Thermuthis, and the King, willingly took the charge upon him. Whereat the Priests of both Nations were very joyful : for the Egyptians hoped, that when by his virtue and valor he had overcome their Enemies, they afterwards might more easily dispatch and murder him, by some treacherous and sinister means ; and the Hebrews conceived an hope, that they might get out of Egypt, by reason that Moses was the General of the Army. Moses therefore making haste, before such time as the Enemies had any notice that he was dislodged, he levied his Army, and conducted them, not along the Banks of the River, but through the main Land ; where, in he made manifest his most admirable prudence. For the journey by Land being very D dangerous, by reason of the multitude of Serpents (which the Country thereabouts breeds of all sorts, and some of that kind, that the like thereof are not seen in any other place, all different in malignity, and horrible form, and some winged ones, who not only offend those that they encounter on the earth very privily, but also tower very high in the Air, and hover about to hurt those that are not aware of them) he, for the security of his Army, and to the end he might march without any inconvenience, invented this marvellous and admirable stratagem : He caused two Paniers of Sedge to be made, in form of Coffers, and filled them with certain Birds called Ibis, who are mortal Enemies to Serpents, and before whom the Serpents flee ; and sometimes, in flying from them like Harts, they are laid hold of, and swallowed by them. Otherwife these Birds are mangled and made tame, and are not harmful to any but to Serpents : of whom I will now E cease to write any further, because the Greeks do already know what kind of Bird it is.

When therefore he arrived in the Country of Serpents, he let fire his Ibis against the venomous Beasts, and made use of them to encounter the other. And having marched in this sort, he surprized the Ethiopians, before they suspected him ; and suddenly charging them, he overcame them in Battel, spoiling them of the hope they had to conquer Egypt : and entering the Towns of Ethiopia, he razed them, and made a great slaughter of the Inhabitants. The Egyptian Army having tasted this happy success under the conduct of Moses, omitted not the pursuit ; especially, for that they saw that the Ethiopians were well nigh conquered, or rather wholly destroyed : and in the end having driven them even to Saba, the chief City of Ethiopia (which Cambyles called Meroe, for the love which he bore unto his sister, who was so called) they besieged them. The City was strong, and very hard to be assailed by reason of the River Nilus which environs it round about : on the other side, the Rivers of Asapus and Asaobara, flow in so fiercely, that they could neither break the course of the water, nor wade over the stream : for the City is built in an Island, environed with a strong wall round about, having great Ramparts betwixt the Rivers and the Walls built to resist the inundations of the waters ; by reason whereof, that the City could be very hardly taken, although the opposite Army had found means to pass the water. Now, when Moses was much troubled that his Army profited nothing, by reason that the Enemy durst not encounter them in open field, G he beheld what a chance happened : Tharbis, the Daughter of the King of Ethiopia, beholding Moses as he approached with his Army near the Walls of the City, and seeing how valiantly he fought, and behaved himself, and wondering at the Exploits and Enterprises which

The year of the World, 3556. Moses Christ's Nativity, 1596.

For 11. The Egyptians War against the Ethiopians.

The Egyptians require Moses to be their Captain.

Moses marched against the Ethiopians.

The Victory which Moses and the Egyptians had against the Ethiopians.

Saba the Chief City belinged.

Tharbis the King's daughter of Ethiopia, with love and marriage at Moses's hands.

which he made (which was the cause that the Egyptians, almost despairing of their estates and liberty, were grown desperate) and how the Ethiopians (not long before esteemed the Conquerors, and happy in their Warlike exploits and fortunate executions) were in the greatest extremity of danger, he was surprized with love of him, and for that his passion augmented more and more in her, he sent to him seven of her most faithful household servants, to offer him her love. Which he accepted, on condition that she should deliver the City into his hands; promising her, by a solemn Oath, That when he was Master thereof, he would take her to Wife, without falsifying, or breach of his promise. The matter was no sooner motioned, but the effect followed. Having conquered the Ethiopians, and given thanks to God for the Favors he had done him, Moses accomplished the Marriage, and sent the Egyptians back again into their Country. Who nevertheless conceived great hatred against him, the Author and Cause of their safety and victories; and began seriously to consult and advise amongst themselves, how they might destroy him; suspecting left by reason of the happy success he had had, should begin to think of making himself Master of Egypt. They accused him therefore of Murder before the King, who already of himself had him in suspicion, as well through the hatred he bore him for his noble carriage and courage, whilst he was General, as also through the fear he had conceived of the destruction of Egypt, foretold by his Priests, who incessantly incited him against Moses: so that the King was upon the point to lay hands on him, and murder him.

But he having intelligence of these practices, escaped, and fled secretly, flying from his presence through the Desert, by which the Enemies least suspected his flight; and although at no place in his journey he found victuals to sustain him, yet overcame he his penury by his patience. And arriving near a City of the Madians situate upon the shore of the Red Sea, that was named by one of Abraham, and Chetura's Sons, he sat him down near a Fountain, refreshing himself, and taking his ease after his laborious journey; for it was about Noon, and the City already appeared in his sight. In this place an occasion befel, by which he both gave proof his virtue, and found an opportunity to better his estate. For whereas the Region is much troubled with want of water, the Shepherds had a custom, to strive which of them should first possess the Pits, for fear lest the water would be quite consumed by others, before they and their Cattel had quenched their thirst. To this Fountain therefore there came seven Virgins, which were Daughters of Raguel, otherwise called Jethro, the Priest (whom the Inhabitants of that place held in great estimation) who had the charge to attend their Fathers flocks; for that is the exercise wherein the Troglodytes are wont to employ their Women. These hasted to draw sufficient water for their flocks into the Troughs, expressly made to receive the water; and when in the mean time the shepherds came and surprized them, and drove away the Virgins, to the end they might be Masters of the water, Moses judging it a shame to himself to suffer this outrage, drove away the shepherds, who would have enjoyed that which appertained not unto them, and gave a just assistance to the dismayed Maidens; who, as soon as they were returned into their Fathers presence, told him the outrage that was done them by the shepherds, and the help that they found by the hands of a stranger, beseeching him that the courtesie which he had shewn unto them, might not be forgotten, but that he might receive some token of gratitude. The Father commending his Daughters thankfulness towards their Benefactor, commanded them to bring Moses into his presence, to the end he might thank him according as he deserved. As soon as he was come, Raguel told him, That his Daughters had given him to understand, how kindly he had assisted them: and having his virtue in admiration, he said, that he had not adventured himself, nor done kindness to those that were without sense of the courtesies that were shewed unto them, but unto those who were capable to give him thanks; yea, so ready to requite him, that the greatness of their requital should far surpass the measure of his humanity. He therefore adopted him for his Son, and gave him his Daughter Zephora to Wife, and made him Superintendent and Master of the flocks (in which, in those days, the wealth and riches of most Nations consisted.) Moses having obtained this good fortune at Jethro's hands (for such was Raguel's Sirname) he abode there with him and attended his flocks. But not long after he led his Cattel to graze near the Mountain Sinai, which is the highest of all those that are in that quarter, and good for Pasturage, by reason of the wholsome Herbs that grow thereabouts: which notwithstanding was not fed upon before that time, because the shepherds durst not frequent it, in regard of an opinion of those that dwell in that Country, That God inhabited that Mountain. There hapned there unto him a marvellous Prodigy, which was, that a flame of fire seemed round about him in a Bull, without offending either the green Herbs, or the Flowers, or the Boughs charged with fruit, although the flames were great and vehement. He, not a little

The year of the World, 3400 before Christ's Nativity, 1564

The Egyptians seek to betray Moses

Exod. 2. 11. ad 14

Hedo & Raguel, cap. 11. all 8. Moses fleeth to the City of Madian.

A. 16. 17. ad 19. Moses assisteth Raguel's Daughters against the Shepherds.

Exod. 21. Raguel marries his Daughter to Moses. Hedo & Raguel, cap. 12.

Exod. 3. 1. 2. God appeared to Moses in the Bull.

A little amazed at this unexpected spectacle, at last grew more and more so, when he heard a voice issuing out of the fire, which called him by his name; charging him with boldness, in that he was not afraid to tread upon that ground, which hitherto had been frequented by no Man; bidding him to depart afar off from the flame, and content himself with that vision; for although that he was a virtuous Man, yet that he ought not to be curious to make further search into the same. The same voice also told him, That the honour and glory which he obtained amongst Men, was by the assistance of God; charging him to be of a good courage, and to repair into Egypt, for in that place he should be Captain and Guide of the Hebrew Nation, and should deliver the People which were there, from the outrage and servitude which they suffered. For (said the voice) they shall inhabit that happy Country wherein your Father Abraham dwelt, and they shall enjoy all sorts of blessings, under the conduct of thee and thy prudence. Moreover, he commanded him, That having brought the Hebrews out of Egypt, he should offer sacrifice of Thanksgiving, at such time as he should arrive again in that place. And such was the Oracle which he received out of the flame. Moses altogether ravished at that which he had both heard and seen, spake thus: O Lord, it were madness in me, and no prudence, if I should distrust thy power, which I reverence, and which I know hath been manifested unto my Predecessors; notwithstanding, I stand in doubt, how I, who am a Man of no eloquence, and of less force, should persuade my Brethren, by my words, to forsake the Country wherein they inhabit, to follow me into that Country whither I will conduct them. And although they should be persuaded, how can I force Pharaoh to permit them to depart from thence, by whose labours and travels the Egyptians are daily increased in goods and riches? Whereupon God commanded him to trust in his assistance, and to be of good courage, and promised that if he had need of eloquence, he would bestow upon him the faculty of persuasion; or if he were driven to act any thing, that he would redouble his forces: commanding, That in confirmation of those promises he had made him, he should let fall his staff upon the ground: which having done, a Dragon began to creep upon the ground, and in turning and rowling himself, lifted up his Crest on high, making semblance, to defend himself against those that should assail him, and then a little while after became a staff again. Afterwards he commanded him to put his hand into his bosom, and no sooner had he obeyed, but he drew it out altogether white, and in colour resembling Chalk: and a little while after, it recovered its ordinary colour. Moreover, he further willed him to draw water out of the next Well, and to pour it on the ground, and he saw it turned into a bloody colour. Amazed at these accidents, he was commanded to be of good courage, and assured that he should have great assistance. Moreover, that he should use these signs before all Men, to the end (saith God) that all may believe, that being sent by me, thou doest all this according to my Commandment. Furthermore, I enjoy thee, That without any further delay, thou haste into Egypt; and that thou travel day and night, without losing time, without delaying any more, to succour the poor Hebrews, grievously afflicted in Egypt. Moses having no cause to distrust that which God had promised him, and being confirmed by these things, whereof he was both an eye-witness and hearer, he prayed God, that if there were any occasion to express the like power in Egypt, he would vouchsafe to further the effect: beseeching him further, that he would not conceal his name from him, to whom he had participated the hearing of his voice, and the sight of his presence: that it might please him therefore to declare unto him his name, to the end, that when he should offer sacrifice unto him, he might call upon the same. God declared unto him his name, which before time had been concealed amongst Men, and of which also it is not lawful for me to speak. Moses wrought these signs not only at that time, but also when or wheresoever he thought it requisite: by all which he gave further credit to the fire which had appeared unto him, and assured himself, that God would be his favourable Defender, that he would deliver his Brethren, and involve the Egyptians in great calamities. And after that he understood, that Pharaoh King of Egypt was dead (during whose life, he fled from thence) he requested Raguel, to give him leave to depart into Egypt, for the profit of those of his Nation; and taking with him Sephora (who was Raguel's Daughter, and his married Wife) and Geson and Eleazar, his Children, which he had by her; he departed into Egypt. Now this name of Geson, in the Hebrew Tongue, signifieth Foreign; and Eleazar signifieth favoured by God; in memory, that Moses had escaped from amongst the Egyptians, by the assistance of the God of his Fathers. And as he approached near the Mountains, Aaron, his Brother, by the commandment of God, came forth to meet him; to whom he declared all that had hapned unto him in the Mountain, and that God had given him in charge. And as they gathered onward of their way, the Men of great estimation amongst the Hebrews (having intelligence of his coming) came out to meet him, before whom Moses made use of the above-

The year of the World, 3400 before Christ's Nativity, 1564. God commandeth Moses and the Israelites by Moses, to the end they might put trust in his Promises.

C. 2. 2. 3. Moses's Rod is turned into a Serpent.

P. 6. Moses's hand is made white.

Exod. 9. 9. Moses's powerth water on the earth, and it turneth to blood.

A. 16. 17. ad 19. Moses is sent into Egypt, to deliver the Israelites.

Hedo & Raguel, cap. 13. all 10.

Cap. 4. 2. 20. Moses departeth from Madian, to go into Egypt. Moses two Sons, Geson and Eleazar.

The year of the
World, 2454.
before Christ's
Nativity, 1510

Moses entreated
by the He-
brews, sheweth
them his Mira-
cles. Exod. 5, 6, 7.
Moses persua-
deth the King
of Egypt to re-
vile the Israe-
lites.
Exod. 7, 9.
Moses sheweth
Pharaoh his
Miracles.

above said power of doing Miracles, by reason he could not perfwade them by words: II and they being astonish'd at that which they had seen him do beyond their expectation, grew confident, and conceived a good hope of all things, seeing that God had a care of their safety. When he perceived that the Hebrews were ready to obey him, and that they protect'd to follow him in all that he should command them, through the earnest desire they had to be at liberty; he presented himself before the King, who had newly undertaken the Government, and shew'd him the great benefits he had done unto the Egyptians, at such time as they were defiled by the Ethiopians, who had spoiled all their Country, and how he had spared no travel, but sustained all the charge of the War, as if it had been waged for his own proper Nation. On the other side, he opened unto him the dangers which he had unjustly suffered for his recompence. He afterwards discour- sed unto him that which had befallen him near the Fountain of *Sini*, and the talk which God had in that place with him; and the signs in particular which had been shew'd unto him, in confirmation of those things which were promis'd, exhorting the King not to mis- trust or resist the Will of God. The King hearing this, began to mock him: but *Moses* made him see, in effect, the signs which he had shew'd near the Mountain of *Sini*. But the King, instead of being mov'd therewith, waxed angry, and grievously reviled him; accusing him, for that in times past he fled away, for fear to be slain in Egypt; and at this present returned thither, under a subtle pretext, cloaking his Craft with Magick and In- chantment, the more to afflict him. And at the same instant he called into his presence the Priests of Egypt, to let him see those signs, and to make it manifest, that the Egyptians were skill'd in those Sciences; and that he alone was not Master in those things, the which he boasted to perform by Gods power, but that they were deceits and shadows of marvels, to deceive the multitude. Whereupon the Priests cast down their Rods, and they became Serpents. *Moses* being moved herewith, said, O King, I despise not the wisdom of the Egyptians; but I protest, that that which I have done, doth so far surpass all their Magick and Art, as there is difference between divine and humane things. I will therefore shew you, that that which I do, is not by Inchantment, nor with a false appearance of verity, but by the providence and power of God. This said, he cast his Rod on the ground, command- ing it to change it self into a Serpent: whereupon it obeyed, and wandering here and there, it devoured all the Rods of the Egyptians, which seemed to be so many Serpents; and that done, *Moses* took his staff into his hand again, and it reasum'd its pristine form; but the King being never the more astonish'd (but the rather incens'd at that which was done) said, That this wisdom and subtilty of *Moses*, which he us'd in disgrace of the Egyptians, should profit him nothing. He commanded therefore the Overseer of the Works, who had the Government of the Hebrews, that he should remit nothing of their labour, but that he should oppress them with more tedious and grievous tasks than they were wont to be put unto: whereupon (where he was wont to allow them straw, to make their Tyle with) he forbore, after that time, to give them that allowance; and taxing them in the day-time to follow their work, he appointed them by night to seek their straw, doubling thereby the weight of their former Labour. Notwithstanding all this, *Moses* would neither desist from his purpose, in regard of the Kings threatening, or the continual cry of his Countrymen, neither was he in any sort dismay'd thereat; but with a confident and undaunted mind, he resolutely proceeded to restore his Country- men to their desired liberty. He therefore once again address'd to the King, perswading him to dismiss the Hebrews, to the end they might repair to Mount *Sini*, and sacrifice to God in that place: For no less (saith he) hath he commanded, neither can any resist his Will. That whilst God was yet favourable to him, his own interest oblig'd him to grant as the people the liberty which he demanded. That if he deny'd the same, he could not accuse him as the cause of the Calamities which he should draw upon himself by his disobedience, when he should see himself without Children, the Air, Earth, and all the other Elements become Enemies to him, and Ministers of the Divine Vengeance. That nevertheless the people of the Hebrews should (in despite of their resistance) depart out of their Country; but the Egyptians should not es- cape the punishment of their hardness of heart. The King despised these words of *Moses*, and would not be prevailed upon, wherefore most grievous Plagues fell upon the Land of Egypt; all which I will particularly set down, by reason that at that time the Egyptians suf- fered those things, which never before hapn'd to any other People; and likewise that I may manifest, that *Moses* erred not in any of his Predictions: and besides, for that it is expedient for Men to learn and do those things which are agreeable to Gods Will, for fear lest he being provoked and incens'd against them, should punish them for their in- justice. For first of all, by the commandment of God, the River of *Nilus* was turn'd into Blood, neither was it impossible for them to drink of it (notwithstanding they had no other Fountain of water) neither was the water only coloured like blood, but when

The first Plague of the Egyp- tians, water turn- ed into blood.
Exod. 7, 10.

The year of the
World, 2454.
before Christ's
Nativity, 1510

Exod. 9, 6.
Another Plague
of Frogs.

Chap. 8, 16.
The third
Plague of Lice.

Exod. 9, 24.
The fourth
Plague, vermin
on the Beasts.

Exod. 9, 3.
The fifth Plague, the
Plague.

Exod. 9, 10.
The sixth
Plague, locusts.

Exod. 9, 23.
The seventh
Plague, hail.

Exod. 9, 24.
The eighth
Plague, Grasshoppers.

Exod. 9, 25.
The ninth
Plague, Dark-
ness.

A any one drank thereof, it caus'd in him divers pains and gripings. Such was the water to the Egyptians, but to the Hebrews it seem'd good and sweet in taste, without any ways changing the Nature thereof. Hereupon the King (not knowing, what to do, and seeing this strange accident, and being afraid, in behalf of his Subjects) permitted the Hebrews to depart. But no sooner was this Plague ceased, but he presently changed his Mind, and would not permit them liberty to go away. For which cause, God (see- ing his Ingratitude, and that he would not be warn'd, notwithstanding he had delivered him from the former Calamity) inflict'd another Plague upon the Egyptians. He sent an infinite number of Frogs among them, which cover'd the whole Country; and the River was so stor'd with them, that they that drew water to drink, found it altogether infected with the Putrefaction of them, dying and rotting in the waters; so that the whole Country was full of filthy Mud, by reason of the Frogs that dyed on the same. They corrupted also their Meats, entering into their Houses, amidst their Meat and Drink, and creeping in their Chambers; from whence an odious stench exhale'd, by reason of the multitude of Frogs that lay dead. Now when the Egyptians saw themselves so sore press'd with these Evils, the King commanded *Moses* to depart with the Hebrews, whither he pleas'd. And as soon as he had spoken this, the multitude of Frogs vanish'd, and appear'd no more, neither on the Earth, nor in the Water, but they retained their ac- customed Nature. No sooner was the Earth delivered from this Curse, but *Pharaoh* forgot the cause thereof, and retained the Hebrews still: and (as if he desir'd to experiment yet greater Miseries) he denied them that Liberty which before he had granted them, ra- ther out of fear than good will. For this cause, God once again punish'd his fallhood, by sending him another Plague: for a multitude of Lice swarmed on the bodies of the Egyptians, by which the poor men were miserably devoured; neither could they exter- minate that Race either by Bathings or Unctions. The King troubled with this Calami- ty, and fearing the ruin of his People, and bethinking him of the shameful end there- of, was constrain'd to permit the People to depart: but (after the Plague was appeas'd) he required, that they should leave their Wives and Children behind them for Pedgels, till they return: and by this means he provoked God's Wrath more heavily against him, in that he supposed to delude his Providence, as if it had not been God, who (in the Hebrews behalf) had punish'd them, but *Moses*, that had plagued the Egyp- tians. For God fill'd their Country with divers sorts of Insects: (the like whereof, before that time, had not been seen there) which cover'd the Earth, that it became deso- late and untill'd, and many Persons dy'd by them; and those that remain'd alive, they were infected with the Poyson exhaling from the number of dead and sick Bodies. But notwithstanding all these, the King still continued obstinate in his Wickedness, and Dis- obedience unto God; permitting only, that the Women and Men should depart, and that their Children should be left behind them; but God desist'd not to punish his Wicked- nels by divers most grievous Plagues, far more tedious than the former, yea, such as were dispers'd over all the People.

F For their Bodies were grievously tormented with Ulcers, and corrupted inwardly; and after this sort, the greater part of the Egyptians perished. But the King being not melt- ed, nor mollified by this Plague. God rained down Hail upon them (which never before that time was seen in Egypt; and further so great, or rather greater than that which fall- eth to the Northward, near the Pole Artique) though it was a considerable time of Spring, and spoiled all their Fruit. After which, an Army of Grasshoppers devoured all those Buds and Fruits which were unhurt by the Hail; so that all the hope which the Egyptians had of their Harvest, was utterly overthrow'n. These Afflictions had been suf- ficient to perswade a man of the meanest Wit (except a Reprobate) to grow wise, and make use of that which was most profitable for him. But *Pharaoh* knowing the cause of the same, enforced himself to resist God, not only through Imprudence, but Malice; so that he voluntarily destroy'd his poor Subjects. He therefore commanded *Moses*, to lead away the Hebrews with their Wives; but that they should leave their Substance behind them for a Prey to the Egyptians, to recompense them for what they had lost. *Moses* answer'd, That he demanded an unjust thing, since that hereby they would not have wherewith to offer Sacrifice to God. Now while the time pass'd in these Consultations, a most dismal darkness overpread the Land of Egypt, by reason of which, many perish'd after sundry manners, and others fear'd to run the same fate, living in the most disconsolate condition imaginable. This darkness being dispers'd, after three days, and so many nights, *Moses* seeing that *Pharaoh* would not repent, nor let the People of Israel depart, came unto him, and spake after this manner: As long as you shall resist the Ordinance of God (who commandeth you to suffer the Hebrews to depart) there is no means, whereby you may be exempted from these mischiefs in doing that which you do. The King, enraged at these words, threatn'd

The year of the World, 2454. before Christ's Nativity, 1876.
For 25. Pharaoh driven away Moses.
Exod. 12. 2. Zantibus amongst the Medians, is April, 18. Sol. d. 15. witheth.

The Hebrews Passover signified a passage. C. 12. 29. The tenth Plague, the first begotten amongst the Egyptians both men and beasts dye.

The Israelites depart out of Egypt.

The feast of the Azymes. The number of the Children of Israel.

threatened him to cut off his Head; if once more he durst appear in his Presence, to motion to him any such matter. *Moses* answered him, That he would no more speak unto him touching this matter; but that shortly both himself, and the chiefest amongst the *Egyptians*, would entreat him and the *Hebrews* to depart; which said, he forsook his Presence. But *God* intending to express that he meant yet once more to plague the *Egyptians*, and to constrain them to deliver the *Hebrews*, commanded *Moses* to declare unto the People that they should have their Sacrifice in a readines, on the thirteenth day of the Month *Xanthicus*, to celebrate the same the fourteenth of the said Month (by the *Egyptians* called *Pharmuth*, and by the *Hebrews* *Nisan*, and *Xanthicus* by the *Medians*;) and that he should lead forth all the *Hebrews*, carrying with them all their Goods. Whereupon he who had the *Hebrews* already in a readines to depart, and had distributed them by Families, kept them in one place, and in the same order; but when the fourteenth day was come, all of them (ready to depart) offer'd Sacrifice, and with the blood of the Lamb purged their Houses, besprinkling them with branches of *Hyslop*. And after they had sup'd, they burnt the flesh that remained, as being at the point to depart. Whereupon even at this day we retain the said Custom to sacrifice in like sort, and do call this Solemnity *Pascha*, which is as much as to say, the passage; by reason that on that day *God* leaving and overpassing the *Hebrews* without harm, struck the *Egyptians* with sickness; for a Plague in the night-time cut off all the first begotten in *Egypt*; whereupon Multitudes that dwelt round about the Palace, assembled themselves in the Presence of the King, and besought him to let the *Hebrews* go: for which cause *Pharaoh* calling *Moses*, *K* gave order that they should depart the Countrey, supposing that as soon as they were gone, *Egypt* would be no more afflicted with such like Plagues. Moreover, they honoured the *Hebrews* with Presents, partly to the end they should depart with the more expedition, partly for the Neighborhood and Acquaintance sake which they had one with another. And as they departed, the *Egyptians* wept, and repented them of the evil usage they had shewed them; but they took their way towards *Latopolis*, at that time desert, and in which place afterwards *Babylon* was built, at such time as *Cambyses* destroyed *Egypt*. The third day they came unto *Beelzephon* near the Red Sea; and for that they wanted Victuals in this Desert, they tempered their Meal with Water, and kneaded it as well as they could, and bak'd Cakes, with which they sustained themselves for the space of thirty days; for they had brought no more Provision out of *Egypt*, than enough to serve them for that time; at the end of which they were in want of Food, although they had liv'd very sparingly, rather feeding for Necessity, than eating to Satiety. For which cause, in Memory of that want, we celebrate a Feast for the space of eight days, which we call the Feast of *Azymes*, that is to say, of unleavened bread. But it is not easie to number the Multitude of them that came out of *Egypt*, if we consider the Women and Children; but those that were of full Age, and fit to bear Arms, were in number six hundred thousand.

M

N

CHAP.

O

A

CHAP. VI.

The Hebrews depart out of Egypt, under the conduct of Moses.

The year of the World, 2454. before Christ's Nativity, 1876.

THUS the *Israelites* departed out of *Egypt* the 14 day of the month *Xanthicus*, 430 years after *Abraham* our Father came into *Canaan*, and in the 215 year after *Jacob* went down into *Egypt*, and in the eightieth year of *Moses* Age, who had *Aaron* to his Brother, three years elder than himself; they carried also with them the Bones of *Joseph*, according as he had commanded his Sons. But the *Egyptians* repented that they had suffer'd the *Hebrews* to depart: The King also was very much mov'd; supposing, that which was fallen upon them, had hapned by *Moses*'s Enchantments; and it was concluded to pursue them. They therefore arm'd, and furnish'd themselves with all their abilitiments of War, intending to pursue them, with the intent to bring them back, if they overtook them; for they said, that *God* would no more be displeas'd against them, for that already they had given them leave to depart. They hoped likewise very easily to bring them under subjection, because they were all of them disarm'd, and wearied with Travel. And having inquir'd which way they held, they hasted to follow them, although they knew the Region was very hard to Travel in; not only for those that were to march in Troops, but also for those that were to journey one by one. Now *Moses* conducted them this way, to the end, that if the *Egyptians* should repent of their dismissal, and hasten to pursue them, they might receive the reward of their wickedness, and the breach of their promise. He chose this way likewise, least the *Philistines* should understand their departure, by reason they were displeas'd against the *Hebrews*, upon an ancient grudge which they bear them; and *Palestine* confines and borders upon *Egypt*: Wherefore he led them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them far about, and thorow many calamities; to the end, that afterwards he might lead them to Mount *Sina*, there to offer Sacrifice, according to *Gods* commandment. As soon as the *Egyptians* overtook the *Israelites*, they prepar'd themselves to fight, trusting to the number which they had: For with them, there served 600 Chariots, with 50000 Horsemen, and 200000 armed Footmen. They also stopp'd the passages where they thought the *Hebrews* might escape, enclosing them betwixt unaccessiblerocks, and the Sea: On which place there abutted a Mountain, unfrequented, by reason of the dangerousness of the way; and by this means they excluded them from all hope of escape, or flight: For on the one side they were shut in by the Mountain, that extended it self even to the Sea: And on the other side, by their Camp, pitched and embattell'd before their faces, to cut them off from the Champion, if so be they intended to flee that way. Seeing therefore that they were in no security, but were hemmed in by the straitness of the place, and by reason of want of provision, could not endure a siege, nor yet find any ways to flee from their Enemies; neither, although they greatly desir'd to fight, had they means to defend themselves, because they were disarm'd. Finally, perceiving that there was no hope of safety left them, but only by their abject submission, they began to accuse *Moses*; forgetting those Prodiges which *God* had done to set them at liberty: And their incredulity proceeded so far, that they were upon the point to stone *Moses*, and voluntarily to yield themselves subject to their former Thralldom. For they were much mov'd by the Tears of their Wives and Children, who expected nothing but death, seeing themselves begirt with Rocks, Seas, and Soldiers, and left destitute of all hope of flight. But although the multitude were exasperated against *Moses*, yet ceased he not to take care of them, and to have recourse to *God*; recounting to them what he had said in times past, touching their deliverance; and assuring them, that after so many Miracles, *God* would not suffer them to be subjected or overthrown by their Enemies. And standing up in the midst of them, he said, If your affairs had hitherto been managed by Men only, it were not amiss in you to distrust them, lest hereafter they should not bring them to their determined and your desired issue. But in that at this time you distrust the Providence of *God*, this sheweth you to be without sense, or understanding; considering it is he that hath made you see all those things which be promised you by me, concerning your deliverance, even at that time when you your selves expected it not: You rather ought to hope, that *God* will help and assist you in these difficulties, who hath brought you to pass, that you are now in this strait, to the end that when he shall have delivered you from these extremities, from which neither you your selves, nor your Enemies suppose you can escape, he may shew his power and Providence in your behalf: For *God* is not accustomed to yield his favourable assistance, when the dangers are only easie and supportable, but in those wherein all human hope is lost and extinct. Therefore rest your selves, *G* your fortunes upon such a Helper, who can make great things small, and the strongest feeble. Fear not the force and power of the *Egyptians*; and though you have the Sea and Mountains before you, which permit you not to flee from them, despair not of your lives: For *God* (if he please) can turn the Mountains into Plains, and change the Sea into dry Land.

Exod. 4. 5. 7. 8. The time wherof he parture out of Egypt.
Exod. 12. 2. The Egyptians pursue the Hebrews.

Why Moses conducted the Israelites into the Wilderness.

The Israelites are recompensed by the Egyptians, and depart to the Red Sea.
Exod. 14. 16.

For 11. 12. The perplexity of the Israelites being enclosed by the Egyptians.

For 13. Moses exhorteth the people to put their trust in God.

For 14. When God is in all ready to help us.

CHAP.

C H A P. VII.

H

The Hebrews are pursued by the Egyptians, the Red Sea divideth it self, and giveth passage to the Hebrews, but overwhelmeth the Egyptian Army.

The year of the World, 2470, before Christ's Nativity, 1510.

Exod. 4, 15.

Moses prayer unto God.

Ver. 21. The Red Sea divideth it self.

Ver. 22, 27. The Hebrews pass thorow the Red Sea, the Egyptians are drowned therein.

Exod. 15, 1. The Israelites with singing Songs for their deliverance. The Seas of Pamphylia divideth it self, for Alexander's Soldiers to pass there thorow. The wind and tide drive the Egyptians arms into the Hebrews Camp.

THIS said, he conducted the *Hebrews* towards the Sea, in the sight of the *Egyptians*; who being very much wearied with pursuit and travel, thought best to forbear the Combat till the next day. But when *Moses* was arriv'd upon the bank of the Sea, he took his Rod, and called upon God, and improv'd his aid and succor in these words: O Lord, Thou too well knowest, that it is impossible for us by human force or policy, to escape these extremities: But thou art he only that canst save this company, who have forsaken Egypt, following thy Commandment. And since of our selves we have not any hope or means, we only recommend our selves unto thy Providence, being assur'd that by that means only we can be delivered from the pursuit and fury of the *Egyptians*: Send us therefore speedily thine assistance, to the end that thy Power may be known in our weakness. Relieve, encourage and hearten thy People, assuring them of their safety, who through their distrust have sinned against thee: We are environed with difficulties, which notwithstanding thou canst make easie, For the Sea is thine, and this Mountain that incloseth us; which shall open, and the Sea divide it self, if thou commandest. We may likewise see thorow the Air, if it please thy Power to deliver us in that manner, Having made this Request unto God after this manner, he strook the Red Sea with his Rod; which suddenly dividing it self at the stroke, and retiring backwards, left a dry K passage thorow the midst thereof, for the *Hebrews* to escape, *Moses* seeing how God had heard his Prayers, and how the Sea had left its Channel, he first of all entered into the same, and commanded the *Hebrews* to follow him, marching thorow that way, which God had by his Divine Power provided for them, willing them to rejoyce at the danger which attended their Enemies, and to give God thanks for the unexpected succors he had sent them: Whereupon they were not negligent, but marched boldly forward. At first, the *Egyptians* supposed them mad, and that they cast themselves headlong into manifest perdition: But when they perceiv'd that they were enter'd a good way without hurt, and that they encounter'd no danger or let, they dislodg'd, and follow'd them, believing the Sea would have given them passage also; and having set their Horse in the Vanguard, L they entered into the Sea. But the *Egyptians* having spent some time in arming themselves, the *Hebrews* in the mean while got to the opposite shore, without any disturbance; which made their Enemies more bold, supposing that no evil should happen unto them. But they knew not that God had made this path expressly for the *Hebrews*; but enter'd the same, as if it had been a common beaten way, forgetting that it was made to save the *Hebrews* from danger, and not themselves, who sought to destroy them. But as soon as all the *Egyptians* Army was enter'd, the Sea returned to his old course, and with winds and waves overwhelmed the *Egyptians*. The showres from Heaven fell upon them, vehement Thunders rattled from the Air, intermixt with flashings and lightnings. In brief, there was nothing that by the wrath of God could be inflicted upon men, which at that time hapned not unto them. For besides all that which hath been spoken, an obscure and dark Night surpris'd them, in such sort, as they were all of them drowned, and there remained not one of them to bear back the tydings of their misfortune. The *Hebrews* could not contain themselves, for the joy they conceiv'd at this their unexpected deliverance, and the total ruin of their Enemies: when they saw that they who design'd to make them slaves again *per force*, were exterminated, and that God had been so visibly assistant unto them. When they had escap'd this danger, and perceived that their Enemies were punished after such a manner, as the like punishment had never been heard of amongst Men; they all of them, during the whole Night, sung Hymns and Songs of Thanksgiving. *Moses* likewise compos'd a Song in Verse, containing the Praises of God, and a Thanksgiving for the favour he had done unto them. All these things have I particularly declared, according as I have found them written in Holy Scriptures. Neither ought any man to marvel at this so wonderful a Discourse, that thorow the Sea there should be a passage found, to save so many persons in times past, and they rude and simple, whether it were done by the Will of God, or it chanced of it self; since not long time ago, God so thinking it good, the Sea of *Pamphylia* divideth it self, to give way to *Alexander* the King of *Macedon's* Soldiers, having no other passage to destroy the Empire of the *Persians*. The next day the *Egyptians* Arms, carried by force of the Stream, were cast ashore where the Army of the *Hebrews* was encamped, which when *Moses* perceiv'd that it was done by the Providence of God, to the intent they might not be disarmed, he gather'd them together, and furnished the *Hebrews* therewith; and afterwards led them to Mount *Sinai* to Sacrifice to God, and to give him thanks for their deliverance, in the behalf of the People, according as he himself had before commanded.

T H E

A The Third Book of the HISTORY of the J E W S ;
Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Third Book.

1. How *Moses* conducted the People out of Egypt to Mount *Sinai*.
2. Of the slaughter of the Amalekites, and their Confederates; and of the prey which the Israelites attained thereby.
- B 3. *Raguel's* counsel unto his Son-in-law, *Moses*.
4. *Moses* ascending the Mountain of *Sinai*, bringeth down the Tables of the Ten Commandments, which he had received at God's hands to the People.
5. Of the Tabernacle made by *Moses* in the Desert, resembling a portable Temple.
6. Of the Ark wherein *Moses* inclosed the Tables of the Law.
7. Of the Golden Table and Candlestick, and of the Altars of the Tabernacle.
8. Of the Apparel both of the High Priests and their Inferiours.
9. Of *Aaron's* Priesthood, and of that which was ordained as touching the Feasts and Sacrifices.
10. The Laws of Sacrifices and Purifications.
- C 11. The Laws and Customs of War.
12. Sedition against *Moses*, by reason of the want of Victuals: and the punishment of the Seditious.
13. Of the Spies, who having seen and searched the Country of *Canaan*, and the returning back again to the Israelites, amazed them with fear.

C H A P. I.

How *Moses* conducted the People out of Egypt to Mount *Sinai*.

THE joy which the *Israelites* had to see themselves thus deliver'd by the help of Almighty God, was not a little diminish'd, by the weariness and tediousness of the difficulties which they endured in their travel towards the Mountain of *Sinai*: by reason that the Country was a Desert, and uninhabitable, destitute of Victuals and Water; and not only barren of what serves for the sustenance of Men, but also every where wanting Pasturage and Provision for Cattel: so that they were constrain'd to bear with them the water which they had drawn before they enter'd the Desert, according as their Captain and Conductor had commanded them: which being spent, they dig'd Pits, out of which they drew water with great difficulty, by reason of the hardness of the ground: and further, the water which they found in those places was bitter, and no ways fit to drink; E and, which was worse, very little in quantity. Travelling onwards of their Journey after this manner a long time, they arriv'd about Evening in a Certain place, which by reason the waters were brackish, they called *Marah*, that is to say, *Bitterness*. There, wearied with Travel, and their Provision failing them, they began to be pinch'd with necessity, so that they resolv'd to stay in that place; and the rather, in that they found a certain Pit there, which although it were sufficient to satisfy so great an Army, yet for that they found it in that Country, it yielded them no little consolation. For they were given to understand, that if they travelled onwards, they should find no water; and for the water of that Pit, it was so bitter and unfit for drinking, that it neither was agreeable to the taste, nor supportable for their very Cattel. Whereupon *Moses* seeing F them so discomfited, and not knowing how to satisfy them, in that he had not to deal with an Army or Enemy, whom he might repel with Valour; but that hunger and thirst alone reduc'd all this great multitude of Men, Women and Children, to great distress; he was greatly perplex'd, and resented in himself the calamity of them all, as if it had been all his own: for all of them had their recourse unto him, and to no Man else; the Women beg'd for their Children, and the Husbands intreated for their Wives, beseeching him to take compassion of their distress, and to furnish them with some means to escape their Misery. He address'd himself therefore in most humble manner to Almighty God, praying that it would please him to amend the evil quality of the water, and to make it potable. Which grace and favour he no sooner obtain'd, but he took a G piece of Wood, which he cleft in two, and cast into the Pit: giving the *Hebrews* to understand, that God had heard their Prayers, and that he had promis'd to give them the water they desir'd, if so be they would obey him, and with alacrity and diligence perform

The year of the World, 2470, before Christ's Nativity, 1510. The Israelites in the Desert are distressed for want of water, Ex. 15, 25.

Marah signifies Bitterness. Exod. 15, 25.

Ver. 15. Moses beseecheth God to change the bitter waters into sweet.

H

form

The year of the
World, 3454.
Before Christ's
Nativity, 1510.

Exod. 16. 1.
The Israelites
came to Elsin,
where they be-
gan to murmur
against Moses,
for want of
Sustenance.

Exod. 16. 1.
Exod. 15. 1. 10
22.
Moses exhorted
the People to
remember those
benefits they
had received at
God's hands.
After reckoning
up unto the Peo-
ple all the bene-
fits which God
had done unto
them.

After implor'd
God's help.

form that which should be commanded them. And when they were inquisitive what **H** they ought to do, to the intent the water might be changed; he enjoined every one of them that was of best strength and ability amongst them, to draw water; giving them to understand, that so soon as they had drawn out great store of water from the Pit, the rest that should remain, would be very good and convenient to be drunk. They obey'd, and the water agitated and purg'd by, often drawing, became potable, and refresh'd the weary Multitude. Whereupon dislodging from that place, they came to *Helim*, a Country that afar off seem'd very pleasant, by reason that it was planted with Palm-trees: but the nearer they approached it, the more tedious they found it (for there were no more than Seventy Palm-Trees in that place, and they not very tall, or well-grown, by reason of the diness and barrenness of the Soils.) They found also twelve Springs **I** there, which were so small, that they did not flow, but only drop. Whereupon falling to dig up the Sand, they could light of no Veins of water; and if perhaps any little appear'd, it was so troubled by the Sand, that it became unfit to be tasted: neither did the Trees bear any store of Fruit, by reason of the want of water. For which cause, the whole Multitude began to murmur against their Guide, ascribing all the cause of their Calamities and Miseries unto him. For having marched for the space of thirty days, they had consum'd all the Provision which they brought with them; and conceiving that there was no remedy, they were wholly overwhelm'd with despair. Considering therefore only the evil which was before their Eyes, and forgetting the Marvels which **K** God, by the Ministry of *Moses*, had made them both see and partake, they conceiv'd In-dignation against him, and were ready to stone him to death, as if he had been the Author of that Calamity which oppress'd them. But he perceiving the Multitude to enrag'd, and incens'd against him, strengthened himself in God; and warranted by the testimony of a good Conscience, and the uprightness of his Actions, he came out into the midst of those who revild him, and had gather'd Stones to cast at him. And for that he was adorn'd with a singular Grace and majestic Countenance, and endued with pleasing Eloquence, he began to appeale their Wrath; exhorting them to bear their present Difficulties, by remembering their forepassed blessings; and not to permit the Travel which they endur'd at that time, to drive out of their remembrance the Graces and Favours which they had receiv'd at God's Hands. He willed them likewise diligently to expect their deliverance **L** from that Extremity, by the Providence of God, who (as it seem'd) made trial of their Patience and Gratitude; or whether they kept in remembrance those things which had hapned unto them; or whether forgetting their forepassed Pleasures, they would suffer themselves to be swallowed with their present Misery. He willed them therefore to take heed, lest through their Impatience and Ingratitude, they should be found unworthy of God's favour, if they neglected his Will, by whose direction they were brought out of **Egypt**, and threatned and hated him, who was God's Minister; especially since hitherto they could no ways complain of him in any thing which he had undertaken to execute by the Commandment of God. Then reckon'd he up particularly unto them, how the **M** *Egyptians* were plagued and destroyed, whilst contrary to God's Will, they endeavour'd to detain them: how the same River, which of it self was bloody and unprofitable to drink of, to themselves became both sweet and potable: likewise, how the Sea retir'd it self, and further'd both their flight and passage, wherein they saw themselves secure and free from danger; and contrariwise, their Enemies destroy'd, overthrown and drowned: and how, even until that day, being disarm'd, they were by God's Providence both furnisht and fortified abundantly. Moreover, how often God had deliver'd them from apparent death and danger, besides all Mens Opinion; who always Omnipotent, gave them at that time not the least cause to despair of his assistance. For which cause, they ought to suffer all things patiently, and to imagine with themselves, that the success, although deferred, was never too late, which was receiv'd before such time as the danger **N** had prevail'd: and so to think, that God condemn'd not their Perils, but made trial of their Fortitude and Constancy, to see whether they were able and willing to endure the want of Meat and Drink; or rather, whether after the manner of brute Beasts, they had rather return to the yoke of servitude, to be fed only to be made the better able to endure labour. As for himself, he nothing fear'd his Life (because that being unjustly slain, no evil could happen unto him) but that he was careful of their safety, left lifting up their hands to stone him, they should oppose themselves against God and his Commands. Thus pacifi'd he them, and allwag'd the fury they had conceiv'd to endanger his Life; and so much prevail'd he, that they repented of that Enterprize whereby they sought to destroy him. And for that he knew that they had some reason to be thus mov'd, **O** address'd himself to Prayer and Supplication; and ascending a certain Rock, he desir'd God's help to relieve their Infirmities, Wants and Affliction (in whose hands only the Salvation

A of the People consist'd;) beseeching him in Mercy to forgive the People, being exaspe-
rated with extreme Miseries, and by reason thereof distracted and withdrawn from their
duty. Whereupon God promis'd him to have care of the People; promising him to send
them a speedy and present deliverance. Which when *Moses* understood, he came down
to the Multitude; who perceiving Joy in his Countenance, by reason of those Promises
which he had receiv'd from God, exchang'd their doleful Lamentations into Gladness.
He therefore standing up in the midst of them, told them; that he brought unto them a
most speedy Remedy for their Necessity. And not long after, a number of Quails (which
about the gulf of *Arabia* multiply and encrease more than any sort of Birds) flew cross
the Sea; and being wearied in their flight, came and fell amidst the Camp of the **B** *He-
brews*, who caught them, as a Provision prepar'd for them by God, and sent to relieve
their Famine, Whereupon *Moses* once more address'd himself to call upon God, yield-
ing him thanks for the present and future good he had promis'd him. The People be-
ing after this manner fed and refresh'd, were soon after supplied with a new kind of
Food. For as *Moses* stretch'd out his hands, and pray'd to God, a dew descend'd from
Heaven, which thickned betwixt his hands: and for that he suppos'd it to be another
kind of sustenance sent them by God, he tasted the same, and found it very pleasant.
Then address'd to the People, who know not what it was, but thought it to be Snow
which fell in that place, according to the season of the year, he told them, that it was no
ordinary dew falling from Heaven, as they suppos'd, but that God had sent it them; for
C the Preservation and Nourishment of their Bodies: and having eaten thereof before them,
he gave them of it, to the end he might strengthen their belief; who tasting the same in
like manner as he had done, were greatly refresh'd with the sustenance; for in Sweet-
ness and Pleasure, it equal'd Honey; in Odor, *Bellium*; and in Form and Greatness the
Grain of *Coriander*: whereupon every one gather'd of it. And *Moses* commanded
that every one of them should particularly gather every day but the measure of an *As-
saron*, which is the tenth part of an *Epha*; which was done, lest the weaker should want,
whilst the stronger, through avarice, gather'd more than suffic'd them. And if any one,
contrary to the command, gather'd more than was permitted, although he toil'd and tra-
velled more than any of them, yet was his Portion no ways encreas'd by that means.
D For whatsoever (beside the appointed measure of the *Assaron*) remained till the next
Morning, was of no value, but became bitter and full of Worms. So divine and admi-
rable was this kind of Food, and of that nature, that who so had sufficient thereof, need-
ed no sort of Sustenance. Moreover, even in those our days, there falls in that Coun-
try a dew like that, which God, in favour of *Moses*, sent for the Peoples Sustenance. The
Hebrews call it *Manna*; for in our Tongue, *Man* is an Interrogation, signifying, *What is
that?* Thus liv'd they joyfully, being sustain'd by this kind of Meat sent them from Hea-
ven, and us'd the same for the space of forty years, during the time they were in the Desert.
But afterwards when they were dislodg'd from that place, and encamped near to *Raphi-
dim*, they were extremely troubled with Thirst; for upon their first arrival, they found
E some few Springs, but afterwards they found the Land wholly destitute of Water. They
therefore once more were incens'd against *Moses*. But he withdrawing himself apart from
the fury of the People, betook himself to God in Prayer; beseeching him, that as he
had given them Food in their Necessity, he would now also give them Drink, since they
were ready to perish with Thirst; and praying him to provide them Drink also, other-
wise their Meat was unprofitable to them. God presently granted his Prayer; promi-
sing *Moses*, that he would give him a Fountain, and abundance of Water from that
place from whence he least expected it. To which end, he commanded him to strike
with his Rod the Rock which was there hard by, and promis'd to make the water come
forth immediately, so that the People should have sufficient without taking pains to
F seek for it. Which command when *Moses* had receiv'd, he return'd to the People, who
expected him, and had their Eyes fix'd upon him, with great impatience, as he descend'd
from the Rock; where he had made his Prayer. No sooner was he arriv'd, but he told
them that God would deliver them from the necessity wherein they were, and would gra-
ciously grant them an unexpected relief, by causing a stream suddenly to break from that
Rock. But they being amaz'd at that which they heard, and doubting, lest tyred with
Thirst, and spent with Journeys, they should be enforced to hew and cleave the Rock; *Moses*
struck the same in such sort with his Rod, that it divided asunder, and there issu'd
out most clear and pure water in great abundance. The People were greatly astonish'd at
this so strange accident, and no less rejoiced. They fell to drink of the Water, and
G found it very sweet and pleasant, as being a miraculous Water, and a Present of the
Goodness, Divine Bounty and Power of God. For this cause they highly esteem'd *Mo-
ses*, seeing that God had honour'd him in this sort; and they acknowledged God's Pro-
vidence,

The year of the
World, 3454.
Before Christ's
Nativity, 1510.

Exod. 16. 1.
The Israelites
came to Elsin,
where they be-
gan to murmur
against Moses,
for want of
Sustenance.

God feedeth the
Israelites with
Manna. Exod. 16.

Exod. 16. 1.
The Israelites
came to Elsin,
where they be-
gan to murmur
against Moses,
for want of
Sustenance.

Manna, what it
signifieth.

Exod. 17. 1.
The Israelites
fled forty years;
space on Man-
na.

The Israelites
arrive at Raphi-
dim, and are
troubled with
Thirst.

Moses smiteth
the Rock with
his Rod, and
there issues
water.

dence, offering Sacrifices, and humbly thanking him for the care he had over them. H
The Holy Scripture which is kept in the Temple, testifies that God foretold *Moses*, that
Water should in this sort issue from the Rock.

C H A P. II.

*How the Amalekites and their Associates were overcome, and how great a Prey the
Israelites obtained thereby.*

BUT when the Renown of the *Hebrews* was become great, and spread abroad in
all parts, it came to pass, that the Neighbouring Nations were in very great fear
of them : whereupon (sending Ambassadors the one unto the other) they mutually con-
spir'd to expel, and, if possible, utterly extirpate the whole People.

Amongst the rest, those of the Country of *Cobol*, and the City *Petra*, who are call'd
Amalekites (a Nation very Warlike, and more active than the rest) were the chief
Agents in this Expedition : whose Kings both encourag'd one another, and stir'd up the
Neighbour Nations to the *Israelites* destruction, telling them, that a Foreign Army, fly-
ing from the Thraldom of the *Egyptians*, had invaded their Country, whose multitudes
were not a little to be suspected ; counselling them (before they had gather'd head,
and recover'd more means, and a Country to dwell in, and grew more confident, by
their forbearance) to charge them first, rather than to expect their increase, and so to K
oppress them ; esteeming it a better point of Wisdom, to repress their Insolency and For-
wardness in the Desert, than to expect whilst they were possess'd of strong and rich
Cities. For this (said they) is the part of wise men, to resist the beginnings of power
of their Adversaries, and not to expect, till by daily Exploits they more and more in-
crease ; and rather to provide to prevent, than deliver themselves from Peril. After
these Ambassadors, it was decreed by general Council, That they should endeavour
to invade and assault the *Hebrews*. These determinations and designs of theirs, troubled

Moses very much, for that he expected no Hostility. When therefore he perceiv'd that
the People were affrighted and amaz'd, to see themselves (being wholly unprovided)
to be charg'd by so strong and well furnish'd an Army, he re-comforted them, and will'd E
them to bethink themselves of God's Promises, who by his Power had set them at Lib-
erty ; assuring them, that they should overcome all those that were made head against them,
to destroy them ; wishing them to think, that though they were inferior to their Enemies
in Weapons, Wealth and Munition, and the like ; yet since they had God to their friend, and
ready to fight for them against their Enemy, they ought to be of good courage, as being
furnish'd with more than human Supplies. Alledging further, that they were not ig-
norant how great an Assistant God was, having had so often tryal of his goodness in
their greatest dangers, as an Enemy to their Enemies, and favourable to their Proceedings :

which favour of his he most manifestly express'd, by his miraculous deliverance of them
from Hunger and Thirst ; by procuring them free escape, when they were shut in by the
Sea and Mountains : And that which should most animate them to the Fight and Victo-
ry, was, That if they came off victorious, they should want nothing that appertain'd to a
more commodious and peaceable Life. *Moses* thus having encourag'd the People by his
words, call'd unto him the chieftest of the Tribes, and every one of them that had the
charge of them, both in private and publick Assembly, commanding the younger to
obey the elder, and the Elders to be obedient to their General. Hereupon the People
contemn'd their danger, and were desirous of Fight, hoping that this Conflict would
prove the end of their Calamities. For which cause, they earnestly desir'd *Moses* to lead
them forth against the Enemy, and not to dull the Alacrity of the Soldiers by any un-
timely delay. Whereupon (chusing out among the whole multitude such as were
most fit for War) he appointed the Son of *Naveus* the Ephramite, to lead them, a Man
Valiant in Arms, and prudent in Counsel, and of great Piety, as having been train'd up
therein by *Moses* his Master. He also in such sort despatch'd certain Bands, that he might
not be cut off from Water : he left so many as might guard the Camp and weaker Com-
pany. Thus stood they all Night long in Arms, expecting only the Signal of their Ge-
neral, and the Order of their Captains, to attack their Enemies. On the other side *Moses*
slept not, but instructed *Josuah* how he should conduct the Army. And as soon as the day
appear'd, he encourag'd *Josuah* to shew himself such an one in that Battel, as both the
Place wherewith he was honour'd, and the Cause for which they fought, requir'd ; wish-
ing him, by his Prowess and good Conduct, to give Life and Courage to his Soldiers
that follow'd him. He likewise exhorted the chieftest of the *Hebrews* in particular, and
in general heartned and embolden'd all others that enter'd the Battel.

And

A After he had thus dispos'd the Army, and given all necessary Orders, he committing
the Army to God's Protection, and *Josuah's* Conduct, retir'd upon a Mountain. Then
encountered the Armies on both sides, and every one fought most valiantly ; neither
wanted there encouragement on either side. And as long as *Moses* lifted up his hands,
the *Hebrews* had the better against the *Amalekites*. But for that he was unable contin-
ually to support the same (and because he observ'd, that as often as he held down his
hands, so long the Enemies drove the *Israelites* to retreat) he willed his Brother *Aaron*,
and *Uron* his Sister *Maries* Husband, to stand on each side of him, and sustain his hands.
Which when they had perform'd, the *Hebrews* by main force overcame the *Amalekites* ;
so that all of them had been slain, if the Chafe had continu'd, and had not been cut off

B by the approach of the Night. Thus our Ancestors obtain'd a most happy and advan-
tagious Victory : For besides the glory they got in having overcome so potent En-
emies, and cast a terror into the hearts of the Nations round about, to whom they have
ever since been formidable, they became Masters of the Enemies Camp, and both in ge-
neral and in particular got Riches ; whereas before that time they had not necessary
means to maintain themselves. And this Victory of theirs, was the cause of their very
great good fortune, not only for the present, but also for the time to come : For not
only had they their Enemies bodies under their Subjection, but also their Spirits, so as they
were fear'd by all the Nations round about. And they multiplied both in Strength and
Riches ; for there was a great quantity of Gold and Silver taken in the Camp. Divers

C Vessels likewise, and Tables of Brass were found therein : likewise great quantity of
Tissue-work, and excellent Furniture for War. Moreover, they had all their Baggage
Tents, Harnes and Horses, and generally, the whole Provision of an Army became their
Prey. Thus ended this Battel. The success whereof so exalted the courage of the
Israelites, that they thought henceforward nothing would be unpossible to them. The
next day, *Moses* caused the Enemies that were slain, to be rifled, and the scatter'd Arms
of those that fled to be gather'd up. He honour'd them also, that had bravely demean'd
themselves in the Battel, and praised the Captain *Josuah* in publick ; whose honour
was confirm'd by the applause of the whole Army. There was not one *Hebrew* that pe-
rished that day : though so many of the Enemies were there put to the Sword, as their

D number cannot be express'd. He offer'd likewise a Sacrifice of Thanksgiving unto God,
and erected an Altar unto him, and dedicated it *To God, the Victor*. He prophesied more-
over, that all the *Amalekites* should be utterly extinguish'd, so that none of them should
be left alive, in that they had assaulted the *Hebrews*, and that in the Desert, and at such
time as they were in Affliction. After which, he made a Feast for the General, to testi-
fy the joy he had for his Victory. This Issue had this Battel, which was the first that
they fought after their departure out of *Egypt*. But as soon as *Moses* had celebrated a
Feast in Memory of the Victory, to the end he might give the *Hebrews* some refreshment
after the Battel, he caus'd them to march in array ; for now the Arms gotten from the
Enemies, being given to those that wanted, there were more armed Soldiers than before.

E Thus passing onwards by little and little, they arriv'd the third Month after their de-
parture out of *Egypt*, near to the Mountain of *Sinai*, where (as before is declar'd) *Moses*
saw the Vision in the Bush, with other Wonders.

C H A P. III.

What Counsel Raguel gave to his Son-in-law, Moses.

WHEN *Raguel*, *Moses's* Father-in-law, understood of this his good success, he came
with great Joy to *Moses*, with purpose to salute him, his Daughter *Zephora*, and
her Children : who (greatly rejoicing at his arrival) offer'd a Sacrifice to God, and
feasted the People, near the Bush that could not be consum'd by Fire ; and in the Banquet,
the People were ranked according to the Order and Place of every Family. But *Aaron*
with *Raguel*, and all the Multitude sung Praises to God, ascribing to him both the means
and manner of their Liberty. They also spake much in honour of *Moses*, by whose Ver-
tue all things had so fortunate an Issue : and *Raguel* particularly celebrated the honour
of the People, and *Moses* their Governour, by whose Prudence so many good and valiant
Men were guided. The next day, *Raguel* seeing *Moses* oppress'd with the multitude of
business (by reason that he decided all their differences that were brought to him ; as
G all were out of an Opinion of his Ability and Integrity, so that even they that were con-
demned by him, endur'd the Verdict patiently, knowing that their Cause was by him
decided rather by the rule of Justice, than by Interest or Affection) he for that time kept
silence,

H 3

silence (being loth to hinder them, who pretended to receive benefit by the Justice of his Son-in-law.) But when he found him at convenient leisure, he took him apart, and told him privately what he ought to do; counselling him to discharge himself of that trouble, concerning Affairs of so little Consequence, and to reserve only to himself those of the greatest Importance, and which concern'd the publick estate of them all. There being divers Persons amongst the *Hebrews* to be found, capable and sufficient to hear and determine the ordinary Pleas; but for those which regard the general good of the People, he alone was fit to undergo the burthen of them. *Knowing therefore* (said he) *thy Vertue, and how worthily thou hast behaved thy self toward the People, being the Minister of God, for their Safety; suffer them to determine amongst themselves those differences that arise amongst them, and reserve thy self wholly to intend the service of God, to the end thou may'st more easily assist the People in their important Necessities. If therefore thou givest credit to my counsel in human Affairs, thou shalt muster thy whole Army, and establish Chieftains, that shall command over ten thousands, and thousands, and five hundreds, and over fifties; and shalt ordain Governours over them, who dividing them by thirties, twenties, and tens, may conduit and rule them. And let some be appointed amongst them, who may receive Titles, according to the number and Names of those they commanded; who being approved by the whole Company, to be of good Fame and upright Conscience, may hear and determine all their Differences. And if any Controversie shall fall out amongst any of them in Authority, they shall refer the deciding of that difficulty to thee. By this means neither shall any of the *Hebrews* be defrauded of his right, and thou thy self serving God without Molestation, may'st render him more and more favourable unto thine Army.*

Holio & Rufinus, chap. 5.
For 24.
Moses allowed his Father-in-Laws advice.

This Council of *Raguel* highly pleased *Moses*, so that he order'd all things according to his Advice; not concealing the Author of it, nor attributing it to himself, but declaring publicly to all Men, that his Father-in-law was the Inventor thereof. He hath likewise written in his Books that *Raguel* was the Author of this Government: accounting it no less honour, to attribute Praise to those that deserve it, than Shame to usurp upon another Mans Merit; so that hereby you may conjecture his Virtue: of which, hereafter, in many places we have more to say. *Moses* afterwards assembling all the People, told them that he would ascend the Mountain of *Sinai*, to talk with God; to the end, that he might afterwards return to them, and impart to them whatsoever good things he should receive from him on their behalf. He likewise commanded them to pitch their Tents about the Mountain, and to have it in reverence, by reason of the Presence of God.

C H A P. IV.

Exod. 19. *Moses ascends the Mountain, and receives the Tables of the Ten Ten Commandments from God, and gives them to the People.*

Holio & Rufinus, chap. 6.
Moses ascended the Mountain of Sinai.
Exod. 19, 2, 3.
4, 14, 26.

THIS said, he ascended the Mountain *Sinai* (which is the highest, beyond comparison, of all that Country; and which, by reason of its steep and inaccessible ragged Rocks, is not only unfrequented by Men, but also cannot be beheld, without some fear.) Besides, it being reported, that God commonly dwells on the same, it is held sacred by the Inhabitants, and dreadful and inaccessible to all that behold it. But the *Hebrews*, according to the Commandment of the Prophet, removing their Tents, pitched them at the foot of the Hill, being full of hope of the Favours which he had promised them to obtain of God for them. And in the mean space, while they expected their Guid, they kept Holy-day, and fasted, and purifi'd themselves for the space of three days, with all sorts of Purification, and abstinence from the Company of their Wives, as *N* *Moses* had commanded them. They besought God also, that he would favourably receive *Moses*, and by his means bless them with the favours of which he had given them hope. They banquetted also in great Pomp, and their Wives and Children were richly attired. Now, on the third day, before Sun-rising, a Cloud cover'd all the *Hebrews* Camp (a thing before-time unseen by them) and environ'd all the place where they had pitched their Pavilions. And though all the rest of the Country had a clear and untroubled Sky, yet therabouts violent Winds were rais'd, which hideously roared, and a tempestuous Rain succeeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, signifi'd that God was there present. Let those that read this, judge therefore, as it shall please them; as for my self, it is not any ways lawful for me to depart in any sort from that which is written in Holy Scripture. That which the *Hebrews* both heard and saw, being strange and unaccustomed to them, troubled them greatly. Further-

Hovible Lightning about the Mountain of Sinai, v. 16.

A Furthermore, the report that was publish'd touching the mountain. That God dwelt on the same, marvellously amaz'd their spirits. They therefore sad and pensive, contain'd themselves within their Tents, thinking that *Moses* was destroy'd by the wrath of God, and expecting no less misery themselves. But whilst they were thus troubled in mind, *Moses* presented himself to them (with a countenance full of pleasing majesty, and looks so contented, that they testified the inward satisfaction of his mind) whom they no sooner beheld, but suddenly all their fear vanish'd, and in place thereof a hope of some great good succeeded; and withal, the Air, upon his arrival, recover'd its former clearness and serenity. Hereupon he summon'd the People to a solemn and general Assembly, to the end he might report, and they hear, what Commandments God had given them by him. No sooner were they assembled, but he (from an high place, from which all the People might both see and hear him) stood up, and spake after this manner:

Know (saith he) *you Hebrews, that Almighty God, as he hath never despis'd my Prayers hitherto, so at this time also hath entertained me very graciously: and behold he hath vouchsafed to honour your Camp with his Presence, and to prescribe to you by me, the most happy manner of living that can be imagin'd. I conjure you therefore by him, and by the many admirable works which he hath done for you, to hear with the respect you owe to him, that which he hath commanded me to tell you, without sticking at the meaness of the Person whom he hath employed for this purpose. Do not consider that 'tis but a Man that speaks to you; but reflect rather upon the Advantages which you shall receive, by observing the Commandments which I bring to you in the Name of God; and reverence the Majesty of him who hath not disdain'd to make use of me for procuring you so great Happiness.*

For it is not Moses the Son of Amram and Jocabel that is going to give you those admirable Precepts, but he it is that constrained Nilus to flow with Blood, and that through divers Plagues tamed the pride of the Egyptians: it is he that gave you passage thorow the midst of the Sea: it is he that furnish'd you with Meat prepared from Heaven, when you were in Extremity: it is he that made Water spring out of the Rock, to quench your Thirsts: it is he that put Adam into Possession and Fruition both of the Fruits of the Earth, and the Fishes of the Sea: by him, Noah escaped from the Deluge: by him, our Fore-father Abraham, of a wandering Pilgrim, became an Inhabitant of the Land of Canaan: by him, Isaac was born, at such time as his Father and Mother were old:

*By him, Jacob became the Father of his Sons so accomplish'd in all sorts of Vertue: by him Joseph became Lord over all the Forces of the Egyptians: he it is that graciously imparteth these words unto you, by me his Messenger. Let therefore these wholsom Laws of his be holy and inviolable amongst you, and more dear to you than either your Wives and Children: for in observing the same, you shall lead a happy Life, enjoy a fruitful Country, a calm Sea, and a numerous Issue, and be always dreadful to your Enemies: for I have talked Face to Face with God, and have heard his immortal Voice; so dearly beloved are you unto him, and so careful is he of the Prosperity of your Nation. This said, he conducted the People (both Men, Women and Children) to the end they might hear God talk unto them, and teach them what to do, lest the Law should have been of less regard, if it had been presented to their Understandings by a human Tongue. They all of them therefore heard his Voice descending from the Mountain, so that every one understood the Precepts which *Moses* gave them afterwards written in the two Tables of the Law. I may not relate the very words of them, but I will express the Sense.*

E *The People of Israel hear God speaking unto them from the Mountain of Sinai, Exod. 20, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

1. That there is but one God, who is only to be worshipped.
2. That no Image of any Creature is to be adored.
3. That no Man ought to swear rashly by the Name of God.
4. That the seventh day is not to be profaned by any work.
5. That Father and Mother ought to be honoured.
6. That we ought to abstain from Murder.
7. That Adultery is not to be committed.
8. That no man ought to steal.
9. That false witness must not be born.
10. That no man ought to covet any thing that belongs to his Neighbour.

When the Multitude with great Joy had heard God himself speak to them (according as *Moses* had foretold them) he dismissed them, and each one departed to his Tent. But some few days after they presented themselves before his Pavilion, beseeching him to obtain of God such Laws, as might serve for Government, and regulating the Commonwealth. He promis'd them to do it, and perform'd it in some time after, as in due place it shall be express'd. But the greater part of the Laws I defer till another time, meaning to write a particular Book upon that Subject. Some time after, *Moses* once more ascended

The year of the World, 2455.
Before Christ's Nativity 1510.

For 23.
Moses's Oration to the Hebrews.

The People of Israel hear God speaking unto them from the Mountain of Sinai, Exod. 20, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The ten Commandments. Exod. 20. Distr. 5.

ended the Mountain of *Sinai* (having premonish'd the People thereof) and ascended H the fame in their fight: but when the time seem'd tedious unto them (for he was absent from them forty days) they were in great fear, lest some evil had hapned unto him: several spake variously concerning it. They that lov'd him not, said that he was devour'd of wild Beasts. Others, that he was taken up unto God: but they of the wisser sort among them, who took no pleasure to hear any of these suppositions, contain'd themselves; being equally affected in respect of both the opinions: for that the one seem'd not inconsistent with human condition, and the other had some correspondence with the virtues of the man: so that they endur'd his fortune with an equal mind, and lamented their own mishap, in that they were depriv'd of such a Governour and Patron as he was, whose like they thought it impossible to find: neither did their care suffer them to hope, I neither depriv'd of hope could they chuse but complain: neither durst they remove their Tents, in that he had commanded them to expect his return. At length (when forty days and forty nights were past) he returned to them: having (during that time) tasted no human sustenance: and by his arrival the whole Host was replenish'd with great joy; whom he certifi'd that God's Providence was always assisting them, and that during the time of those days, he had learn'd the means how they should live civilly, orderly and blessedly, telling them, that God commanded them to make him a Tabernacle, wherinto he would defend as often as it pleas'd him, which also in their Travel they might carry about with them: so that they should have no more need to ascend unto *Sinai*, but he himself would defend into that Tabernacle to hear their Prayers. K He told them likewise the measure, and order of the said Tabernacle, and that there wanted nothing, but that they presently address'd themselves to the building thereof. This said, he shew'd them the two Tables, containing the Ten Commandments written therein (in each of them five) by the hand of God. The People (rejoycing at that which they had heard and seen) ceas'd not to bestir themselves to their uttermost, for the building of the Tabernacle: so that they brought in Silver, Gold, Brass and store of Wood fit for Building, and which would not be worm-eaten; the hair of Goats, and the Skins of Sheep: the one dyed azure, and the other white; Wools of the same colour, fine Linnen, Stones inclosed in Gold, wherewith men are accustom'd to deck themselves, with great quantity of Perfumes. Such was the matter of the Tabernacle, I which was made like to a portable and moving Temple: this stuff being thus gather'd together, and collected with so great affection (according to each man's utmost ability) *Moses* appointed Workmasters, according to the Commandment of God, but such, as the like could not have been chosen, although the matter had been committed to the Peoples suffrages; their Names are now likewise extant in the Volumes of the Sacred Scriptures; *Bezaleel* of the Tribe of *Juda*, the Son of *Uron*, and of *Mary Moses's* Sister: and *Eliab* the Son of *Isamach*, of the Tribe of *Dan*. The People shew'd themselves so forward for the finishing of this Work, that *Moses* was compell'd to restrain them, causing it to be proclaim'd, That they had sufficiently contributed for the work already; for the Workmasters certifi'd him no less. They therefore address'd themselves to finish the M Tabernacle, being particularly instructed by *Moses* of the measure and greatness thereof, and how many Vessels they ought to have, according to the model which God had given *Moses*. The Women also strove with Emulation to exceed each other in making the Vestures of the Priests, and other things which were convenient for that work, to the end to honour the Service of God.

C H A P.

A

C H A P. V.

Of the Tabernacle made by *Moses* in the Desert; resembling a portable Temple.

NOW when all things were thus prepar'd, and the Vessels of Gold and Brass, the sundry Ornaments and Pontifical Vellments finish'd, *Moses* commanded them to Feast, and Sacrifice, each one according to his ability, and set forward the building of the Tabernacle. First of all therefore he measur'd the outward Court, which in breadth contain'd fifty, and in length an hundred Cubits, in such manner as followeth. He rais'd twenty B Columns or Pillars, five Cubits high on each of the longer sides, and ten on the shorter; in the backside to every one of these Pillars, there were fastned Rings of Silver; their Cornishes were also Silver, and the Bales Brass gilded, the lower parts of which resembled the point of a Spear, the better to fix them in the Earth. Thorough the Rings there pass'd certain Cords of five Cubits length, which on the one side fastned in the ground with brazen Nails of a Cubits length, did fasten each of the Pillars; and defend'd the Tabernacle against the force of Winds. Then was there a curtain of very fine Linnen drawn about the same, which hanging from the Chapters to the Bales, and inclosing all the place, seem'd to differ in nothing from a Wall. And after this manner were the three sides of the inclosure surrounded. But the fourth side, being of fifty Cubits, was the C Front of the whole Frame; the Door whereof was twenty Cubits wide, having on both sides double Pillars; and these also were of Brass cover'd with Silver; except the Bales; and more inward, there stood three Pillars well fastned, which were also hung round about with a Curtain of fine Linnen; but at the Gate there hung a Veil of twenty Cubits long, and five deep, woven of Purple and Violet, fine Linnen embroyder'd with divers Figures, but none of any living creature: Within the Gates there was a brazen Ewer, with a foot of the same metal, wherein the Priests might wash their hands and feet. After this manner was the inclosure of the Court; in the middle hereof plac'd the Tabernacle, turning it toward the East, that the rising Sun might shine upon it, the length thereof was thirty Cubits, and the Breadth twelve; one of the Walls thereof lookt towards D the South, another towards the North, but the hinder part was towards the West; and it was as high as long; and on each side there were twenty wooden Planks four square, and joyn'd together four fingers thick, and a Cubit and an-half broad, lined both within and without, with plates of Gold; and every Board had two Hinges, which were put thorow the two Bales that were of Silver, and in their Sockets receiv'd the Hinges of the Boards; the planks of the West Wall were six in number, and gilded both within and without; all of them so closed together, as it seem'd to be but one Wall. But on both sides there were certain Boards close joyn'd together, which in breadth contain'd one Cubit and an half, and in thickness, the third part of an hands breadth, and made up thirty Cubits; but six Boards made up the nine Cubits of the hinder Wall, to which were E joyn'd other two Boards half a Cubit broad, which they plac'd in the corners instead of whole ones: Every Board had Rings of Gold fastned to the outward side thereof, rivetted in order, and answering one another on every side. Thorough these Rings were put certain Bars which were cover'd with Gold, every one five Cubits long, which joyn'd the Boards together: And the end of every Bar was put into the beginning of the other, after the manner of a Box. And on the backside of the Walls of the Tabernacle, there was one rank of Bars plac'd long ways, passing thorow all the Planks, in which by Hooks or Halse, the sides of it were held together and rivetted and fastned one within the other; by which means the Tabernacle was secur'd from the force of Winds, and kept steady and unmovable. Within the length thereof was divided into three parts: Next to one part F thereof, containing ten Cubits, on the inside, were plac'd four Pillars made of the same work and matter, planted on like Bales, and distant one from the other by equal spaces overthwart, beyond these was the secret place. The rest of the Tabernacle was for all the Priests; and this tripartite division of the Tabernacle, resembled the nature of the World; for the third part (which was contain'd within the four Pillars, to which the Priests had no access) did in a manner, represent Heaven; the Seat of God; but the space of twenty Cubits (which was only permitted to the Priest, and was unaccessible to others) resembled the Sea and Land. In the Front where the entrance was, they plac'd five Pillars upon brazen Bales; after these, the Curtains were spread about the Tabernacle, woven of Silk; and embroyder'd with Purple, G Violet and Scarlet Colours; the first of these was spread ten Cubits every way, and was drawn about the Pillars, which separated the Adyt from the other space, and from the sight of men; and all this Temple was call'd Holy. As for the Adyt, that

The year of the World, 2454, before Christ's Nativity 1510.
Exod. 36. 4. v. 8, 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Moses's two Tables.
Exod. 1. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Bezaleel and Eliab are Workmasters of the Tabernacle.
The people are instructed by Edith, from bringing any more offerings toward the building of the Tabernacle.
Exod. 36. 1. 2. 3.

The Tabernacle.

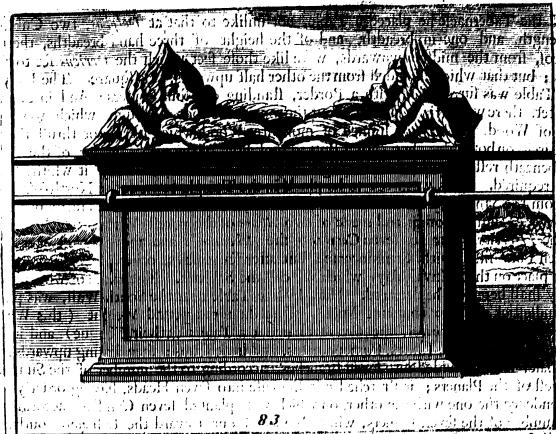
At that was situated beyond the four Pillars, it was called, the Sanctum-Sanctorum, or Holy of Holies; and this Curtain or Vail was adorned with all sorts of Flowers which the Earth bringeth forth; but there were no Figures of living Creatures to be found there in. The second Vail equalled the first in greatness, workmanship and colour, and it compassed the five Pillars of the Entry; which reaching from the top to the middle of them, and fastned to each of them by a certain Ring, gave access to the Priests that entered the same. To this was there annexed on the outside, another Vail of like height, and woven of Linnen, drawn upon Cords from the one side to the other, by means of certain Rings; which was sometimes spread, and other times (especially on the Holy-days) unspread, lest it should hinder the peoples sight. On the other days (especially such as were cloudy) it was spread, and serv'd for a coverture to defend the painted Vail from the weather, which custom hath continued since the building of the Temple, that the like Vail should be spread in the entrance. Besides this, there were ten other Vails, four Cubits broad, and twenty eight Cubits long, with certain Golden Hooks, enchain'd the one within the other, to the end to conjoin them, so that they seem'd to be one; which being spread, did cover the Tabernacle in the upper part, and the Walls on the sides, and behind, not extending to the Earth by a foot. Moreover, there were eleven other Hangings of equal breadth, but longer; namely, every one of them of thirty Cubits, woven, with as great Art, of Hairs, as the other of Wool; which covering all the rest, and extending to the Earth, resembled the form of a Bed-Chamber; the eleventh serv'd to cover the Entrance. These also were cover'd with certain Skins sewed together which protected the same against the injuries of the weather. For which cause to them that beheld it from far, it seem'd a thing most worthy of admiration. For the Colours of the Tabernacle did in no other fort shine, than as if a Man should have beheld the Heavens. But the Vails of Hair and Skins hung after such a manner about the Entrance of the Tabernacle, that they serv'd to resist the force and outrages of Storms and Tempests.

The Sanctuary.

The figure of the division of the Tabernacle.

CHAP. VI

D Of the Ark, wherein Moses placed the Table of the Law.



After that the Tabernacle was after this manner built, they Erected also an Ark which was dedicated to God, of a certain Wood that was naturally strong, and permanent, and that resisted corruption, in our Native Tongue, call'd *Hebron*. It was framed after this manner: The length thereof was five hands breadth, and the breadth and height three; and both within and without it was covered with golden Plates, and it had a Cover fitted with golden Hinges, equal on every side. And to every side in length there were fastned two Rings of Gold, driven and riveted thorow the whole

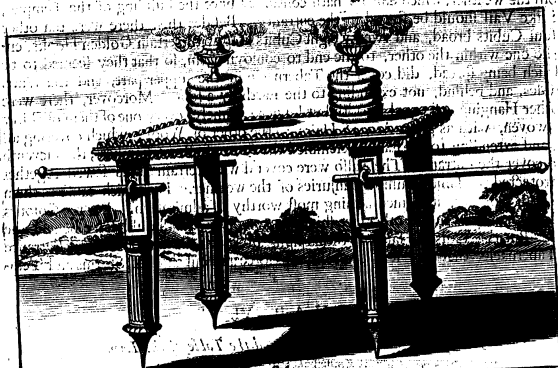
Exod. 27:1-30:38
ad 6.
Hedio & Ruffi
nus chap. 6.

The year of the
World, 3799.
before Christ's
Nativity 1799.
Cherubims.
The Tables of
the Law are
placed in the
Ark.

whole Wood, and thow them certain Bars of Gold were thrust, that whensoever there were need, it might be carried any ways: For never was it born on Beasts backs, but the Priests bare it on their shoulders: On the Cover thereof there were two Figures of Cherubims, having Wings, according as *Moses* saw them near the Throne of God: for no Man before him ever had any knowledge of them. In this Ark he placed the Tables, containing the Ten Commandments, in each Table five, two and an half in one Column, and two and an half in the other: and this Ark he plac'd within the Sanctuary.

C H A P. VII.

Of the Table, and Candlestick of Gold, and of the Altar of the Tabernacle,



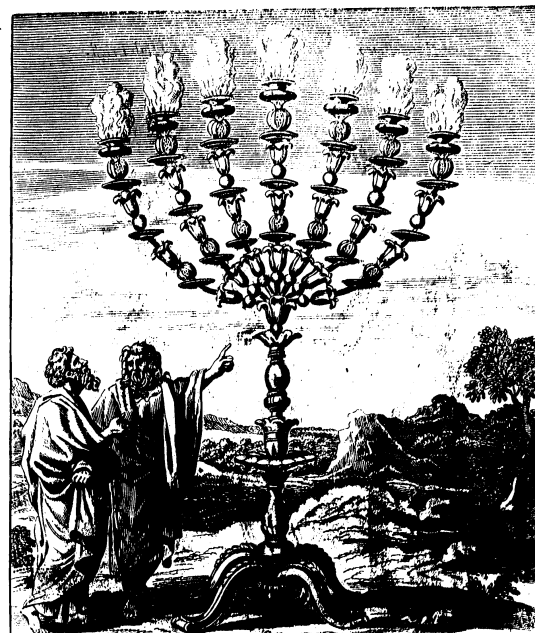
Hedio & Ruffinus
chap. 9.
The Table,
Exod. 37, 40.
10. ad finem.

In the Tabernacle he placed a Table, not unlike to that at *Delphos*, two Cubits in length, and one in breadth, and of the height of three hand breadths, the Feet thereof, from the midst downwards, were like those feet which the *Dorians* set to their Beds; but that which ascended from the other half upwards, was square. The body of this Table was surrounded with a Border, standing out four Fingers: And in every of the feet, there were Rings fastned about the top of the foot, through which were put Bars of Wood, gilded, and framed of most firm Wood, which were not thrust thorow the Circle on both sides, but with a Button took hold of the upper Border of the Table, and beneath rested upon another upright Bar, and so serv'd to carry it whithersoever need required. This was wont to be plac'd in the Temple towards the North-Wall, not far from the Sanctuary: and on it were placed twelve unleavened Loaves, set six by six, the one over against the other, and made of two *Affars* of the purest Wheat, which measure of the *Hebrews*, contained seven *Cotylas* of the *Athenians*; and above these Loaves, two golden Pots filled with Frankincense; but after seven days, other Loaves were set in their place on the Festival day, which we call the Sabbath. The cause of which Ceremony shall hereafter be declared. Hard by the Table near the South-Wall, was placed a Candlestick of gold (but not Massi) of an hundred pound Weight (this Weight the *Hebrews* call *Chinbares*, the *Grecians* name it a Talent in their Tongue) and it was wrought with Bowls, Lillies, Pomegranates, and little Cups; then arising upwards from one Base, it was divided into seven Branches, according to the number of the Sun, and the rest of the Planets; it stretched out likewise into seven Heads, having orderly correspondence the one with the other, on which were planted seven Candles, according to the number of the seven Planets, which branched out toward the East and South, the Candlestick being set side-long. Between this and the Table (as is said) was a little Altar erected for Incense, made of sassafras Wood likewise, and cover'd on every side with a solid Plate, being a Cubit broad from every Corner, and twice as high, on which there stood a little hearth environ'd with a Golden Crown, in which were Rings with their Bars and Staves, whereby it might be born by the Priests in the way. There was another Altar of Wood also before the door of the Tabernacle, cover'd with Plates of Brass, five Cubits square, and three high, decked with gold in like sort, and plated with Brass the hearth, whereof was made after the manner of a Grate, so that the Earth received what-

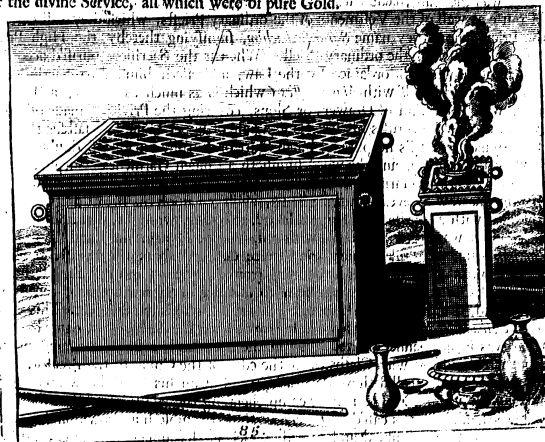
Hedio & Ruffinus, cap. 10.
The Golden
Candlestick.

The Altar of
Incense.

Exod. 38, 11.
ad finem.



soever fire fell from above, by reason there was no Bale under; but near unto the Altar there were Tunnels and Pots, and Censers, and Cups, with other Instruments, made for the divine Service, all which were of pure Gold.



I

CHAP.



Hedio & Ruffinus chap. 11.
Exod. 39. 1.
ad. 32.
The Priests
Vestures.

Manaschaffes.

Chytomys.

Abstract.

Massachusetts.

Mafu et al.

SUCH was the Tabernacle with all that belongeth thereunto. Now it remaineth to discourse as well of the Vestments of the ordinary Priests, which they call *Chanees*, as of the Priest whom they name *Sar-Hazbachim*, signifying thereby the High Priest. And first of all, touching the ordinary Priest. When as the Sacrificer purifi'd according to the purification which is ordained by the Law, addreth himself to Sacrifice: he first of all investeth himself with *Manachasses* (which is as much as to say, a Trufs or Restrainer, which is a kind of Drawers or Slops, covering the Privities, made of woven Silk) where thorow he thrusts his feet, as in a pair of upper Hofs; and fastens the same about his Loyns: over this he puts a Linnen Shirt or Surplice made of double Linnen (which we call *Chetron*, and the word signifieth a Linnen Garment or Surplice, for we call Linnen *Chetron*) this Garment is a Coat coming down to the ankles bound to the Body, having narrow Sleeves about the Arms, and tyed upon the Breast a little beneath the Armholes, with a Girdle four Fingers broad, so loosely wrought, that it seem'd like a Serpents Skin. It was likewise adorn'd with red, purple Hyacinthine, and filken Flowers, but the ground only silk, which being twice doubled about the Breast, extendeth down to the ankles at such time as he desisteth from Sacrifice (and this they seem'd to wear in way of Ornament) but when he is to minister in Sacrifice, then (left blown up by the Wind, it should hinder his work) he casts it on his left shoulder. This Girdle *Moses* call'd *Abaneth*, and we, by a word borrow'd from the *Babylonians*, name it *Emian*. This Coat was in no manner plaited, and in the neck hath a broad opening, fastned about the two Shoulders with Claps, from the edge of the Collar to the Breast, and the midst of the back: this call'd they *Mallabafanets*. But on his Head he weareth a Hat (not made with a high Crown, neither comprehending the whole Head, but somewhat more than the half: this is call'd *Masneupetes*; it resembleth a Crown, and is of woven Linnen oftentimes doubled and fold'd, which in the upper part is cover'd with another

Book III.

of the J E W S.

Exod. 39. 87

A another Coif of Linen, descending to the Front, hiding those seams of the Crown which were unseemly to be beheld: this is Curiously fitted, lest during the time of Sacrifice it should slip off. Such in general were the Ornaments of the Priests.

The High-Priest altho' being the very fame (omitting none of those things which we have reckoned up) but beside the rest, he puts on a Violet coloured Coat, extending in length to his Heels (we call it *Meribir*) this he girdeth to him with a girdle of divers Colours (not unlike the former) but that it is fludded with Gold: the skirt of the Vest is bordered with Fringes, to which are tied certain Pomgranates, and Golden Bells intermix'd; so that Between two Pomgranates, there is placed a Bell, and between two Bells one Pomgranate. This Coat is all of one piece without seam, open in two Colours, not shew'd, but long-ways, from the Brest to the middell of the Back.

B The Collar, not athwart, but long-ways, from the Breast to the Neck, of
To it is a Riband or Hem fastned, least the opening should be perceived. It is likewise
open in that place where the Hands should be put out. Besides these vestures, he hath
a third called an *Ephod* (resembling the *Grecian* Garment call'd *Epomis*), and made after
this manner.) It is woven of divers colours, intermixed with Gold; in the midst of
the Breast there is a space left open (the Sleeves, and all the rest are in such sort compos-
ed that it seemeth to be a Coat) in this void place there is a piece enchaîned of
length of a span, embroidered with the same Colours, Gold and Flowers, as the *Ephod*

C. 39. 2.
Ephod.

is. This piece is called *Effem*, which signifieth *Rational* and wholly filleth the space that was left void by them that wove the *Ephod*.^{u. 6. c.} And it is joynd with the *Ephod*, and *Effem* *feu* *Lo-*
^{gion.} to every Corner thereof, with Buckles of Gold, which are tied with a *Lace* of *Hyacinth*
applied to tie them together with these Buckles. And to the end the space between the
Buckles be not slack, the opening is filled with a *Hyacinthine Ribband*: but on either
shoulder are two *Sardonyx* Stones enched in Gold (instead of Buttons), to tie the
Hood or *Ephod*; in these are engraven the names of *Jacob's* Sons, in Hebrew Characters,
in either Stone six: so that the elder of them were placed on the right, shoulder.
Moreover twelve precious Stones distinguish the *Effem* or *Rational* it self, of excellent
greatness and beauty, which, for their inestimable price could not be bought by any
private Man. They were enched three, and three in four ranks, in certain Corners
of Gold, to the end they might not fall out: in the first order was a *Sardonyx*, a *Topaz*,

D and a *Sardonyx*; in the second a *Carbuncle*, *Jafpis*, and a *Saphire*; in the third a *Lincurium*, an *Amethyst*, and an *Agate*; in the fourth a *Chrysolite*, an *Opyx*, and a *Beryl* Stone. In these v. 10, 11, 8 were the names of *Jacob's* Sons engraven, whom we esteem for the first Authors of our Tribes, every Stone being honoured with a several name according to the order of their Birth. But whereas these Rings (whereof before we have spoken) were too weak, to sustain the weight of the Precious Stones, they fastned two greater in the top of the *Rational* toward the neck, being eminent above the texture, which might receive the Golden Chains which met at the top of the Shoulders to be fastned with the little Chains, the end whereof was crooked, and conveyed certain Pipes, put thorow the Rings, and were more prominent than the brim behind the *Ephod*, to fasten the

E *Rational*, to the end it should neither fway this way nor that way. To the fame *Rational* also was there a *Girdle* fewed, dittinguifhed with the faid Colours and Gold; which compaffing the whole; and again knit upon the fcam, was fuffered to hang downwards. And as touching the Fringes, they were faftned to hollow loops of Gold from the one end to the other. Now his Hat was fuch as the other Priests ufed, on which there flood another fewed thereto, and flourifhed with *Hyaeyntines*: this was invironed with a Golden Crown, in which there were divers *Cups* of Gold made after fuch fort as may be feen in that Herb which we call *Descard*, and the *Grecian* Herbalists, *Henbane*. And left any Man that hath not heretofore feen the fame, fhould be ignorant of the nature thereof, I have thought good to fet down the description in this place. This Herb is of the

I have thought good to lay down the description of this Plant, which is a Tree of the height of three paces, hath a root like a Turnep or Navel, and Leaves that resemble Smallage or Rocket, out of the stem it putteth forth a certain bud cleaving to the branches of it, invested with a Coat, which it casteth off when the Fruit waxeth ripe. This bud is as big as the joyn of a little finger, having a circumference like unto a Cup; which I will describe more plainly, that the ignorant may the better comprehend it. In the lower part thereof about the bottom it resembleth in roundness a half bowl; and according as it groweth up it is streightned, until being again dilated in the extremity or brim, it ends in a Partition, not much unlike to a Pomegranate cut in the middle; to which there is annexed and groweth a round Cover, as if turned and framed, on purpose, having these eminent Clefts (as I said) like to the middle of a Pomegranate; resembling the pointed and sharp Thorns, and prickling Blades. Now it containeth a certain fruit under the Cover, and the whole Cup is like to the Seed of the Herb *Sideritis*; *Sideritis* is Flower is not much unlike that which springeth from the Poppy. This Matter cover d

The year of the
World, 2455.
before Christ's
Nativity, 1509

The High-
Priest's orna-
ment *Methir*.

C. 39. 2;
Ephod.

Essen sein Lo-

of The High-
Priests trip

the

the back part of the head, and the two temples; for these Caps came not near the front H or brow. For on the same there was as it were a plate of Gold, on which the Name of God was engraven. Such were the Ornaments of the High-Priest.

I cannot therefore but greatly wonder at the strange and causeless malice which other Nations have conceived against us, as if we were injurious against the Divine Majesty, which (they say) they to much honour. For if a Man mark the composition of the Tabernacle, and examine the habit of the High Priest, and consider all the Sacred Vessels which we use in celebrating the Divine Service, he shall find, that our Law-giver was a Man of a Divine Spirit, and that we without any cause are injured by other Nations. For, if without partiality a Man will duly examine it, he shall find, that all things have been done to represent and figure the World. For the Tabernacle is of thirty Cubits, divided into three parts; whereof two are left for the Sacrifice, as places prophane, and common, signifying the Land and Sea, wherein all sorts of Creatures are conversant; but the third part is sequestered, and reserved for God alone; in like sort, as the Heaven is inaccessible by Men. The Table on which the twelve Loaves of seventy pieces, signifieth the twelve Signs, thorow which every one of the seven Plants pass: the seven Lamps that were therein, represent the seven Planets. The Veils made of four several kinds of stuff, resemble the four Elements: for the Linen seems to represent the Earth, from whence it was drawn and derived: the Purple resembles the Sea, because the Purple colour is made of the blood of a Shell-fish, called *K. Murex*: the Hyacinth, signifieth the Air; and the Scarlet, denoteth the Fire. The Twined likewise of the High Priest typifies the Earth, for it is made of Linen. The Hyacinth which enclines to Azure, shews the Heaven, the Pomegranates, resemble the Lightning, as the Bell, the noise of the Thunder. The *Suron* sheweth, that the whole World is composed of four Elements, resembling by its four colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things; *Elsen* also is placed in the middle thereof, in such sort, as the Earth obtaineth the middle place of the World. Likewise the Girdle wherewith he is girt, resembleth the Sea, which enfoldeth and begetteth all things. The two *Sarkonyx Stones* (set as Buttons or Loops in the High Priest's Garment) signify the Sun and Moon. The number of the Gems allude to the number of the Months, or the twelve Houses, or the equal number of parts of that Circle, which the Grecians call the *Zodiack*. The *Thiara* or *Mitre* likewise hath an allusion to Heaven, by reason of its Azure or Hyacinthine colour; for otherwise the Name of God might not be placed therein: and the Triple Crown of Gold, by its brightness, represents his glory and Sovereign Majesty. Let this suffice for the present; for that which we will discourse hereafter, will furnish us with sufficient and ample matter, to shew and set out the Wisdom of our Law-giver.

CHAP. IX.

Of Aaron's Priesthood, and the Laws which appertain to the Feasts and Sacrifices.

After these things were thus order'd, and it remained only to consecrate the Tabernacle, God appeared to Moses, commanding him to establish Aaron, his Brother High-Priest (who, in respect of his virtue, deserved that Title of Honour above all the rest.) For which cause Moses (attending the Congregation) discoursed unto them his virtues, and discovered his good affection, and reckoned up unto them, how many dangers he had suffer'd in their behalf. Every one approved this choice, declaring the forward zeal and love they always bare unto him. Whereupon he shew'd unto them after this manner: The work is now brought unto such an end as I have pleas'd God, and hath been possible for us; and for that you know we are to receive him into this Tabernacle, we ought above all things to have a special care in the Election of such an one, who is to make sacrifice and supplication for us. Touching my self, if the matter depended on my private choice, I should esteem no Man more worthy than my self to execute this Function, both for that naturally Men love themselves, and for that I am well assured, how many travels I have suffered for your sake. But God himself hath judg'd Aaron worthy of this honour, and hath chosen him for his High Priest, in that he excelleth all other in equity and justice; commanding, that he should be invested with the Sacred Robes, and take charge of the Altars and Sacrifices. He shall make Prayers for you unto God, who will hear them willingly; by reason that he hath care of your Race, and will receive them, proceeding from a person whom he himself hath elected. These words of his were grateful unto the People, and they all approv'd the Election which God had made. For Aaron was more capable of that Honour than any other

A other, both by reason of his race, and in regard of the gift of Prophecy which he had receiv'd, and also for the eminent virtue of his Brother. He had at that time four Sons, *Nadab, Abihu, Eleazar, and Ithamar*. But whatsoever remained of those things which were gathered for the building of the Tabernacle, was employed to make Veils to cover the Tabernacle, Candlestick, Altar, and the other Instruments; to the end, that in their travel they might not be soiled either by rain or dust. And having once more assembled the People together, he commanded them to offer every one of them half a *Sicle*; (the *Sicle* is a kind of Hebrew Coin, that is as much in value as four Athenian *Dracmas*) whereunto they obeyed willingly; The number of them that offered, was six hundred five thousand five hundred and fifty. And they that brought this Money were such as were of a free condition, and betwixt the years of twenty and fifty; and that which was received, was employed in the necessities of the Temple. Then did he purify the Tabernacle, and the Priests in this manner: He took the weight of five hundred *Sicles* of chosen Myrrh, and the like quantity of *Irees*; of Cinamon, and of *Calamus*; (which is a most Odoriferous Drug) the half of the said weight; and he caused all these to be beaten and infused into a *Min* of Oil of Olive; (this *Min* is one of our Measures, containing two *Choas* of Athens) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a most Odoriferous Ointment; which he took, and anointed the Priests therewith, and all that which belonged to the Tabernacle, to the intent to purify them: offering many and sundry sorts of Perfumes, of great price, upon the Altar of Gold, (whereof I forbear to speak any further, for fear I should grow tedious to the Readers) Twice a day before Sun-rise and Sun-set, they were to burn Incense, and supply the Lamps of this purified Oil; whereof three were to burn every day upon the sacred Candlestick, in honour of God, and the rest were lighted in the Evening. Amongst them that wrought and finished these things, *Beseleel* and *Eliab* were the most excellent and expert Workmen; for whatsoever had been entrupied by others, they in their Art polished and perfected. And they found out many new things, of their own invention: yet was *Beseleel* judg'd the most excellent of the two.

All the time employed in this work, was seven Months; and at that time was the Year accomplished, which began at their departure out of Egypt. At the beginning of the second Year, in the Month which the Macedonians call *Xanthicus*, and the Hebrews *Nisan*, upon the new Moon, they dedicated the Tabernacle, with all things belonging thereto, according as I have made mention: And God presently testified, that both their Gifts and Works were acceptable in his sight; by his presence honouring the Tabernacle after this manner: The Sky being elsewhere clear and fair, over the Tabernacle alone there was a Cloud; not wholly thick, like a Winter storm; nor yet so thin, that a Man could see thorow the same; from whence there descend'd a Dew, that gave testimony of Gods presence unto them that had Faith. Moses having recompend all the Work Masters with such rewards as appertained unto them by desert, offer'd a Sacrifice according as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their sins; (but with what ceremony these things are done, I will declare, when I treat of Sacrifices, as also what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the blood of the slaughtered Beasts he sprinkled the Vestments of Aaron, and purified both him and his Children with Fountain Water and the precious Ointment, to the end they might be sanctified to God. And for seven days space he consecrated both them, and their Vestments, and the Tabernacle, with those things which appertained thereto, with the Oyl above-mentioned, with the Blood of Bulls, and Rams slain every other day; after their kind. But on the eighth day he proclaimed a Holy day and Festival to all the People, and decreed, that every one of them should particularly Sacrifice, according to his ability; and they with emulation (striving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

Whilst thus the Sacrifices were upon the Altar, suddenly they issued a fire from them which kindled of it self; the flame whereof resembled the Light or brightness of Lightning, and consumed all that was upon the Altar. At that time, their hapn'd an affliction to Aaron, the greatest that could befall a Father, yet he supported it with a constant and generous mind: for he was a Man of much Constancy, and such an one as knew, that nothing could befall him without the prescience and providence of God. Of his four Sons, the two eldest *Nadab* and *Abihu*, bringing other Sacrifices to the Altar than those that were appointed by Moses, were burnt by the violent flame that issued from the Altar, scorching both their Breasts and Faces, in such sort that they dyed without possibility of being succoured. Moses commanded their Father and Brothers

to take their bodies, and carry them out of the Camp, and bury them decently: All the People wept, and were very much amazed at this their Death, so strange and unexpected. But *Moses* forbade both the Father and his Sons to lament; to the end they might make it appear that being honoured with the dignity of Priesthood, they were more sensible of God's honour, than of their own misfortune. But as touching *Moses*, he refused all honours which were offered him by the People, neither applied he himself unto any other thing but to the service of God. He went up to the Mountain of *Sinai*, and entered into the Tabernacle to take Counsel of God concerning those things, whereof he needed to be informed. He demeaned himself like a private Man, not only in his Apparel, but in all other things, continuing a familiar and modest course of life, and challenging no privilege above any Man, but only in those things which pertained to the administration of the Common-wealth.

He reduc'd into writing the Laws and Ordinances touching policy, in due performance whereof if they liv'd they should be both agreeable to God, and live in Union and Peace amongst themselves. And all this he established, following those directions which God instructed him in. But now will I return and bend my stile to speak of that which I omitted in the Ornaments of the High-Priest; for this Apparel of theirs leaveth not any occasion to false Prophets, to execute their wicked impostures; and if there be any such, as dare intermeddle with that which appertaineth to God's Majesty, this habit maketh them know, that God never honoured their Sacrifices with his presence; but he gave visible signs thereof not only to the *Hebrews*, but to all those strangers who by any occurrence might be Eye-witnesses of the same. For of those Stones which the High-Priest bare on his Shoulders (which were *Sardonyxes*, whose nature is so well known to all men, that it were unnecessary to speak of it) that which was fastened on his right shoulder, shined very clearly at such time as God was present at the Sacrifice, and cast its rays afar off, that it might be perceived by those that beheld the same contrary to its nature and custom: which truly deserved admiration amongst all Men, except those who through contempt of Religion, do hunt after an opinion of Wisdom. But that which I will now speak of, is more to be admired at, which is, that by the twelve Stones which the High-Priest bare, Enchased in his Rational in the midst of his Breast, God was wont to fore-signify Victory to those that were prepared for Battle. For such brightnes lightned out of them, even before such time as the Army did dislodge or enter Skirmish, that it was manifestly known to the People, that God was present and ready to assist them: for which cause the *Greeks* that have no aversion for our mysteries, and are convinced by their own Eyes of the truth of this miracle, call it *Logion*, i. e. Oracle, which we term *Essen*. This Rational and the Stone *Sardonyx* gave over to shine two hundred years before I began to write these Antiquities, by reason of God's wrath which he had conceived against us for the breach of his Laws (of which at another time I will more fully treat, and at this time continue and prosecute my intended discourse and purpose.) After the Tabernacle had been thus consecrated, and that which appertaineth to the Priests was set in order, the People transported with joy that God dwelt with them in his Tabernacle, began to Sacrifice and to sing Hymns of Praises, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more prosperous things, and both in general and in particular they offered gifts unto God according to their Tribes: and the Governours of the Tribes (assembling themselves together two by two) prepared a Chariot and a Yoke of Oxen, so that there were six Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a Vial of the weight of seventy Sicles, and a Censer containing ten Dariques, and a Coffer or Basin, weighing a hundred and thirty Sicles. The Censer was filled with Odoriferous Perfumes, and the Coffer and Vial served to hold the Meal and Oyl which they were wont to use at the Altar, at such time as they offered Sacrifice. They offered likewise a Calf and a Ram, with a Lamb of one year old, for a Burnt-sacrifice; and a Goat for a Sin-offering. All the other Governours likewise brought every one of them their Sacrifice called *Salutary*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and sacrificed them during the term of twelve days, every one his day. But *Moses* ascended no more to the Mountain of *Sinai*, but entered into the Tabernacle, where he was instructed by God of that which he had to do, and what Laws he ought to make, which are so good and laudable as they ought not to be attributed to humane wisdom: So that our Ancestors observ'd them so religiously during some Ages, that they thought that neither the pleasures of Peace, nor the distresses of War could render them excusable if they violated the same. But I will now cease to speak of these Laws, being resolv'd to compose another Treatise touching them.

A

CHAP. V.

The Ordinances of Sacrifices and Purifications, Levit. i.

I will here mention only some few Laws touching Purifications and Sacrifices (in that we have began to speak of Sacrifices). The Sacrifices are of two sorts: some particular, others publick; and these are made after two different manners; for in the one, all is consumed which is upon the Altar, which for that cause are called *Holococausts*, that is to say, *Burned*. The other are of *thanksgiving*, and they are made with Banquets of those that Sacrifice. But first of all I will speak of the first kind.

B The particular person that offers a Burnt-offering brings an Ox, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all those Creatures which must be consumed by Fire, ought to be Males; and after their Throats are cut, the Priests besprinkle the Altar round about with the Blood; then dress the Beast and cut it in pieces, and powder it with Salt, and lay it on the Altar already Charged with cleft Wood, already kindled: after they have well cleansed the feet and entrails, they lay them with the rest; and the Priests take the Skins. Such is the manner of a Burnt-offering or *Holococaust*. They that offer Sacrifices of Thanksgiving, kill likewise such sort of Beasts without spot, and more than a year old, both Male and Female; and after they have cut their Throats, they sprinkle the blood on the Altar; then take they the Reins, the Caul, and all the fat, with the lobe of the Liver, and the tail of the Lamb, and lay it on the Altar; but the Breast and the left Leg is left to the Priests: and as touching the rest of the flesh, the Priests Banquet therewith for the space of two days; and if then there remain any thing thereof, it is burned. The same Custom and Ceremony likewise is observed in the Sacrifice for sins: but those that are not of ability to offer the greater Offerings, offer two Pigeons, or two Turtles, the one of which the Priests have to feast withal, and the other is consumed with fire. We will treat more expressly of the Sacrifice of such Beasts, at such time as we shall discourse of Sacrifices. For he that hath sinned through ignorance, offereth a Lamb, and a She-Goat at the same time. The Priest besprinkleth the Altar with the blood thereof, not in such manner as is said before, but the Horns of the Altar only: and on the Altar they offer the Kidneys, and the rest of the fat, with the lobe of the Liver: the Priests carry away the Skins, and eat the flesh within the Temple the very same day; because the Law permitte them not to reserve any thing till the next Morning. He that hath sinned voluntarily but secretly offereth a Lamb, according as the Law commandeth, the flesh whereof is in like sort eaten by the Priests the same day. But if the Governours offer for their sins, they Sacrifice in like manner as private Men do, and are different from them in that they bring a Bull, or a Male Kid. The Law also ordaineth, that in Sacrifices both private and publick, there should be fine Flower brought for a Lamb, the measure of an *Affer*; for a Ram, the measure of two; for a Bull, three; which Flower is first of all mingled and wrought with Oyl, and set upon the Altar to be sanctified. They that Sacrifice likewise do bring Oyl, the half part of a *Hin* for a Bull; for a Ram, the third part of the same measure; and for a Lamb, the fourth part: This *Hin* is an *Hebrew* measure, which containeth two Attique *Choas*. They bring also the like measure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accomplish a vow, without sacrificing offer up fine Flower, he putteth the First-fruits upon the Altar, that is to say, one handful and the rest is taken by the Priests for their maintenance, either fryed by kneading it in Oyl, or making Cakes thereof; but whatsoever the Priest offereth, all that must be burned. The Law likewise forbiddeth to offer the young of any Beast whatsoever with its Dam, if it hath not fed eight days at least. There are also other Sacrifices made for deliverance from sickness, or for other causes; in which Sacrifice they employ Wine to make Cakes, which are eaten with the flesh of the Beasts; of which it is not lawful to reserve any thing against the next Morning when the Priests have taken that portion which belongeth to and sufficeth them. The Law commandeth, that on the common Purse there be every day killed a Lamb of a year old, the one in the Morning, the other at the shutting up of the Evening: and on the seventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, besides their daily Offerings, they Sacrifice two Oxen, seven yearling Lambs, and a Wether and a Kid, for the abolition of those sins which are committed through forgetfulness.

G On the seventh Month (which the *Macedonians* call *Hyperbeteon*) besides the above named, they Sacrifice a Bull, one Mutton, seven Lambs and a Kid for a sin Offering. The tenth day of the same Month, according to the Moon, they fast till the Evening; and

A miracle of the Stones in the High-Priests vestment.

The sacrifices and gifts of the Princes of the Tribes.

Moses askech counsel of God in the Tabernacle.

The year of the World, 2455, before Christ's Nativity, 1509.

The year of the World, 2455, before Christ's Nativity, 1509.

A sacrifice of thanksgiving; Levit. 4. 5.

The sacrifice for sin.

The sacrifice of him that hath sinned willingly; Levit. 4. 9.

The Custom observed in sacrifices.

Numb. 28. 4.

The sacrifice of the month of October.

The year of the
World, 2455.
before Christ's
Nativity, 1509.

The feast of
Tabernacles.
Exod. 29.
Lev. 23.
Deut. 2. 31.

Exo. 12. v. 16.
Lev. 23. v. 5, 6.
The Feast
was the 14.
April.

Lev. 2. 14. ad
hoc.
The first-
fruits.

The sacrifice
of Pentecost.

What is obser-
ved in every
feast and sa-
crifice.
The bread of
Proposition.

Lev. 8.
Num. 3.

and on the same day they Sacrifice a Bull, two Muttons, seven Lambs, and a Goat, for a Sin-offering; besides which, they bring two Kids, one of which is sent alive, out of the limits of the Camp into the Desert (on whom all the evil may fall, if so be any threatened to the People) the other is carried without the Camp, into a clean place, where it is burned with the Skin, without reserving any thing thereof. In like manner they burn a Bull, which is not allowed out of the common charge, but at the proper costs of the Priest. This Bull being opened and slain, and the blood thereof (with that of the Goat) being carried into the Tabernacle, he sprinkles the Cover thereof with his finger seven times, and the pavement as often, and the Tabernacle and the Altar of Gold, and all the rest about the great Altar, which is abroad in the Court. After this, they set on the Altar the Reins and the fat with the lobe of the Liver, and the Priest offereth unto God a Mutton for a Burnt-offering. The fifteenth day of the said Month (at such time as it draweth towards Winter) he commanded them to pitch Tents every one for his Family, against the approaching cold Weather which that season is wont to bring; and that when they should enjoy their Country, and enter that City which they should hold for their Metropolis, (by reason of the Temple which should be there builded) they should celebrate a Feast during eight days, in offering Burnt-offering and Sacrifices to God; and that in witness of their thanksgiving, they should bear in their hands a branch of Mistle, and of Willow, tyed together with Wool, and a Bough of Palm likewise, to which a Citron was to be fastened: and that the first day they should Sacrifice thirteen Oxen, and fourteen Lambs, and two Kids, Sheep, with a Goat, for a Sin-offering. Those days that ensued, they Sacrificed likewise a like number of Lambs, and Wethers, with a Kid; and in rebating day by day the number of Oxen, they come back to the seventh. The eighth day they cease from work. On this day (as we have said) they Sacrifice a Calf, a Ram and seven Lambs, and a Kid, for a Sin-offering. These are the Ceremonies of the Tabernacles which have been always observ'd by those of our Nation. In the month *Xanthique* (which we call *Nisan*) which is the first Month of the Year, the fourteenth day after the new Moon, the Sun being in *Aries*, (for at that time were we delivered out of *Egypt*) he ordained, that every Year we should renew the Sacrifice, which we call the Passover, and which (as I said,) was celebrated the same time that we departed out of *Egypt*. We celebrate this Feast according to our Tribes, without reserving any thing of that which is offered, till the next day; which is the fifteenth day of the Month, and the first of the Feast of unleavened Bread which followeth that of the Passover; and during seven days, it is unlawful to eat any leavened Bread: and every day are slain two Bulls, one Ram, and seven Lambs, which are all consumed with fire; to which there is added a Kid, for a Sin-offering which the Priests eat. The second day of this Feast of unleavened Bread (which is the sixteenth of the Month) they begin to enjoy the Fruits that are reaped, and till that time untouched. And for that it is very convenient, that God should be honoured with the First-fruits, from whom we receive such abundance, they offer the First-fruits of Barley after this manner: After they have dreyed a handful of the Ears, they beat or thrash it, and cleanse the Barley from the chaff, and offer an *Affar* of the same upon the Altar to God; and after they have cast a handful of the same on the Altar, they leave the rest for the Priests use, and from that time forward it is lawful for them to reap as well in publick as in private. With these First-fruits, they Sacrifice to God a Lamb, for a Burnt-offering. Seven Weeks after the Feast of the Passover, that is forty nine days, on the fiftieth (which the *Hebrews* call *Asartha*, that is to say, *fulfill of favours*, and the *Greeks* *Pentecost*) they offer to God leavened Bread, made of Wheat Flower, of the quantity of two *Affars*, and Sacrifice two Lambs, which are only offered up to God, and afterwards are prepared for the Priests Dinner, and it is not lawful for them to reserve any thing N thereof till the next day. But the Burnt-offerings are three Calves, two Wethers, and fourteen Lambs; besides two Kids, for a Sin-offering. There is not any Feast wherein they offer not a Burnt-offering, and desist not from all manual labour: but in every one of these there is ordained a certain sort of Sacrifice which they ought to do: and it is first ordered, that they rest from their labours, and after Sacrifice, fall to Banquet. On the common charge they offer unleavened Bread, of twenty four *Affars* of Flower: and those Loaves they bake two by two the day before the Sabbath; and the day of the Sabbath, in the Morning, they bring it, and set it on the sacred Table, opposing six to six, the one against the other; and by them are placed two Dishes full of Incense: and these things remain after this manner till the next Sabbath, and then O set they new in the place of the first, which are given to the Priests for their maintenance. The Incense is cast into the sacred fire, in which the Burnt-offerings are consumed

A fumed, and in place thereof there is new Incense put. The High Priest also sacrificeth on his own charge, a *Gomer* of Flower mingled with Oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an *Affar* of Flower in the Morning, and the other half in the Evening. But I will treat hereof more expressly hereafter, having for the present, sufficiently spoken already.

Moses separated the Tribe of *Levi*, and exempted them from the rest, to the end they might be consecrated to God: and he purified them with Fountain-Water, and purged them with solemn Sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the rest which had been made for the cover of the Tabernacle, to the end they might be ministers unto the Priests, their Superiours, who

B were already consecrated unto God. After this, he distinguished the Beasts also; namely, those that were to be eaten, from those that were to be abstained from, (of which we will speak, at such time as occasion is offered us; and will bring proofs, and the reason which induced him to ordain, that some were proper to feed upon, and for what cause he would that we should abstain from others.) He hath generally forbidden all use of blood in meats, esteeming the blood to be the soul and spirit of Beasts. He hath also generally prohibited to eat the flesh of those Beasts that die of themselves; likewise the Calf and fat of Goats, of Sheep and Oxen: He separated them likewise from the Company and Conversation of Men, who were Leprous, and such as were troubled with the Flux of their Seed. And as touching Women that have their Pur-

C gations, he sequestered them for the space of seven days, after which, it was lawful for them to converse with Men. The like decreed he of those that had assisted at the burial of a dead Man, whom he permitted not to converse with the other till seven days were expired. It was also decreed by Law, that he that had a Flux of Seed beyond seven days, should Sacrifice two Wethers, one of which should be sacrificed, and the other given to the Priests. Also that he that hath unnatural pollution, should wash himself with Cold Water. The like must Husbands do after they have had use of their Wives: He likewise order'd that the Leprous should be separated for ever, not permitting them to frequent any Mans Company, but esteeming them as little differing from the dead: And if any one by his Prayers made unto God was delivered

D from this Disease, and his Skin reduced to its native colour, such an one presented himself before God with divers Oblations and Sacrifices; of which, we will speak hereafter. Whence it appears how ridiculous a Fable it is, that *Moses* fled out of *Egypt*, because he was a Leper, and that all the *Hebrews* whom he conducted with him, and brought into the Land of *Canaan* were troubled with that Disease. For if that were true, *Moses* would not have made these Ordinances, to his shame: and if any other had proposed them he would have opposed himself against them; especially, since among divers other Nations there are Lepers, who are held in great honour, and who are so far from disdain and contempt, that they have been made Generals of Armies, and Elected for Governours of Common-wealths, having liberty to enter the Temples, and to be present at the Sacrifices.

E What therefore hindered *Moses* (if he had been infected with this malady) to make such Laws, and ordain such Statutes among those People, who honoured and obeyed him; whereby such as were therewith infected, might be prevented? By which it is manifest, that those things that are objected against him, are rather of malice than probability. But *Moses* being clean from such sickness, and conversing amongst his Country-men which were untaunted, made these Ordinances for them that were sick, having regard to the honour of God. But of these things let each Man conceive as best liketh him.

F He forbade Women to enter into the Temple soon after their Deliverance, or to assist at the Sacrifices, until forty days were expired (if they had been brought a-Bed of a Son;) but if it were a Daughter, he appointed that the number of the days should be doubled; and that when they should enter, they should present their Offerings to God, whereof one part was consecrated, and the other belonged to the Priests. And if any one suspected that his Wife had committed Adultery, he brought an *Affar* of Barley-Meal and cast a handful thereof upon the Altar, and the rest was reserved for the maintenance of the Priests; and then the Priest placing the Woman in the Borch which is right over against the Tabernacle, and taking the cover from her Head, writeth the name of God upon a Parchment, and maketh her swear that she hath not violated her faith to her Husband; and wish if she had transgressed the bounds of Chastity, that her right thigh might be put out of joint, her Belly burst, and death follow thereupon: but if her Husband had been inconsiderately drawn into that suspicion through excess of love, then it pleased God at the end of two Months to give her a Son. And after such an Oath ministr'd unto her, the Priest dippeth in water the Parchment on which the name of God was written, and then taking some of the Earth of the Temple, according as he findeth it, and

The year of the
World, 2455.
before Christ's
Nativity, 1509.

The tribe of
Levi, sacred to
God.
Lev. 8. per
totum.

Unclean
things.
Lev. 13. 12.
34 and 35.
per totum.

What Men are
unclean.
Lev. 14. 1.
ad 8.

Guerrhae.
Of Lepers.

Against them
that object
against *Moses*
and his fol-
lowers, that
they fled out
of *Egypt* for
Leprosy.

Hedio & Rus-
mus, chap. 14.
The Laws of
Women that
are brought
a-bed.

Num. 5. v. 15.
ad finem.
The Laws of
adultery and
jealousie.

and having mingled the same, giveth it to the Woman to drink; and if she had been un-justly accused, she became with Child, and brought forth happily: but if she had falsified her Faith to her Husband, and forsworn her self before God, then died she a shameful death, in the manner above mentioned. You see what Laws *Moses* provided for the Sacrifices and Purifications; he furthermore made these Laws which ensue. He generally forbade Adultery, judging it to be a great felicity, if Men demeaned themselves honestly in Marriage: and that both in polittick Estates, and private Families, it was a thing most profitable, that Children should be born in lawful Matrimony.

He condemn'd also as a horrid crime for a man to have the use of his Mother or his Father's Wife, his Aunt, or his Sister, or his Son's Wife: and detesteth it as a most heinous and hideous offence. He prohibited also the use of a Woman when she hath her Monthly sickness; also the lying with Beasts or Boys, by reason that such affections are abominable: and against the transgressors of these Laws he established Capital punishments. He willed also that the Priests should be more chaste than the rest, for he not only forbade them that which he prohibited others; but moreover he enjoyned them not to marry Women that had been cast off, or Slaves, or Prisoners, or Victuallers and Taverners, forsaken by their Husbands for any occasion whatsoever. And touching the High Priest, he permitted him not to marry a Widow, (although it were lawful for the other Priests) and granted him only liberty to take a Virgin to his Wife, and to keep her. The said High Priest is also forbidden to approach a dead Man (although the other Priests are not forbidden to approach their Brothers, Fathers, and Mothers, and Children deceased) requiring that they should be sincere and true in all their words and actions.

He likewise ordained that the Priest which had any bodily defect, should be maintained by the other Priests: but in the mean time that he should not approach the Altar, nor enter into the Temple: willing that not only they should be pure in that which concerned the divine service, but also that they should study and endeavour to be so in all the actions of their life, to the end that no Man might reproach them. For which cause, when they wore the habit of Priests, besides their general obligation to be always pure and sober, they were forbidden to drink Wine; and they were to offer up entire Sacrifices, and no ways maimed. These Statutes did *Moses* make in the Desert, and caus'd to be observ'd during his life. Afterwards he made others also, which both the

People might practise in that place; and then also when they should possess the Land of *Canaan*. He gave rest unto the Earth every seventh Year: so that it was neither till'd nor planted (in like manner as he had commanded them to rest from their labours on the seventh day of the Week) and he ordained, that the fruits which the earth of it self brought forth, should be common to all those that would make use thereof, as well to those of the Country, as strangers, without any forbidding, or reservation. He likewise decreed that the same should be done after seven times seven years, and that the year following which is the fiftieth Year, and which the *Hebrews* call *Jubilee*, i.e. Liberty, the Debtors should be acquitted by their Creditors, and the Bond-men made free, meaning those that having offended against some Law had been punished with servitude, and M

not put to death; and to those, who from the beginning had been possessors of Lands, the same were restored in this manner following. The *Jubilee* being at hand (which word signifieth Liberty) both he that sold, and he that bought the Land, met together, and cast up the account of the profits and expences that had been reaped and bestowed on the Land: and if it were found that the profits exceeded the expences, he that sold the Land repossessed it: but if the charges exceeded the value of the profits, he payed the surplussage to the Buyer, and retained the Land to himself. And if the profits and expences were equal, the restitution was made to him that had the ancient inheritance. He ratified likewise the same Law in Houses that were bought in Villages or Cities: For if he that sold, counted down the money he had received before the Year was finished, N he compelled the Purchaser to restore him his House; but if he stayed till the Year were fully finished, the possession and free purchase remained unto him that bought it: *Moses* received all these Laws from God, upon the Mountain of *Sinai*, and he gave them in writing to the *Hebrews*, that they might observe the same.

CHAP. XL

The Laws and Customs of War.

After that these Laws had been after this manner provided, *Moses* addressed himself to O the affairs and Laws of War (forseeing those which his People were to undergo) He therefore commanded the Princes of the Tribes (the Tribe of *Levi* only excepted) to

A to take a precise view and muster of those Men that were able to bear Arms (for the *Levites* were Sacred, and exempt from those Functions) and the search being made, there were found 603650 fighting Men, betwixt the years of twenty and fifty. But in the place of *Levi*, he put the Tribe of *Manasse* the Son of *Joseph* and *Ephraim*, in the place of his Father *Joseph*: According as *Jacob* had entreated *Joseph* to give him his Sons, that he might adopt them (as hath been before declared.) When they pitched the Tabernacle, it was planted in the midst of the Camp, guarded and defended with the Tribes, which were encamped three by three on every side. There were certain ways or paths likewise laid out between them, and a Market-place, and Shops for all sorts of Merchandize disposed by order, and Workmen and Artizans of all Occupations, travelling in their B Shops; so that to look upon it, it resembled a City.

The Priests first were placed next the Tabernacle, and after them the *Levites* (for there was a view also made of them, accounting all the Males exceeding the Age of thirty days; and they were found to be 23880.) During all the time that the Cloud before-mentioned cover'd the Tabernacle, as a token of God's presence, the People remain'd always in the same places; and if it departed from the same, then remov'd they likewise. *Moses* invented also a certain kind of Trumpet made of Silver, after this manner. In length it was almost a Cubit, and it was like the narrow whistle of a Pipe, but a little thicker; it had but one hole at which it was to be blown, and the end thereof was like a little Bell, in form of an ordinary Trumpet. They call it in the *Hebrew* Tongue *Asaphra*. There were two of them, whereof the one serv'd to call the People to Publick Assemblies; and the other, to summon the Princes of the Tribes, when they were to consult about Affairs of State; and if both of them were sound'd, then all in general gather'd together. When the Tabernacle was remov'd, this manner was observ'd; as soon as the first Charge was sound'd, they that were incamped towards the East, dislodg'd; at the second Charge, they to the Southward, disincamp'd; then was the Tabernacle unpitch'd, and carried in the midst, six of the Tribes marching before, and six after: The *Levites* were all about the Tabernacle. And when they sound'd the third time, the three Tribes toward the West remov'd: And at the fourth sound, those on the North follow'd them. They made use also of all these Trumpets in the Divine Service, both on the Sabbath and other days. Then also was the first Passover Celebrated by our Forefathers with solemn Offerings after their departure out of *Egypt*, they being in the Desert.

CHAP. XLI.

Sedition against *Moses*, through the scarcity of Victuals: And the punishment of the Rebels.

N OT long after this, they remov'd their Camp from the Mountain of *Sinai*: And after certain encampings (of which we will speak) they came to a place which is call'd *Iseremoth*: There the people once more began to murmur, and to revive their Seditions, and lay the fault of their laborious Pilgrimage upon *Moses*; charging him, That by his persuasion, they had left a fertile Country; and now not only were destitute of the plenty thereof, but also instead of hoped felicity, forc'd to wander here and there in extreme misery, so that they had not so much as water to drink; and that if Manna likewise should fail them, they must all inevitably perish for want of sustenance. Hereunto added they divers Contumelies, which were every where cast upon him, though a man of so great desert and consequence. Mean while there arose one amongst the People, who (admonishing them of the forepals'd benefits receiv'd by the hands of *Moses*) counsell'd them to be of good courage; assuring them, that at that time they should not be frustrate either of that hope, or help, which they expected at God's hands. But the People were the rather incensed by these words, and more and more whetted their Spleens against the Prophet: Who seeing them so desperate, exhorted them to be of a good courage: promising them, that although by injurious speeches he had undeserv'dly been offended by them, yet he would obtain of God for them store of Fleish, not for one day only, but also for many. But they being incredulous, and some one amongst them demanding, how he could make provision for so many thousand men? God (saith he) and I, although we be evil spoken of by you, yet will we never desist to be careful for you, and that shall you shortly perceive. Scarce had he spoken this, but that all the Camp was filled with Quails, of which every one took as many as he would. Yet God, not long after punish'd the infolency and mutiny of the *Hebrews*, by the death of no small number: From whence at this day the place hath its name, which for that cause was impos'd thereon, and it is call'd *Cabrothabi*; that is to say, The Sepulchres of Concupiscence.

CHAP.

C H A P. XIII.

H

The year of the
World, 2455.
Before Christ's
Nativity, 1509.

Of the Spies that were sent to search the Land of Canaan: And how returning to the Israelites, they discourag'd them with fear.

Hellio & Ruffinus, chap. 17.
Numb. 13. 1.
ad 24.

BUT after Moses had led them out of that place, and brought them into a Country not so apt for habitation, nor far from the Borders of the Canaanites, call'd Pharon; he called the People to a Council, and standing up in the midst of them, spake after this manner:

God (saith he) having decreed to grant you two great Benefits, Liberty, and the Possession of a happy Country, hath made you already enjoy the one, and will shortly make you Masters of the other. For we are upon the borders of Canaan; from whence both the Cities and Kings are so far from driving us, that the whole Nation being united together, is not of power to expel us. Let us therefore address our selves very confidently to attempt the matter; For neither without fight, will they resign the Title of their Country unto us; nor without great conflicts, can we obtain the Palm of Victory. Let us therefore send out certain Spies, to discover the Forces of the Country, and how great their power is: But above all things, let us be at unity one with another, and let us honour God, who assisteth us in all dangers, and fighteth for us.

Moses sendeth
Spies to search
the Land of
Canaan.

After Moses had spoken this, the People (applauding his Councils) chose Twelve out of the Noblest Families of the Tribes, to go and view the Country; out of every Tribe one; who beginning from the parts extending towards Egypt, visited all the Country of the Canaanites, until they came to the City of Amath, and the Mountain of Libanus. And having consider'd both the Land, and the nature of the Inhabitants, they return'd home again, having spent forty days in this Journey. Moreover, they brought with them such fruits as the Country yielded; and by the beauty thereof, and by the abundance of riches (which they reported to be in that Country) they encourag'd the hearts of the People to fight valiantly: But on the other side, they diffus'd them with the difficulty of the Conquest, saying, that there were certain great Rivers unpassable, both for their wideness and depth; that there were therein also unaccessable Mountains and Cities, fortifi'd both with Walls and Bulwarks. Moreover, they told them, that in Hebron they saw a race of Gyants; and that they had seen nothing so terrible since their departure out of Egypt. Thus the fear of these Messengers, brought the rest of the multitude into a dangerous confederation and perplexity: Who conjecturing by their discourse, that it was impossible to conquer the Land, dissolving the Assembly, returned each to their Houses, lamenting with their Wives and Children, saying, That God had only in words promis'd many things, but that they saw no effects of them. Moreover, they blam'd Moses, and revil'd both him and his Brother Aaron, the High-Priest. And thus spent they all the Night in disquiet, venting their discontents both against the one and the other. But on the morrow they re-assembled their Council tumultuously, with intention to stone Moses and his Brother, and then return back again to Egypt, from whence they came. But two of the discoverers (namely Josuah the Son of Nave, of the Tribe of Ephraim and Caleb, of the Tribe of Juda) seeing this disorder, and fearing the consequences of it, they went into the midst of them, and appeas'd the multitude: Praying them to be of good hope, and not to accuse Almighty God of unfaithfulness, by yielding certain slight belief to some, who spreading vain rumours of the affairs of Canaan, had terrified the credulous multitude; but rather, follow them, who both would be the Actors and Conductors also of them in the Conquest of the Country: And that neither the greatness of the Mountains, nor the depth of the Rivers, could hinder them, that like Valiant men were prepared to attempt, especially God being their Guide, and ready to fight for them in that Battel. March forward therefore (said they) and laying aside all fear (and being assured of the divine succors) follow us with a bold courage whithersoever we lead you.

Fig. 6.
Josuah and Caleb appease the people.

Hellio & Ruffinus, chap. 18.

With these words labour'd they to appease the tumultuous multitude. In the mean while, Moses and Aaron falling prostrate on their faces, besought God, not for their own safety, but that it would please him to restore the despairing multitude to a better mind, who were troubled with so many present necessities, and vain apprehensions of the future. Whereupon suddenly a Cloud appear'd on the Tabernacle, and gave testimony, that God was there present. Which when Moses perceiv'd (being full of confidence) he press'd into the midst of the multitude, and told them, That God was provoked to take punishment of the outrage which they had committed against him; yet not so severely, as the iniquity of their sins deserved, but in that discipline which fathers are accustomed to use, for the amendment of their Children. For at such time as he stood before God in the Tabernacle, and besought him with tears for the safety of the multitude, God had recounted unto him how many

A many benefits and favours they had received from him, and how ungrateful they shewed themselves towards him: and that at the present being transported with passion and fear, they had given more credit to the reports of the Spies, than to his promises. Notwithstanding all before Christ's Nativity, 1509. which, he would not utterly consume them all, nor exterminate their whole Race, (whom he had honoured above all the Nations of the earth) but for punishment of their sin, they should not possess the Land of Canaan, nor taste the sweetness and plenty of its fruits; but they should live in the Desert, without House or City, for the space of forty years. Tet hath he der in the Desert forty years. promised (said he) to give the Country to your children, whom he will make Lords of the Goods, and Heirs of those Possessions of which you have rendered your selves unworthy by your murmuring and disobedience.

B After Moses had discourg'd these things in this manner, the People were in great forrow and Calamity, and besought Moses, that he would appease God's wrath conceived against them, beseeching him, that forgetting their faults that were past in the Desert, he would make good his promises to them. Moses answered them, That God was not incensed against them according to the manner of humane weakness, but that he had given a just sentence against them. In this place it is not to be supposed, that Moses (who was but a man only) did appease so many multitudes of displeased men, but that God assisted him, and brought to pass, that the People were wrought upon by his words (having by divers disobediences, and by the calamities whereinto they were fallen, known, that obedience was both good and profitable.) But what greater proof can

C be desired of the eminent virtue of this Law-giver, and of the strange Authority he acquired thereby, than that not only they who lived in his time, but even at this day, there is not any one amongst the Hebrews, but takes himself obliged to obey the Ordinances made by him, and regards him as present and ready to punish the Transgressors of the same? There are besides, divers great and evident signs of the more than humane virtue which was in him: and amongst the rest, this was not the least, That of certain strangers that have travelled out of the Regions beyond Euphrates, a four months journey, to their great charges, and with no less peril, to honour our Temple, and offer Sacrifice; yet some have not obtained licence or permission to offer, in that by our Laws it was not lawful for them to do it, and some other, without sacrificing, (others

D the Sacrifice half finished, the rest not permitted to enter the Temple) have returned back again to their homes, without finishing their purpose, chusing rather to submit to Moses's Law, than to satisfy their own wills; and that without the least repining or complaint. So much did the opinion once conceived of this man prevail, that he is esteemed more than a man, but of the consideration, that he had received Laws from God, and delivered them to men. Of late also, (not long before the Wars of the Jews, during the Empire of Claudius, when Ismael was High Priest amongst us) so great a Famine oppressed our Nation, that an Assar of Meal was sold for four drams, and there was brought to the Feast of Azymes the quantity of seventy Corei, (which make thirty Sicilian and forty Athenian Medimni, almost two Bushels of ours) none of the Priests dur

E were so bold as to eat one grain of it, (notwithstanding the Country was in that extremity) fearing the Law, and God's displeasure extended always against sins concealed. For which cause, we ought not to wonder at that which hapned at that time, considering, that the Writings left by Moses, are in such force, even at this day, that they themselves who hate us, confess, that God instituted our Government by the means and ministry of Moses, and his virtue. But of these things, let every man think as it pleaseth him.

F

K

THE

G

O

The year of the
World, 2455.
before Christ's
Nativity, 1509.

The Fourth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fourth Book.

1. The Fight of the Hebrews with the Canaanites, and their overthrow by them, without Moses's knowledge.
2. The Sedition raised by Chore against Moses and his Brother, for the Priesthood.
3. How the Authors of the Sedition were slain by God's judgment, and the Priesthood confirmed to Aaron and his Sons.
4. What chanced to the Hebrews in the Desert, for the space of 38 years.
5. How Moses overcame Sehon and Og, Kings of the Amorites, and overthrew their Armies.
6. Of the Prophet Balaam.
7. The Victory of the Hebrews against the Madianites: and how the Country of the Amorites was granted by Moses to two and a half of the Tribes.
8. Moses's Laws, and how he was taken out of the World.

C H A P. I.

The Fight of the Hebrews with the Canaanites, and their overthrow by them, without Moses's knowledge.

Numb. 14. 4.
The Israelites,
without Gods
or Moses com-
mand, de-
vised how to
affail the
Enemies.

WHEN thus the Hebrews passed their lives in great penury and perplexity in the Desert, groaning under the burthen of their grievous Afflictions: there was nothing that more distracted and disordered them than this, That God had forbidden them to fight with the Canaanites. They would now no longer give ear unto Moses, (who perswaded them to Peace) but growing confident in themselves, that both without his conduct and counsels, they might easily obtain Victory over their Enemies; they accused him, as if he sought after no other thing, but that they being daily pressed with great wants, might be enforced continually to depend upon his counsels. Whereupon they resolved upon a War against the Canaanites, presuming with themselves, that God would favour them, not only in regard of Moses, but also for that he had a general care of their Nation, ever since the time of their Forefathers, whom he had always held under his protection; and by reason of those virtues, he had already granted them liberty. They had likewise that if they fought valiantly, God would give them Victory; that they were strong enough to overcome their Enemies, though they were left to themselves; yet, though Moses should endeavour to estrange God from them. In a word, that it was more for their advantage to govern themselves; and that being redeemed from the servitude of Egypt, they ought not to suffer Moses to tyrannize over them, or to conform their necks under his yoke; in a vain belief, that God had only discovered to Moses, that which was good for them, by reason of the affection which he bare him: As if all of them were not derived from the loins of Abraham, and that he only were the Guide of all, in foreknowing the things that should happen unto them, by particular instruction from God. That prudence obliged them to condemn his pride, and fix their trust only upon God, for conquering the Country which he had promised them, in spite of Moses's contradiction; who for this cause hindered them, pretending the Authority of God for it. That therefore considering their necessity, and the Desert, which daily more and more aggravated their misery, they should prepare themselves courageously to march against the Enemy, the Canaanites; hoping, that God would be their Guide; so as they needed not the assistance of their Law-giver. When this sentence was approved by a general consent, they flock out in multitudes against their Enemies: who neither affrighted by their boldness nor multitude, valiantly resisted them, who desperately charged them: so that (the better part of the Hebrews being slain) they pursued the rest (enforced shamefully to turn their backs) even unto their Camp. This overthrow (happening besides all mens opinion) wondrously dejected the minds of the multitude, so that they grew desperate of all future good fortune; concluding, that God had sent and inflicted that plague upon them, because without his counsel and order they had enterprised the Battel. But when Moses saw that his Country-men were dismay'd with the overthrow which they had received, and the Enemy grown proud with their

vers. 43.
The Canaanites
put the He-
brews to
flight.

A their late Victory, fearing likewise left (not content with their present success) they should attempt further, he determined to retire his Forces back again into the Desert. And whereas the People promised thenceforward to be obedient to him, (being taught by their own misery, that nothing would fall out prosperously unto them, without the counsel and conduct of their Guide) they disincamping themselves, retired into the Desert with this resolution, that they would no more attempt a Battel against the Canaanites, till they received a sign of their good success from Heaven. But even as in a great Army it customably falleth out (especially in time of trouble) that the common multitude wax head strong and disobedient to their Governours, so did the like also happen amongst the Jews. For whereas they were in number 600000, and even in their better Fortunes sufficiently disobedient to their Governours, so much the more were they exasperated by their wants and misfortunes, both amongst themselves, and against their Governour. For which cause there arose so great a Sedition, as neither among the Greeks or Barbarians the like was ever heard. Which things, without doubt, had overthrown them, being brought into so desperate an estate) had not Moses (forgetting the injury he had received, which was no less than a purpose to stone him to death) succoured and relieved their distressed Fortunes. Neither did God utterly abandon the care of them: but although they were contumelious against their Law-giver, and transgressed also against the Laws which he had delivered them by Moses, yet delivered he them out of that danger; of which (without his special Providence) there could be expected no other but a lamentable issue. This Sedition, as also how Moses governed the estate when the troubles were ended, we will now declare, having first expressed the cause thereof.

Sedition a-
gainst Moses.

C H A P. II.

The Sedition raised by Chore against Moses and his Brother, for the Priesthood.

CHORE (a Man noble by Birth, and famous for his wealth amongst the Hebrews, and endowed with a certain kind of popular Eloquence) seeing Moses placed in the highest place of Authority, was filled with jealousy and envy thereof. For although he were of the same Tribe and Kindred, yet he thought it a great indignity to himself, to be held his inferior, being both more potent in Riches, and his equal in Parentage. For which cause, he began to murmur and complain to the Levites, (which were of the same Tribe with him, and his Kinsmen) telling them, That it was not to be suffered, that Moses, under a pretext of Communication with God, should by ambitious policy (to other mens prejudice) only study his own glory; having of late, against all sort of reason, given the Priesthood to his Brother Aaron, and distributed other dignities, at his own pleasure, like a King without the suffrage and approbation of the People. That this injury done by him, was not to be endured, by reason that so covertly he had insinuated himself into the Government; that before it could be observed, the People would be brought into servitude. For he that knoweth himself to be worthy of a Government, endeavours to obtain the same by the consent of the People, and not by force and violence; but they that despair by good means to attain thereto, do notwithstanding abstain from force, lest they should lose the opinion of their goodness and honesty; yet endeavour they by malicious subtilties to attain thereunto. That it concerned the Commonwealth to check the attempts of such men, lest of private, they at last grow publick Enemies. For what reason (said he) can Moses give, why he hath bestowed the High Priesthood on Aaron and his Sons? If God had decreed, that this honour should be bestowed on one of the Tribe of Levi, there were more reason that I should have it, who am of the same Kindred with Moses, and who surpass him both in riches and age. On the contrary, if this honour appertain to the most ancient of the Tribes, that of Reuben ought by right to enjoy it, namely, Dathan and Abiram, and Phalal, who are the most ancient of that Tribe, and the most powerful in riches. These things I spake Chore, under colour and pretence of the good of the Commonwealth, but in effect only to raise a Tumult amongst the multitude, and intrude into the office of the High-Priest. Which discourse of his passing by little and little, from one ear to another, amongst the multitude, and multiplied by the envious, and such as malignant Aaron, at last brought all the Tribes into a mutiny: so that 250 of the chiefest Nobles grew at length to be partakers of Chore's Conspiracy; and all of these conspired together to take away the Priesthood from Moses's Brother, and to transfer it to him. The People likewise were in such fortification, that they sought to stone Moses; and ran all of them consensually with noise and uproar, crying out before the Tabernacle of God, that the Tyrant was to be cut off, and the People delivered from thralldom, who under pretext of Religion, had insupportable thralldom imposed on them. For if it were God that had chosen him to be High-Priest, he would have preferred such an one to the dignity who had been worthy, and would not have conferred it on those who were far inferior to others:

Numb. 16. 1,
ad 4.
Chore ende-
avoured to
persuade the
multitude to
mutiny against
Moses.

Alias Balaam.

vers. 35.
Two hundred
and fifty men
follow Chore's
Faction.
They cry out
to Moses: Mo-
ses.

others: That if he had decreed to bestow it on Aaron, he would have remitted the election to the People, and not left the disposition thereof to his Brother. Although Moses was informed of Chores treacherous Calumnies, and saw the People highly incensed, yet was he nothing at all abashed thereat: but being satisfied in his Conscience, that he had governed the estate uprightly, and well assured, that his Brother obtained the Priesthood, not by his favour, but God's election, he came into the Congregation; where he uttered not one word against the People, but addressing himself to Chore, he expostulated with him, and accused him with great vehemency, being (besides his other qualities) by nature eloquent and fit to speak in publick Assemblies.

I think (saith he) Chore, that both thou and every one of these (Pointing with his finger at the 250 Men of his faction) are worthy of honour; yea, I contemn not the rest of this Assembly, although they are not to be compared to you in Riches, and other endowments. But neither doth Aaron therefore possess the Priesthood, because he is richer (for thou hast more ample possessions than either of us) neither because he is more noble, (for God hath equally imparted the same unto us all, having given us one and the same Grandfather) neither have I been moved thereto by Brotherly affection, to bestow that on him which was due unto others. For had I considered any thing but God, and the obedience I owe to him, I should rather have taken this honour to my self, than have given it him; since there is no man more near to me than my self. For what wisdom had it been in me, to expose my self to those dangers which they incur, who commit an injustice, and suffer another man to reap the advantage of it? But God forbid that my Conscience should be stained with any such sin: were I guilty of this fault, God would not leave me unpunished, who had contemned him, nor you ignorant of what ye ought to do, in order to please him. 'Tis he, not I that chose the High Priest; and by this means he hath acquitted me of that accusation, which in this respect might be brought against me. But though Aaron hath obtained this degree, (not by my favour, but by God's own appointment) yet notwithstanding he referreth and remitteth the matter to the publick disposition and order of you all; neither requireth he any prerogative, for that he hath already exercised the charge, but esteemeth it to be the greatest good fortune that may befall him, to see your Mutinies and Seditions cease, although with the loss of that honour which he hath received from your own election. For neither have we been guilty of disrespect towards God, in accepting that which it pleased him to give us; nor on the contrary I could we refuse it without impiety. But since it is a thing most reasonable, that he who gives, should confirm the gift which he hath given; God therefore shall once again determine, who amongst you, shall be chosen to offer Sacrifice unto him, and to take charge of those things which appertain to Religion. And surely Chore will not be so bold as to pretend by the desire he hath to this dignity, to deprive God of the Authority to dispose the same as best liketh him.

Cease therefore to mutiny amongst your selves, and to be tumultuous upon this occasion; let every one of you that desire the Priesthood, to morrow bring each of you his Censer with perfumes, and fire from his house. And thou, O Chore, be not ashamed to yield unto God, and to expect his judgment, without going about to raise thy self above him: but come thou also amongst the rest of the Competitors in this honour, to hear the decision. Neither see I cause, why Aaron should not be there also present, to be judged with thee, in that hitherto he hath virtuously and uprightly behaved himself in the execution of that office, and is likewise of the same Tribe and Race that thou art of. Ye shall all offer Incense in the presence of the People, and let him whose offering shall be most acceptable in God's sight, be declared and established High Priest: so shall I be acquitted of that slander which is wrongfully urged against me, of having (by my particular grace and favour) bestowed the office of the Priesthood on my Brother.

After Moses had spoken in this manner, the People gave over murmuring, and the suspicions which they had conceived against Moses: approving in themselves all that had been spoken, as being profitable for the Commonwealth. So the Assembly separated.

C H A P.

O

A

C H A P. III.

How the Authors of the Sedition were slain by God's judgment, and the Priesthood confirmed to Aaron and his Sons.

THE next day the People re-assembled, to assist at the Sacrifice; and to see the controversy decided amongst the Competitors: neither was this Assembly without some tumult; for the whole multitude were in suspense, in expectation of the event; and some of them were desirous that Moses might be convicted of deceit. But the wisest sort, desired to see an end of the Sedition; for they feared lest the Commonwealth should be utterly ruined, if the Tumult should proceed any further. The multitude likewise (being naturally desirous of novelty, and prone to speak evil of their Magistrates) were diversly disposed upon every occurrence. Moses sent his servants to Abraham and Dathan, to summon them to appear (according to the accord) to attend the issue of the Sacrifice. But their answer was, that they would not obey him, nor any longer permit him to assume to himself a Sovereign authority over them. Which when Moses understood, he took divers of the Elders of the People with him; and though he was established by God to command over all in general, yet he did not intend to go in person to these Revoltors. Now when Dathan and those of his faction understood that Moses with the Nobles were coming unto them, their Wives and Children came out of their Tents to wait for him resolutely, having with them also their Servants, who were armed to oppose themselves against Moses. If so be he should offer them any violence. He no sooner drew near to them, but lifting up his hands unto Heaven, he cried out with a loud voice in the hearing of the whole Multitude, and prayed after this manner: O God (said he) Thou art Lord over all that which either Heaven or Earth, or Sea containeth; thou art a sufficient witness to me of all mine actions, for that I have managed all things by thy will; and thou art he who hast given me power to execute my purposes: thou that always in commemoration of the Hebrews hast been my perpetual help and assistance, hear this my prayer. For nothing that is either done, or thought, is hid from thee: for which cause I hope thou wilt not disdain to testify and justify my truth, and manifest the ingratitude of these Men. Thou knowest, Lord, every thing that hath passed in the first years of my life; not for that thou hast heard it; but for that thou hast seen and been present at it; Thou knowest also all that hath happened to me since, nor is this People ignorant thereof: But because they maliciously interpret my management of affairs; be pleased, O my God, to give them a testimony of my innocence. At such time as I led a peaceable life; and that by thy help and my labour, and my Father-in-law Raguel's favour, I lived quietly and happily, I forsook the possession of my goods, and the fruition of my peace, to engage my self in these miseries which I have suffered for these Men: and particularly for their liberty; and now likewise for their safety, I have most readily undertaken grievous travels: Now therefore since I am grown into suspicion among these Men, who by my care and providence have escaped so many mischiefs and miseries; thou that appearest unto me in that fire on the Mountain of Sinai, and vouchsafest both to speak unto me, and to confirm me by the sight of miracles, who in thy Name didst send me a messenger into Egypt; who hast abated the pride of the Egyptians, and hast given us means to escape from their Servitude; and hast humbled Pharaoh's power, when we were ignorant of our way, by giving us a passage through the Sea; in whose bottom afterward the Egyptians were drowned; who gavest us Arms, when we were naked; who madest the bitter water, savory, and fit to be drunk of; and in our scarcity of water, thou didst drink for us out of the bowels of the hard Rock; and when we found no meat in the Land, didst send it us from the Sea; Moreover (as a thing never before heard of) thou didst send us meat from Heaven, and hast established our estate with admirable and holy Laws: Be thou, O Lord, my Judge in all things; and my impartial witness, that I have not been corrupted by any bribe of any particular Hebrew; to favour his justice; nor suffered a poor Man's just cause, to lose his right against a rich adversary. And now having administered the Commonwealth with all sincerity, I am called in question for a crime, whereas I am altogether guiltless: as if I had conferred thy Priesthood on my Brother for private affection, and not by thy command; make it known that all things are disposed by thy providence, and that nothing is brought to pass by casualty, but by thy special ordinance; And to shew that thou hast care of the Hebrews, testify the same by thy just punishment inflicted on Dathan and Abiram, who accuse thee to be insupportable; and boast that thou art circumvented by my subtilties. But thou shalt make thy revenge most notorious upon the unbridled detractors of thy glory; if they perish after no common manner.

K 3

The year of the world, 2455. before Christ's Nativity, 1509.

Russin, chap. 7. Numb. 16. 31.

Dathan and Abiram rebellious.

Moses's prayer unto God. u. 15.

but let the earth, which they unworthily tread upon, open its self and swallow them up with all their Families and substance. By this means both thy power will manifestly appear unto the World, 2458. before Christ's Nativity, 1509. men, and thou shalt leave an example to posterity, *Shamo* Man hereafter shall dare to think otherwise of thy Majesty than becometh him; and my Ministry shall be proved to proceed from thy direction. But if these Crimes be truly urged which are enforced against me, then let the curse return and light on mine head; and let those whom I have cursed, live in safety. Bat, Lord, after thou hast inflicted punishment upon those that disturb thy People, keep the rest of the multitude in peace, concord, and observation of thy commandments; since it is contrary to thy justice that the innocent multitude of the Israelites should answer their misdeeds and suffer their punishments. Whilst he spake these words, and intermixed them with tears, the earth presently trembled, and shaking, began to be agitated (after such a manner as the waves of the Sea are by the winds in a great Tempest.) Hereat were all the People amazed; and soon after with a dreadful noise the earth opened, and swallowed up the seditious, with their Families, their Tents, and all their Goods, so that nothing remained of theirs to be seen. Whereupon in a moment the earth closed again, and the vast gaping was shut, so that there appeared not any sign of that which had happened. Thus perished they all, leaving behind them an example of God's power and judgments. This accident was the more deplorable, in that there were none of their kindred or allies that had compassion of them: so that even those that had sided with them, praised God's Justice with joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perversers of the People. After that *Dakibah* with his Family was extinguished, *Moses* assembled all those that contended for the Priesthood together, committing again the election of the Priesthood unto God, concluding that that honour should be ratified to him, whose sacrifice was most acceptable in God's sight. For which cause the two hundred and fifty Men assembled themselves, who were both honoured for the virtue of their Ancestors, for their own abilities; with these also *Aaron* and *Chore*, and all of them offered with their Censers before the Tabernacle, such Perfumes as they brought with them; when suddenly so great a fire shone, as the like was never seen, either breaking forth from the bowels of the burning Earth, kindled in Forests by the Sun and Winds, but such an one as seemed to be kindled by God himself most bright and flaming; by force and power whereof those two hundred and fifty (together with *Chore*) were so consumed, that there scarce appeared the least relique of their carcases; only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. These things thus brought to pass, *Moses* (intending to leave a perpetual memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded *Elsazar* the Son of *Aaron* to consecrate their Censers, and fasten them to the Brazen Altar; that by reason of this Monument, all Men might be terrified, who think that the Divine power can be circumvented by humane policy.

C H A P. IV.

What things hapned in thirty eight years space to the Hebrews in the Desert.

After that by so evident an Argument it appeared sufficiently, that *Aaron*, neither by sinister insinuations, nor by the favour of his Brothery but only by God's election, had obtained the Priesthood; he ever after held it without any contradiction. Yet for all this, a new sedition brake out among the People with greater fury than at first, by reason of the Subject which occasioned it. For though they were persuaded, that all that had happened was brought to pass by God's order and will, yet they imagined that God wrought these things in favour of *Moses*; to him therefore imputed they all these things, as if God had not punished those Men through indignation against their sins, but only upon *Moses* sollicitation: and they alleged, that *Moses* (having given this main unto the People, by the loss of so many Noble Men, who, as they said, perished only for the zeal they bare to God's Service) not only had done them open wrong; but, which was more, had assured the Priesthood to his Brother after such a manner, that henceforward no Man durst pretend to the same, seeing how miserably those others were punished by a violent death. Moreover, the Kinsmen of those that were slain, solicited and stirred the People, praying them to restrain the Pride and over great power of *Moses*, in that it lay in their power easily to perform the same. But *Moses* perceiving that the People were incensed, and fearing lest once more they should fall upon some Innovation, whereby some great mischief might succeed, he assembled them together, and gave audience to their accusations; and without replying any ways (for fear he might the more incense

Numb. 17. 1, 2, 3, ad finem.

Another sedition against *Moses*.

Cap. 10. v. 1. *Miriam*, *Moses* sister die.

Numb. 19. per forum.

The manner of Purification.

A incense them) he only commanded the heads of the Tribes, to bring every one a rod whereon the name of each Tribe should be written, promising that the Priesthood should remain with them, in whose rod God should shew any sign. Which propol being allowed by all, both they and *Aaron* brought their rods with their inscriptions; and *Aaron* had written on his the name of the Tribe of *Levi*. These *Moses* laid in the Tabernacle, and the next morning brought them forth every one, (which were easily known by the People to be the same which the Princes of the Tribes had brought, by the marks which they had made upon them) and they saw that all theirs remained in the same form which the day before they retained, when *Moses* took them; but out of *Aaron's* Rod there grew Branches and Buds: and which is more to be wondered at, it bare ripe Almonds, because it was of the Wood of the Almond-tree. The People amazed at the strangeness of this spectacle, changed their hatred against *Moses* and *Aaron*, into admiration of the judgment which God gave in their favour; and forbore any more to repugn against God, or to oppose themselves against *Aaron's* Priesthood. Thus three times confirmed by the approbation of God, by all men's consent he remained High-Priest; and the People of the Hebrews turmoiled with long seditions, at last by this means became settled in peace and quietness. But after *Moses* had made the Tribe of *Levi* (which was dedicated to God's service) free and exempt from warfare; (for fear lest they should employ themselves in providing necessaries for their maintenance, and so grow negligent in the service of God) he ordained, that after the Land of *Canaan* should be conquer'd, Forty eight of the best Cities, with their Lands within two Miles compals, should be given to the *Levites*. Moreover, he commanded that the Tenths of all the yearly Fruit that was gathered by the whole People should be given to the *Levites* and Priests; which hath been ever since invariably observed. Now must I declare what things are proper to the Priests. Of the forty eight Cities which were granted to the *Levites*, he commanded them to give thirteen to the Priests, and the tenth part of the Tythes. Besides, he ordained that the People should offer to God the first-fruits of whatsoever the earth yieldeth: and that the first born of four-footed Beasts allowed for sacrifice, if a male, should be delivered to the Priests to sacrifice, to the end they might be nourished with all their Family in the sacred City of *Jerusalem*; and that for those which the Law forbids to eat, there should be paid by the owners, in lieu of a firstling, a Sicle and a half; and for the first-born of a Man, five Sicles. He allotted them likewise the first-fruits of Sheep shearing; and those that baked Bread of new corn were to give them Cakes. But when they who are called *Nozarites* (because they let their Hair grow and taste no Wine) have accomplished their vow, and come to present themselves in the Temple to cause their Hair to be cut, the Beasts which they offer in sacrifice belong to the Priests. And as for those that have consecrated themselves to the Service of God; when they desire to be dismissed from that ministry (whereunto by voluntary vow they bound themselves) they must pay money to the Priests; a Woman, thirty Sicles, a Man Fifty; and those that have not so much money, refer themselves to the discretion of the Priests. And when any Man kills a Beast to eat in private, and not to offer to God, he ought to give the Priests the fat Gut, the Breast and the right Shoulder. This is the allowance which *Moses* assigned to the Priests, besides what the People offer for sins, as we declared in the precedent Book: and whatsoever is contributed by the People to the order of the Priests, he commanded that both their Wives, Children and Servants should be made partakers of the same, except those things which are offered for sins of which only the Men which are employed in Divine Service may eat, and that in the Tabernacle, and the very same day that such Sacrifices are offered. After all these Constitutions were made by *Moses*, and the Mutiny appeased, he removed the Camp to the borders of *Idumaea*, where he sent Ambassadors to the King thereof, desiring him to grant them free passage, on condition to give him what assurance he would demand, that no violence or injury should be offered to his Country, and that he would pay for whatsoever victual or water either he or his Army should receive. But the King setting light by the Ambassage, denied them passage, and with a well furnished Army marched forth against *Moses* to withstand him, if contrary to his will, he should attempt to pass thorough his Country. *Moses* asked counsel of God, who forbade him to begin the War first, and commanded him to retire back again into the Desert. At that time died his Sister *Mary*, the fortieth year after their departure out of *Egypt*, and the first Moon of the Month *Xanthique*: she was Magnificently interred. At the common charge, on a certain Mountain called *Seith*. And after the People had mourned for her thirty days, *Moses* purified them after this manner: The High-Priest killed near the Camp, in a very clean place, a young red Heifer without blemish, (which

The year of the World, 2458. before Christ's Nativity, 1509. *Aaron's* Rod fructified.

vers. 8. *Moses* by Ruffus, chap. 7. 1. Numb. 18. v. 2, ad 20. Lev. 14. 18, 21.

The Revenues of the Priests.

Numb. 6. 1. ad 13. Of the *Nozarites*.

Numb. 20. 14, ad 21.

Moses Embassage to the *Idumaeans*.

Cap. 10. v. 1. *Miriam*, *Moses* sister die.

Numb. 19. per forum.

The manner of Purification.

(which had never yet born the yoke) and dipping his finger in the blood thereof, he seven times besprinkled the Tabernacle, and then put into the fire the whole Heifer, with the Skin and Intrails, casting in also a branch of Cedar, with a little Hyfop, and Scarlet Wooll. A man clean and chaste gathered up all the ashes, and put them in a clean place; and all that needed to be purified, either for having toucht one dead, or been present at a Funeral, cast some of these ashes into Fountain water, wherein they dip a Branch of Hyfop, and therewith besprinkled themselves the third, and the seventh day; after which they passed for purified. *Moses* likewise ordained, that the like Ceremony should be used, when they had conquered the Country whereof God had promised them the possession.

But after the Army (that had so long mourned for the dead Sister of the General) were thus purified, he led them thorow the Defart, into *Arabia*: and arriving in a place (which the *Arabians* account for their *Metropolitan City*, in times past called *Arce*, and at this present *Petra*) he spoke to *Aaron* to ascend up a high Mountain, which serves for bounds to the Country; because it was the place where he was to yield up his soul to God. *Aaron* went up, and in the sight of all the Army, standing on a High place he put off his Priestly ornaments, and gave them to his Son *Eleazar*, to whom by eldership the succession appertained. And thus (in the sight of the People) he died in the hundred twenty and third year of his age, on the first Moon of the month of *August* called by the *Athenians*, *Plectumbeon*; by the *Macedonians*, *Lous*; and *Sabbas*, by the *Hebrews*. Thus *Moses* lost in the same year his Sister and his Brother, and all the People mourned for him thirty days. After this *Moses* removed his Camp from thence, and pitched his Tents near unto a River called *Arnon* (which springeth from the Mountains of *Arabia*, and runneth along the Defart, and then entreth into the *Asphaltique Lake*, separating the Region of the *Moabites* from that of the *Amorites*.) The Country is so fertile, that it suffices to maintain all the inhabitants, though very numerous. To *Sehon*, King of this Country, *Moses* sent Ambassadors, desiring passage thorow his Kingdom, under such assurance as should best please him; that no wrong should be offered, neither to his Country, nor the Inhabitants thereof: and he would pay the price of whatsoever his Shoulders took either in Victuals, or Water. But *Sehon* refused him, and Arming his People, pitched his Tents on the Banks of *Arnon*, being ready to oppose the *Hebrews*, if they presumed to pass the River.

CHAP. V.

Moses overcometh Sehon and Og, Kings of the Amorites, and distributeth their Country by Lot, unto two Tribes and an half of the Hebrews.

BUT when *Moses* saw the *Amorites* disposed to hostility, he judged that the injury and contempt was not to be endured, and considering the *Hebrews* were an untractable kind of Men, and such, as idleness, and want together, might persuade to renew their former seditions and tumults; in order to prevent all the occasion, he asked counsel of God, whether he would permit him to force his passage by the Sword? God not only allowed his purpose, but also promised him Victory; whereupon he determined upon a War with great confidence, and animated and encouraged his Troops; telling them, that the time was now come, wherein they might enterprise their long desired War with God's approbation and encouragement. They rejoicing at this liberty that was granted them, presently too Arms, and being ranged in Battle, halted to charge the Enemy. On the other side, the *Amorite* (as soon as he saw them march forward, and begin the onset) forgetting his former fierceness, was both himself terrified; and his Souldiers (who before the sight of their Enemies, were as cruel and bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they scarcely had endured the first assault, but they fled; reposing the whole hope of their safety in their retreat to their Walled Towns, (which notwithstanding did nought at all avail them.) For no sooner did the *Hebrews* perceive, that their Enemies began to flee, and that their ranks were broken, but they more eagerly charged them, and put them to the rout. And being extremely nimble, and lightly Armed, and besides very expert in using the Sling, and all other Weapons proper for fighting at distance, either they overtook such as fled, or with their Slings, Darts and Arrows, stops the flight of those whom they could not overtake. So that there followed a very great slaughter, especially near the River; because those that fled being not less molested with thirst, than with the pain of their wounds, (in that it was Summer-time) went thither to drink in great multitudes. Their King, *Sehon*, also was slain in this Fight, and the *Hebrews* spoiled those that were slain, and took many

A many Prisoners. They had likewise great abundance of all kinds of Fruits (in that the Harvest was not as yet gathered.) Thus passed the Army thorow the whole Country, foraging, and spoiling the same without any resistance; by reason that the Enemy, and all his Forces were defeated. This was the destruction which hapned to the *Amorites*, who neither used their Council prudently, nor managed their War valiantly. But the *Hebrews* possessed their Country which is inclosed between three Rivers, after the manner of an Island. For *Arnon* terminates the Southern Coasts thereof, and *Jabac* the Northern, (which flowing into *Jordan*, loseth its name) the Western Coasts are water'd by the River of *Jordan*. Amidst this prosperity of the *Israelites*, there arose a new Enemy against them; *Og King of Galaad*, and of the Country of *Gaulanitis*, was coming as a Friend and Companion to assist *Sehon*, and understood the loss of the Battle; yet being very daring, he was in hope to obtain a Victory, and determined to make trial both of his own Mens and his Enemies valour: which hope of his failed him, for he both died in the Battle, and his whole Army was likewise defeated. *Moses* no sooner passed over the Flood of *Jabac*, but entering *Og's* Kingdom, he overthrew one City after another, and destroyed all the Inhabitants thereof, who were exceeding rich. *Og* was a man of a most gigantic stature, and prodigious strength; his Bed which was of Iron, and which was found in his chief City called *Rabatha*, was four Cubits in breadth, and nine in length. This success did not only bring present advantages to the *Hebrews*, but also opened them a way to greater Conquests; for they took sixty well fortified Cities which were under his Government: so that there was not any of the meanest Souldiers but were greatly enriched with pillage. After this, *Moses* removed his Camp toward *Jordan*, and pitched it in a broad Plain near the City of *Jericho* (which is rich and fruitful, and aboundeth with Palm-trees and Balm.) And now were the minds of the *Israelites* in such sort confirmed, that they desired nothing more than War and Battle; and *Moses* thinking good to make use of this their forwardness, (having sacrificed to God in way of Thanksgiving, and feasted the People) he sent part of them armed to destroy the Country of the *Madianites*, and to force the Cities of that Region: which War had this Original.

CHAP. VI.

Of the Prophet Balaam.

WHEN *Balaam King of the Moabites* (who was both an old Friend and Confederate with the *Madianites*) saw the progress of the *Israelites*, he began to suspect the security of his own fortune and estate: for he knew not that God had inhibited the *Hebrews* to attempt the Conquest of any other Country but the Land of *Canaan*. And therefore more rashly than prudently, he resolved to oppose them: and for that he durst not assail them in Battle, whom he knew elevated with the success of many Victories; yet desirous to hinder them from proceeding any further, he sends Ambassadors to the *Madianites* to consult with them what was fit to be done. The *Madianites* knowing that beyond *Euphrates* there lived a famous Prophet called *Balaam* (who was their especial Friend) sent some of their most honourable Princes together with *Balaam's* Ambassadors, beseeching him that he would come unto them, and curse the *Israelites*. The Prophet entertained the Ambassadors with great humanity, and asked counsel of God concerning what answer he should give them: God forbid him to do that which they desired. And so *Balaam* told them, that he wanted not will to gratifie them, but that God, to whom he owed the gift of Prophecy, forbid him; for that Army which they desired should be cursed, was dearly beloved of God. For which cause he gave them counsel to make peace with the *Israelites* upon any conditions: which said, he dismissed the Ambassadors. But the *Madianites* (being instantly requested by *Balaam*) once more sent their Ambassadors to *Balaam*, who desirous to satisfy them in their demands, consulted with God. But God (offended with him) commanded him to assent to the Ambassadors: and he not conceiving that God spake thus to him in his anger, because he had not obeyed his order, departed onward with the Ambassadors. But as he travelled upon the way, the Angel of God came and met him in a narrow place, between two stone walls; which when the She-ass, whereon *Balaam* was mounted, perceived, she started out of the way, and crushed her Master against one of the walls; and neither by the strokes which he gave her (being grieved by his bruise) nor by any other means, could she be drawn forward. Whilst the Angel kept his station, and the Prophet continued tormenting the Ass, God caused the Beast to speak to *Balaam* with a humane and articulate voice: blaming him, for that having never before that time received damage by her, he had so cruelly tormented and beaten her; and understood not that God did prohibit him from the performance of that

which

which he desired. As he stood amazed at the Prodigy, an Angel appeared to him, blessing him, and telling him that the As's was not in fault, but that himself deserved to be punished for resisting God's will. These words increased Balaam's astonishment and he prepared himself to return back again: but God commanded him to continue his intended journey, charging him to say nothing but that which he should inspire to him.

After God had given him this charge, he went unto Balac, who entertained him honourably, and caused him to be brought to a certain Mountain, from whence he might behold the Hebrew Camp. Balac also himself being Royally attended, accompanied the Prophet, conducting him unto a Mountain, which was but sixty Furlongs from their Camp. Balaam having well considered it, desired the King to build seven Altars, on which to offer seven Bulls, and seven Rams. All which being readily executed by the King, he offered a burnt Sacrifice, to the end he might preface on which side the Victory would turn; which done, he addressed his Speech in this manner toward the Army of the Israelites.

Happy People, of whom God himself vouchsafeth to be the Conductor, on whom he bestoweth so large blessings, and abundance of riches, and over whom his Providence incessantly watcheth! No other Nation shall equal you in the love of virtue; your Successors also shall surpass you, because amongst men God only favoureth you, and taketh care that no Nation under the Sun shall either exceed or equal you in happiness. You shall likewise possess that rich Land which he hath promised you: and your posterity shall be perpetual Lords thereof; and the glory of your name shall fill both the whole Earth and Sea; and so shall your Nation be multiplied, that there shall be no place of the World where it shall not be diffused. Blessed are you (most worthy Army) and deserving great admiration, being composed of the descendants of one single Man. The Land of Canaan at this present will suffice you, but know that hereafter, the whole World will not be too great for your inhabitation; so that both in the Islands, and in the Continent, you shall live in so great number, that you shall equal the Stars of the Firmament. And though you are like to grow so innumerable, yet notwithstanding God will furnish you with all sort of good things in abundance, in Peace, and in War, he will render you victorious. Wherefore we ought to wish that our Enemies may refuse to take Arms, and to assault you, since they cannot do it without their own total destruction. So greatly are you favoured and loved by God, who takes pleasure to abate the proud and great, and to raise the weak and humble.

Thus spake Balaam in his prophetic spirit, being inspired by the Spirit of God. But Balac was much incensed against him, exclaiming that he had not kept his promise; and by great Rewards he had been by his Confederates drawn thither to curse them, and instead of Execrations against them, he had given them the greatest Benediction. The Prophet thus answered.

Thinkest thou (said he) that I lie in my power, as often as destinies are to be discovered, to speak or conceal what we list, at such time as God speaketh in our mouths? No, he himself causeth us to utter those words which pleaseth him; and he publisheth those Oracles by us, which neither we know, nor ever thought upon. I have not forgotten the Request of the Madianites, and I came hither, to execute that which they desired at my hands; but God is more powerful than my will, who contrary to the will of God, and for the particular favour of men, had purposed to speak otherwise: but as soon as he entered into our hearts, he becomes absolute master of them. Truly I had determined in my self to speak nothing in their praises, neither was it in my mind to reckon up what God had decreed to bestow upon that Nation, but because he hath purposed to advance their felicity and glory, he put these words into my mouth. Nevertheless (since it is my desire to gratify both thee, and the Madianites, whose Prayers I ought to consider) let us erect new Altars, and prepare other Sacrifices, and make trial if God perhaps will be moved to grant me licence to curse this People. Hereunto

Balaam gave consent; the Sacrifices were renewed: but Balaam could not obtain of God permission to curse the Israelites. On the contrary, falling on his face, he predicted the misfortunes of those Kingdoms and Cities which should oppose them, of which some are not as yet built; but by such things as have already happened to those that we know both on the Continent, and in Islands, even to our days: we may gather most assuredly, that what remaineth of this Prophecy to be fulfilled, will surely take effect. Balac being much displeased, that the Israelites could not be cursed, sent Balaam back again without honour: who, as he came near Euphrates, desired to see the King and the Princes of the Madianites, to whom he spake thus: Since it is your desire, O Kings, and you Princes of Madian, that I gratify you, although it be against the Will of God, you shall hear all that I can say to you. Hope not that any thing can extinguish the Race of the Hebrews, either by War or Pestilence, or Famine, or any other chance; for God hath care to preserve that Nation from all evil, so that no mischief can fall upon them, whereby the whole multitude may be extinguished:

A tinguished: though they may come into some affliction for a time, yet they will afterwards flourish more than they did before, being by such chastisement rendered more wise. But if you desire to obtain some short Victory over them, by this my counsel you shall bring your wishes to effect. Send to their Camp the fairest of your daughters, as trimly decked and beautified as is possible, who by their beauty may conquer, and by their love allure their hearts; let them wander about, and offer themselves to the conversation of the youngest and bravest amongst them: and as soon as they see them enamoured, let them pretend to go away: and being desired to stay, let them not yield, except they will be persuaded to forsake their Country, Laws, and the service of God from whom they received them, and to adore the gods of the Madianites and Moabites. For by this means they shall incense God's wrath against themselves. Having given this advice, he departed. Now when the Madianites (according as they were counselled) sent out their daughters, the younger sort of the Hebrews became intangled with their beauty: and conversing with them, desired them not to deny them the pleasure and enjoyment of their beauty: The young Women seeing them enamoured, made semblance of a desire to leave them, and depart. Whereupon the young Men earnestly intreated them to tarry, and promised to marry them, swearing, that they would not only love them as their Wives, but render them absolute Mistresses of themselves and all their Goods. These promises they sealed with Tears; and the Women answered after this manner: Valiant young Men, we want not at home either riches, or the affections of our Parents and friends; neither come we hither to you for want of these things, or to make sale of our beauties: but considering you as strangers, for whom we have great esteem, we have not disdained to shew you this civility. Now therefore because you say you love us; and are so troubled at this our departure, we have thought good not to gain say your entreaties; if therefore you will plight your faith, and promise us marriage (which is the only condition that we demand) we will willingly live with you as your lawful Wives; but we fear lest when your lusts are satisfied, you will with shame and contumely send us back again to our Parents; which so reasonable apprehension of ours you ought to pardon. Their passionate Lovers promised to give their faith in what manner soever, and refused no condition (by reason of their extreme love.) Well then (said the Virgins) since you are so pleased, and that you have Customs so different from other Nations, that you use only certain meats and drinks; it is necessary, if you will marry us, to adore our gods. For by no other argument can you persuade us, that your love is unfeigned, except you honour, as we do, the same gods: neither shall you be blamed, if you honour the gods of that Country into which you are come, considering that our gods are common unto all Nations, whereas your God is adored by none but your selves. Thus therefore (said they) either to conform your selves in opinion with other men, or seek out another World wherein you may live according to your particular ways and customs.

The Hebrews blinded with the love which they bare to the Virgins, liked well their words, and consented to that which they said, suffering themselves to be seduced according as they were invited; so that they transgressed the Ordinances of their Fathers in following strange gods, to whom they offered Sacrifice, according to the manner of the Country. They also left to eat all those meats which were prohibited them by the Law; and addicted themselves to all kinds of pleasure, according as the Women persuaded them; so that the whole Army was infected with dissoluteness and disorder (amongst the younger sort) and a worse mutiny arose thereby than the precedent, by reason whereof it was to be feared, the whole course of Law and Government would be perverted: For the youth once having had a taste of these foreign and lascivious fashions, were unfavourably transported with the same: and if there were any more excellent than others in Nobility, they, together (with the rest of the multitude) were wretchedly corrupted. Zambrias chief of the Tribe of Simeon, married Cosby the Madianite, daughter of Zur, a Prince of the Country, and so please her, sacrificed after the manner of the Country, contrary to the Law of God. During this state of affairs, Moses being afraid lest some more grievous mischief should succeed, called the People together, and accusing no man in particular (for that he was unwilling to cast thole into desperation, who whilst they thought their fault lay hidden, might be reduced to a better mind) he exhorted them, That it was a thing unworthy their virtue, and that of their Ancestors, to prefer pleasure before their Religion. That it behoved them whilst they had time, to repent, and to shew themselves to be valiant men; not by contemning all holy and divine Laws, but by repressing their disordinate Passions. That it was a strange thing, that having in the Desert lived modestly, they should now in a plentiful Country grow so dissolute and disordinate, as to lose that merit in effluence, which they had acquired in necessity: By such like speeches, he endeavoured to reclaim the youth, and to reduce them to a better mind; whereupon Zambrias rising up, spake after this manner: Moses (saith he) use thou, if thou please, thine own Laws, whereunto by long time thou hast added authority; without which thou wouldest long ago have perished.

The Hebrews blinded with the love of the Women, revolt from the Laws of their Fathers, and sacrificed after the manner of the Country, contrary to the Law of God. During this state of affairs, Moses being afraid lest some more grievous mischief should succeed, called the People together, and accusing no man in particular (for that he was unwilling to cast thole into desperation, who whilst they thought their fault lay hidden, might be reduced to a better mind) he exhorted them, That it was a thing unworthy their virtue, and that of their Ancestors, to prefer pleasure before their Religion. That it behoved them whilst they had time, to repent, and to shew themselves to be valiant men; not by contemning all holy and divine Laws, but by repressing their disordinate Passions. That it was a strange thing, that having in the Desert lived modestly, they should now in a plentiful Country grow so dissolute and disordinate, as to lose that merit in effluence, which they had acquired in necessity: By such like speeches, he endeavoured to reclaim the youth, and to reduce them to a better mind; whereupon Zambrias rising up, spake after this manner: Moses (saith he) use thou, if thou please, thine own Laws, whereunto by long time thou hast added authority; without which thou wouldest long ago have perished.

The year of the World, 2493, before Christ's Nativity, 1473. Balaam is reproved by the Angel, ver. 35, 36. Balaam cometh to Balac.

Cap. 23, 1, ad 10. Balaam's Prophecy of the people of Israel.

ver. 11, 12. Balaam being displeased, reprehendeth Balaam.

Balaam's Answer.

Numb. 14, 34. Balaam's Prophecy of things to come.

ver. 10, 11. Balaam's counsel against the Hebrews.

The year of the World, 2493, before Christ's Nativity, 1473.

Cap. 25, 1, ad 6. The daughters of the Madianites come to the Camp of the Hebrews.

ver. 1, 2, 3. The daughters of Madian allure the Israelites to idolatry.

ver. 6. The Hebrews blinded with the love of the Women, revolt from the Laws of their Fathers.

Zambrias and Cosby. Moses accuseth the Israelites of idolatry and Voluptuousness.

Zambrias' Oratio against Moses.

fered punishment for them, and learnt at thine own cost, that the Hebrews ought not to be H deluded by thee: For my self, thou shalt never tie me to thy tyrannical decrees; for hitherto before Christ's birth thou endeavouredst nothing else, but under pretext of Law and Religion to bring us into servitude and subjection, and thy self to power and sovereignty, by forbidding us the pleasures and liberties which all men that are born free, ought to enjoy. Was there any thing worse in our Egyptian thralldom, than the power which thou assumest to punish every man by the Laws of thy own making; whereas thou thy self art more worthy to be punished, in that thou despisest those of all other Nations, and wilt have none but thine observed, and so preferrest thy own particular judgment before that of all other Men whatsoever: But as touching that which I have done, in that I suppose it to be well done, am not afraid to confess in this Assembly, that I have taken a stranger to wife: thou hearest mine actions from mine own mouth, as from a free and resolute man; neither do I desire that they should be hidden. 'Tis true also, that I sacrifice to the gods to whom thou forbiddest to sacrifice, because I think not my self bound to submit to the tyranny, of learning nothing that pertains to Religion but from thee alone; and I take it as no obligation to me for any man to assume, as thou dost, more authority over me than I have my self. Whilst *Zambrias* spoke thus both for himself, and others of his Faction, the People silently expected the issue of this great quarrel, especially for that they saw their Law-giver would not contend any longer, lest he should make an insolent man more outrageous; and least others, in imitation of him, growing impudent in their speeches should stir up Tumults amongst the People: so the Assembly for this time was dissolved, and perhaps the mischief had gone further, had not *Zambrias* been suddenly cut off in K the manner I am going to relate. *Phinees* (who as well for his own excellent qualities, as the dignity of his Father *Eleazar* the High-Priest, and his great Uncle *Moses*, was accounted the most considerable of those of his age) was much discontented with *Zambrias*'s contumacy; and least by his impunity the Law might grow into contempt, he resolved to be revenged upon the Transgressors, well knowing how much the example of great men prevaileth either way. And being of no less courage than zeal, he repaired to *Zambrias*'s Tent, and at one stroke slew both him and *Cosby*, his wife. By this example, many of the youth being animated by this worthy act, to do justice on those that had committed the like offence, slew a great number of them with the Sword, and a Pestilence, (which was sent by God's judgment) destroyed not only all the rest, but also L those, who when by reason of Conflagration they ought to have restrained and dissuaded their Kinsmen from Lewdness, yet either dissembled or encouraged them in their Lust; the number of those that perished on this manner, was 14000 men. At the same time, *Moses* (being incensed against the *Madianites*) sent out an Army to destroy that Nation, of which Expedition we will presently discourse, after we have annexed that which must not be omitted in this History, as tending to the praise of our Law-giver. Though *Balaam*, sent for by the *Madianites*, to curse the *Hebrews*; which he could not do, being hindered by the Providence of God, had afterwards given that counsel to the Enemy, by means whereof, within a little space, a great multitude of the *Hebrews* were corrupted in their Religion; yet *Moses* hath done him the honour to insert his Prophecy in his Writings: although it had been easie for him to have deprived him of the glory, and to have appropriated it to himself, by reason that there was not any Witness that might contradict him; yet he hath not neglected to give testimony, and to make mention of him in his Writings: yet let every one think of this, according as it shall seem good unto him. But *Moses* (as I began to say) sent an Army of 12000 Men against the *Madianites*, chusing out of every Tribe a Thousand, and appointed *Phinees* Captain over those Forces, by whose courage (as a little before I have declared) both the Laws were vindicated, and *Zambrias*, that brake them, punished.

C H A P. VII.

The Hebrews fight against the *Madianites*, and overcome them, Numb. 31.

BUT the *Madianites* (having intelligence that their Enemies drew near them, and that they were not far from their borders) gathered their Forces together, and beset all those passages of their Country, by which they thought their Enemy might break in, preparing themselves to repel them with force and valour. Yet no sooner did *Phinees* with his Forces charge them, but upon the first encounter to great a multitude of the *Madianites* was slain, that the number of the Carcasses could hardly be reckoned. Neither were their Kings saved from the Sword: these were *Och*, *Sur*, *Robeas*, *Ubes*, and *Rechem*, (from whom the chiefest City of the *Arabians* deriveth its name, and at this day retaineth the same, and is called *Rechem*, and by the *Grecians* *Petra*.) The *Hebrews* having thus put their Enemies to flight, ravaged the whole Region, and carried away with them great spoils;

A spoils; and killing all the Inhabitants thereof, both Men and Women, they only spared the Virgins, according to the command *Phinees* had received from *Moses*: who returning home with his Army in safety, brought with him a memorable and glorious prey: of Oxen, 52067; of Asses, 60000; of Gold and silver Vessels, an incredible number. Which the *Madianitis* were wont to use for their domestick occasion for great was their great Riches and Luxury. There were also led Captives about 30000 Virgins. But *Moses* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Priests, and to the *Levites* another fiftieth; the remainder, he distributed amongst the People, who after this Batel lived in great security, having gotten Riches by their Valour, and Peace also to enjoy the same. Now for that *Moses* was well stricken in years, he appointed *Jothua* to succeed him in the Offices both of a Prophet, a Prince, and a Governor; for God had so commanded, that he should make choice of him to be his Successor in the Principality; for he was most expert in all divine and humane knowledge, being therein instructed by his Master *Moses*. About that time, the two Tribes of *Gad*, and *Reuben*, with the half Tribe of *Manasses* (being abundantly stored with Cattel, and all other manner of Riches) by common consent, requested *Moses* to give and assign to them in particular the Country of the *Amorites*, which not long since they had conquered by the Sword, for that it was full of rich Pastures. But he (suspecting that through fear, they sought to withdraw themselves from the War with the *Canaanites*, under pretext of care of their Cattel) sharply reproved them, saying, that they were fearful; and that their desire was to possess that Land which was conquered by the Valour of the whole People, to the end they might lead their lives in idleness and pleasure; and not to bear Arms with the rest of the Host, to help them to possess the Land beyond *Jordan*, which God had promised them, by overcoming those Nations which he commanded them to account for their Enemies. These Tribes, left he should seem to be deservedly incensed against them, answered, that neither through fear they fled danger, neither through sloth shunned labour, but only designed to leave their prey in commodious places, to the end they might be more fit to follow the War: saying, that they were ready (if so be they might receive Cities for the defence and receipt of their Wives, Children, and Substance) to follow the rest of the Army whithersoever they were conducted, and to adventure their lives with them, for the common interest. *Moses* satisfied with their reason in the presence of *Eleazar* the High-Priest, and *Jothua*, with the rest of the Magistrates, granted them the Land of the *Amorites*, with this condition, that (together with the rest of the People) they should march against their common Enemies, till the War were accomplished according to their desire: accordingly having received that which they demanded, they built them walled Cities, and left their Children, Wives and Substance in the same. *Moses* also built ten Cities in that Region (which are to be reckoned in the number of those 48 above mentioned) in three whereof he appointed Sanctuaries, and places of refuge, which they only might take benefit of, who fled thither for Casual Homicide; and he appointed them their term of Exile, till the time of the death of the High-Priest, under whom the Manslaughter was committed, at which time they might safely return into their Country. And during the time of their Exile, it was lawful for any of the Kin to take revenge upon the Offender by killing him, only at such time as he was found without the City of Refuge: which right he gave only to those that were a-kin, but not to others. Now the Cities of Refuge were these; in the Confines of *Arabia*, *Bezora*; in the Region of *Galadena*, *Arimanum*: in the Country of *Bazan*, *Gaul*. *Moses* also ordained, that after the Conquest of *Canaan*, three more Cities of the *Levites* should be appointed, to the end that they might give refuge and habitation to such sort of Offenders. At that time, when one of the Magistrates, called *Salpates*, of the Tribe of *Manasses*, was dead, and had only left place. F Daughters behind him, the Governours of the Tribe came unto *Moses*, and asked his counsel, Whether they should inherit the Lands of their Father: *Moses* answered them, That if they married within their Tribe, they should inherit; but if they made choice to marry themselves into another Tribe, then they should lose their Patrimony in their own: and for this cause made he this Ordinance, to the end that every Tribe should continually possess its proper inheritance. But whereas now there remained but thirty days only, to fulfil the number of forty years since their departure out of *Egypt*, *Moses* summoning an Assembly in that place near to *Jordan*, where now the City of *Abila* is situate, environed with fields beset with Palm-trees, as soon as he saw the People ready to hear him, spake unto them after this manner.

L

C H A P.

C H A P. VIII.

H.

Moses's Laws, and how he was taken out of this world, from the company of Men, Deut. 4.

The year of the
World, 2493.
Before Christ's
Nativity, 1471.

Moses's location
unto the peo-
ple before his
death.
Deut. 4. 1, ad
43.

Moses exhorts
the people
to be obedient
to God's will.

The promise
of God's affi-
stance.

Obedience to
the Magi-
strates.

My dear friends, and companions, in my long Travels, with whom I have run through so many dangers, since it is thought requisite by God, and mine age (amounting to the number of one hundred and twenty years) required no less, that I must depart out of this life; and since it seemeth not good in God's sight, that either I should be agent or assistant in your affairs beyond Jordan: I have resolved to imply that little space of life which remains to me, in order to establish your felicity according to the Grace that is given me; and to provide that by laying open the way unto you that leadeth to the same, I may oblige you to retain some affection for my memory. Give I therefore ear unto me, that when I have first declared unto you, wherein both your felicity and the happiness of your posterity consisteth, and have left this perpetual testimony and monument of my intire love towards you, I may willingly depart out of this life: For well I know that I deserve to be credited by you, both for that hitherto I have incessantly (in studying for your profits) never deceived you, and because the sentiments of our souls are never so pure as when they are ready to be separated from the body. Ye sons of Israel, there is but one only way whereby men attain to felicity, to wit, the favour of God, which he only gives to those that deserve it, and withdraws from those that offend him. Towards him if you continue dutiful (according as he requires, and in such manner as I by his direction have instructed you) you shall never, as he requires, and to draw all men to envy your happiness: and which is more, it shall fail to increase in virtue, and you have now obtained, shall be perpetual; and that which you want shall shortly be plentifully bestowed on you. Only take heed to be obedient to God's Will and Commandments: and never prefer any other Laws before those I have given you, or through Commandments: and never innovate any thing in your Religion. Which if you shall perform, you shall excel all other Nations in War, and be invincible by your enemies: for by God's assistance all things are possible. Moreover there are great rewards (in all the course of life) proposed unto virtue, which is also to it self a great reward: besides, by it all other blessings are easily obtained; and if you practise it among your selves, you shall both lead a blessed life, and obtain immortal glory, not only amongst strangers, but also to all posterity. These things are you to hope for, if neither you your selves violate those Laws, (which by God's command, and my means) are prefigured to you, nor suffer any other to violate the same, but in your selves continually meditate upon the understanding and use thereof. As for my self, I depart this life in fullness of joy, and the comfort to leave you in great prosperity, commending you all to the Laws of piety and prudence, and the virtue of your Guides and Magistrates, who hereafter are to take care of your safety and felicity. God likewise, under whose conduct you have lived, (and to whose favour you owe whatsoever you have received by me) will not fail to take care of you; but as long as you shall honour both him and piety, so long shall you remain in security under his protection; neither shall you want such men, who shall give you excellent instructions; whose counsels if you obey, you shall be fortunate (namely Eleazar the High-Priest, and Joshua, with the Senate and Magistrates of the Tribes) towards whom beware lest you grow stiff-neck'd; knowing and remembering this, that he that is instructed to obey well, will, when he shall attain unto dignity, govern well. Neither imagine to your selves that liberty consisteth in disobeying your Superiors, as hitherto you have done; from which sin if hereafter you shall keep your selves, you shall see your estate become still more flourishing and fortunate: And God forbid that you should ever be so exasperated against him, as you have been sometimes incensed against me. For you may remember, that I have been more often in hazard of my life by your means, than by the enemy: Which I speak not to upbraid you, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injury with a quiet mind) but to the end that being by me admonished, you may henceforward be wiser in those things which hereafter shall concern you, and lest you should grow contumelious against your Governours, being made proud with affluence of your riches, which you shall enjoy at such time as you have passed over Jordan, and conquered Canaan. Otherwise if made more insolent by these blessings you fall into contumacy, and contempt of virtue, God's favour will never be extended towards you; and if by your sins you shall incense him against your selves, you shall both lose the Land which you have conquered by your courage, by being shamefully oppressed by your Enemies; and being dispersed over the face of the whole earth, both the Land and Sea shall be full of the marks of your servitude; which if it should come to pass, then were it too late to repent you, that you have not observed his holy Laws. Wherefore to avoid this danger, suffer not any one of your Enemies, after your victory is once gotten, to live; and think it most conducive for your affairs, to kill all, without sparing any; for fear lest living with most conducive for your affairs, to kill all, without sparing any; for fear lest living with them, and being intangled in the like customs and delights, you fall into Idolatry, and abandon

A abandon your Country, Laws and Institutions. Moreover, I command you to destroy their gods, their Altars and Temples, as many as you shall meet with, and so to ruin all the woods consecrated to their false gods both with Fire and Sword, that there may not remain any token or memory of them any more; For so shall you more safely maintain the possession of the goods which you enjoy. But lest through ignorance of better things you become depraved, by God's commandment I have written you Laws, and a form of administration, both of the commonwealth, and your private estates: from which if you shall no ways divert, or wander, you shall prove the most fortunate People of the earth.

B When he had spoken these things, he delivered them a Book, containing in Writing their Laws, and customs of good life: which when they had received, they melted into tears, and now lamented both for the loss of their Captain, and for that they remembered how many perils he had suffered for their sakes, and how diligently he had procured their safety and security; and their sorrow increased, by their belief that they were not like to have ever again so good a Prince: and they feared likewise that God would not hereafter be so favourable unto them, in that they had not a Moses to pray for them. These thoughts produced in them a repentance of those things which (through fury) they had committed against him in the Desert, so that all the People (breaking out into tears) would admit no consolation. But Moses comforted them, and desiring them to give over weeping, encouraged them to observe faithfully the Laws of God: and so for this time the assembly dissolved. But before I proceed, I have thought fit to declare in this place what these Laws were; to the end the Reader may know how worthy they are of the virtue of so great a Law-giver as Moses, and see what our customs have been, even from the first institution of our Common-wealth. For all those things are extant which this Man wrote, so that we need not feign or affix any thing by way of ornament: we have only changed the order; and those Laws which he scatteringly set down according as he received them from God, we have generally digested into their places: whereof I thought good to admonish the Reader; for fear lest hereafter any of our Tribes coming to the view hereof, should rashly accuse me, of not having faithfully delivered the Writings and Institutions of Moses. First will I reckon up those Laws particularly which appertain to the public institution and policy of our Nation; but those that concern private customs and contracts, either betwixt our selves or foreign Nations, I have deferred to be discoursed of in that Commentary, wherein (by God's assistance) I intend to speak of our manners, and of the reasons of those Laws.

After you have conquered the Land of Canaan, and built your Cities, you shall in security reap the fruit of the Victory, if by observation of these following Commandments, you shall render your selves well-pleasing to God. Let there be one sacred City in the region of Canaan, situate in a commodious and fertile place, which God shall make choice of: in the same let there be one only Temple built, and one Altar erected of rough and unpolished stones, but chosen with such care, that when they shall be joined together, they shall appear decent and agreeable to the sight: let not the Ascent of the same be made by steps, but let the earth be easily and safely raised. But in any other City let there be neither Altar nor Temple; For God is one, and the Hebrew Nation is one. Whosoever shall blaspheme God, let him be stoned to death, hanged on a Gibbet for a day, and afterwards ignominiously and obscurely buried.

Let all the Hebrews, from their several Provinces, assemble themselves thrice in the year in the sacred City and Temple, that they may give thanks to God for the benefits they have received, and by their prayers implore his future assistance; and that by their conversation and mutual entertainments, they may increase their benevolence and love one towards another. For it is reasonable that they should know one another, who are of the same stock, and are governed by the same Laws. For which purpose nothing is so fit as their meetings after this kind of manner, which both by the sight and conversation cause deeper impression in the memory; as contrariwise, they that never see one another pass for strangers one to the other.

Besides, let the tenth part of the Fruits (besides them that are due to the Priests and Levites) which you are accustomed to sell in your Markets (being reduced into ready money) be spent on Sacrifices and Banquets in the Sacred City. For it is just to celebrate Feasts to God's honour, of the fruits of the earth, which we have received from his hands.

Let no Sacrifice be made of the Hire of an Harlot: for neither doth any thing de- light God which is gotten by ill ways: or is there greater uncleanness, than the shameful and unlawful mixture of our bodies.

L. 2

Likewise

The year of the
World, 2493.
Before Christ's
Nativity, 1471.

The Israelites
are commanded
to kill their
enemies, and
destroy their
idols.
Moses deliver-
eth the Law.
wherein their
Laws and
manner of life
was written.

Laws made by
Moses.
Augst. chap. 7.
the excuse of
the writer of
the History,
why he inno-
vated the or-
der of the
Laws.

Item the Ira-
dians shall live
in the Land of
Canaan.
A sacred City
and Temple in
Canaan.

Blasphemy a
crime against God.
Deut. 4.
Levit. 24. 10, 13.

Thrice in the
year the He-
brews ought
to meet.

Tentia,

The title of a
Harlot.
Deut. 23. 18.
Mich. 1. 7.

The year of the World, 2492, before Christ's Nativity, 1471.
Other gods.
Deut. 1.
Linen and Woollen.

Deut. 22. 11.
Deut. 11.
The book of the Law is to be read on the feast of the Tabernacles.

Deut. 11. 19.
Children shall learn the Law.
Deut. 6. 6, 7.

The signs of the Law.
The seven Presidents.
Honour to the Magistrate.

The office of Judges.
Justice is God's power.

Deut. 19. 16, 17, 18.

The punishment of a false witness.

Of Homicide committed.

Likewise if any man take reward for covering a bitch (whether she be for the chafe, H or for the flock) it is not lawful to make sacrifice unto God thereof. Let no man speak ill of those gods which other Countries reverence. Let no man spoil any strange Temple, nor take that which is dedicated to any god. Let no man wear a Garment woven of Linen and Woollen, for it belongeth only to the Priests.

Every seventh year, when the People shall be assembled together in the sacred City to sacrifice at the Feast of Tabernacles, the High-Priest from a high Pulpit (from whence he may be heard by the whole multitude) shall read the whole Law publicly; so that neither Women nor Children shall be kept from hearing the same, nor yet slaves and bond-men. For it is good that they retain the perpetual memory thereof, always imprinted in their minds: for so shall they sin the less, in that they understand what is decreed in the Law. And the Laws likewise will be of more force in the conscience when they themselves shall hear the punishments which they threaten, and with which those that dare to violate them shall be chastised: so that the will to perform the Law shall never be inwardly extinguished; and besides the remembrance will live in them, how many plagues they incur by contempt thereof. Let children especially learn these Laws, than which discipline there is not any more profitable for them, nor more conducive to their felicity. For which reason, twice a day, in the morning and in the evening, they shall be minded for what benefits they are bound to God, and how he delivered us out of the bondage of Egypt. For it is a thing in nature reasonable, to give thanks to God, as well in acknowledgement of the Goods which we have before time received, as in expectation of his future mercies. The chief of these things also are to be written over our doors, and worn on our arms; and those things which declare his power and beneficence, are to be born about, written on the head and arms, that the remembrance of God's goodness towards his People may continually be renewed. In every City let there be chosen seven Governors, such as are approved in Virtue, and able for Justice. Let each one of these Magistrates have two Ministers of the Tribe of Levi. Let those that are appointed Judges in the Cities, be held in high reputation; so that in their presence no man presume either to utter contumelies, or injurious speeches; for so shall it come to pass, that men accustomed to reverence good men, shall also exercise themselves in piety and reverence towards God. L Whatsoever seemeth good to the Judges to decree, let that be held inviolable; except it be apparent that they are corrupted with money, or that they be manifestly convicted of wrong judgment. They ought likewise to judge without respect of interest or dignity, and prefer justice before all other things; for it is contumelious to God, to suppose, that he is weaker than they, for whose sake they wrest the Law, contrary to justice, which is the power of God. He therefore that giveth judgment in favour and partiality to great men, maketh them greater than God himself. And if the Judges cannot determine of the matter in question (as it oftentimes falls out) let them refer the cause to the Holy City, and there shall the High-Priest and the Prophet, with the assistance of the Senate, determine that which shall be convenient.

The testimony of one witness shall not be received, but of three, or at least of two; whose testimony shall be made good by the examination of their behaviour and life. As for women, it is not lawful for them to bear any witness, by reason of the levity and temerity of that sex. Neither is it lawful for a bond-man to bring in testimony, by reason of his degenerate and ignoble mind; for it is to be suspected, that either for lucre sake, or for fear, he will depose an untrue testimony. And if any false witness shall be convicted of perjury, let him be subject to that penalty which he should have endured that should have been cast by his false accusation. If man-slaughter be committed in any place, and the Offender cannot be found out, and it appear not likely, that the man was slain out of malice, let there be a diligent and careful inquisition made (with rewards proposed to the discoverer;) but if no probabilities or conjectures can be gathered, then let the Magistrates of the Cities adjoining to the place where the slaughter is committed, and the Elders of the same, assembled together, and measure from the place where the dead body lieth: and let the Township that is found to be nearest, and the inhabitants thereof buy a Heifer; which they shall bring into a place unlaboured and unplanted, where the Priests, and the Levites, having cut the nerves of the Neck, shall wash their hands, and lay them upon the head of the said Heifer, and protest with a loud voice, that they, and the Magistrates with them, are not defiled with that Homicide; that they did it not, nor were they present when it was perpetrated; and they shall call and pray to God to avert his anger, and not to permit that any such misfortune ever fall out in that Country.

Aristocracy

A Aristocracy is without doubt a very good kind of Government, because it puts the authority into the hands of more honest and good men; take therefore heed that you desire no other form of Policy, but retain and continue the same, having no other Superiors but the Law which God gives you; For it sufficeth you that God is pleased to be your Governour.

Yet notwithstanding, if you shall chance to desire to have a King, see that ye elect one of your own Nation, who in all things may be studious to procure justice, and all other virtues, attributing more to God and the Laws than to his own wisdom and conduct. Let him not undertake any thing without the advice of the High-Priests, and the Elders. Let him not have divers Wives, neither let him delight to get great Treasures, or multitude of Horses: lest thereby he become so insolent, as to raise his power and will above the Laws: and if you see him affected to these things, beware lest he grow more puissant than is expedient for you.

It is not lawful for any man to remove the Land-marks either of his own Land, or any other mans whatsoever; for by them is peace preserved: But they ought to remain for ever firm and immoveable, as if God himself had placed them: since such an alteration may give occasion to great contentions, and those whose avarice cannot suffer, that bounds be set to their greediness, are easily led to contempt and violate the Laws.

If a man plant a piece of Ground, and the Trees fructify before the fourth year, the first fruits thereof shall not be offered to God, neither shall any man eat thereof by reason that they are abortive fruits: and that which is contrary to nature, is neither fit to be offered to God, nor convenient for the use of man. But all that fruit that shall grow in the fourth year (for then is the time that the Trees should bear) shall be gathered and brought into the holy City (together with the Tenth of all other fruits) and they shall be eaten during the Feast which the owner thereof maketh to his Friends, and with Orphans and Widows; but in the fifth year it shall be lawful for him to gather the fruit for himself.

Now not a Field that is planted with Vines, for it sufficeth that it nourisheth one sort of plants: so that it needeth not to be laboured and manured with the Plough. D Land is to be plowed with Oxen, and no other sort of Beasts yoked with them; but the tillage must always be performed by Beasts of the same kind.

The Seeds also ought to be clean and without any mixture; so that two or three sorts ought not to be sowed together; for nature alloweth not a commixion of things that are different.

It is not lawful also to cover the female with the male of another kind, lest this example should draw men to abominable mixtures, and to a contempt of that sex which is appropriate to them; for it often falls out, that from small beginnings, effects proceed of great and dangerous consequence. For which reason nothing ought to be admitted, by the imitation whereof, there may chance to grow a corrupting of good manners; whence it is that the Laws regulate even the lightest things, to the end to retain every one within his duty.

They that mow and reap Corn, ought not to gather up all the ears too exactly; but leave some for those that are in necessity, to the end to succour them. They likewise that plant Vines, ought to leave some clusters for the poor, and some fruit on the Olive-Trees, to the intent that they that have none of these, may gather something for their relief: for the owners of the Field shall be so far from suffering damage by the negligent gathering of their Corn, that on the contrary they shall draw profit from their charity: for God will bring to pass that their Land (who regard not their particular profit, but have care of the nourishment of those that are in necessity) shall be far more far and fertile to bring forth its fruit.

Neither is the mouth of the Ox to be muzzled, at such time as he treadeth the Corn in the Mow: For it standeth not with reason, that they who have been partakers of the labour, and have travelled for the increase of the fruits, should be restrained from all use and benefit thereof.

Neither ought the Traveller in his journey be denied to gather and taste the fruits of Autumn, but he is to be permitted to take the same freely, whether he be of the Country, or a stranger; who shall depart joyfully, in that they have been made partakers of such Fruit: but it is not lawful for them to carry any away with them.

They likewise that gather Grapes, ought not to forbid any man to taste of them, as they bear them to the Press; for it is an unjust thing, that the goods which are given by the will of God for the sustenance of man, should be denied them; that desire to taste the fruit which God gives us in season, which suddenly pass away.

I. 3

Xca,

The year of the World, 2492, before Christ's Nativity, 1471.
Aristocracy
The best kind of Government.
Deut. 17. 15.
Of the election of a King.

Deut. 19. 14.
The bounds of Lands are not to be removed.

Levit. 25. 3.
The Plants that are not of four years growth are prohibited.

Vines to be planted.
The Law of the Plough.
Deut. 22. 10.

Levit. 19. 10.
Deut. 24. 21.
22.

Some gleanings are to be left for the poor in the field.

Deut. 24. 22.

Deut. 25. 4.
Oxen treading or grinding.

Deut. 23. 24.

Travellers are not to be driven away from ripe fruits.

Yea, they are to be invited, that through modesty make nice to touch the same (if **W** they be *Israelites*) for such are to be esteemed Friends and Masters of what we have; that they are of the same race; and if Strangers, we ought to exercise hospitality towards them, without thinking that we lose any thing by the small present we make them of the fruits which we have by God's bounty. Nor is it to be supposed ill imployed, which in way of courtesy a man permitteth another to take, since it is God that furnisheth and giveth the abundance of all things; not to the end to enjoy the same in private, but also to bestow them liberally. And he it is, that by this means would declare unto other people the good will he beareth to the people of *Israel*, and the felicity whereof he maketh them partakers; by reason, that in that abundance which they have, his will is, that other men should have part thereof. But whosoever shall do the contrary, let him be chastised for his fardiness. and in publick receive thirty nine stripes, because of a free-man he maketh himself a slave to his gain, and so dishonours himself.

Thirty nine stripes.

Deut. 25. 3.
The Law laid on 40, but the Jews of superstition use but 39, as you may see.

2 Cor. 11. 24.
The Tenth for the poor.
The first fruits.
Deut. 26. 2, 3.
Sec.

It shall very well become you (said *Moses*) since you have tasted miseries both in *Egypt* and the *Desart*, that you have compassion of those who are in like estate; and for that you are made rich by God's mercy and providence, it behoveth and becometh you to impart somewhat to the indigent, who at the present are in that condition; in which you were.

Besides the two Tenths which I commanded you yearly to pay, (the one to the *Levites*, and the other for your Festivals) you shall for every year pay a third, to be distributed among the Poor, Widows and Orphans.

When a man hath gathered his First-fruits, he shall bring them to the Temple, and after he hath given thanks unto God (that the Land which he hath given him in possession hath brought forth fruit) and accomplish that Sacrifice, which the Law commandeth him to make, he shall give the first-fruits to the Priests. And after he hath done all that which concerneth him to do, (as well concerning the Tenths of the *Levites*, as those ordained for their Feasts) being ready to return home, let him present himself at the door of the Temple, and give thanks to God, That having delivered them from the grievous servitude of *Egypt*, he hath given them a plentiful and ample Land to enjoy; and making protestation, that he hath paid the Tenths according to *Moses's* Law, let him beseech God, that he will be favourable both to himself in private and the *Hebrews* in publick; and that he will continue those goods unto him which hitherto he hath bestowed upon him, and of his great goodness and mercy vouchsafe to increase them.

Of Marriage.
Lev. 21. 13, 14.

Free-men ought not to marry Servants.
The marriage of an Harlot.

The penalty of a woman married for a Virgin, and not found so.
Deut. 24.

Deut. 21. 15, 16, 17.
The first begotten should hold his right.

Let those that are of full years to be married; match themselves with virtuous Virgins, and such as are born of honest Parents. And he that will not take a Virgin to Wife, let him not meddle with one that is married to another man, lest he breed discontent and sorrow to her first Husband. Let no free-men match themselves with such as are slaves or bond-women, although they be thereunto moved by love; for it is a thing praise-worthy and honourable, to surmount a mans affections. Let no man marry with an Harlot, whose sacrifice God refuseth, by reason she hath dishonoured her body: besides that the children are more laudably and virtuously inclined, who are of virtuous parents, than those who issue from a shameful alliance contracted by unchaste affection. If any one that is married for Virgin, be afterwards found to the contrary, let her be brought before the Judge, and let her Husband produce all the signs he can of his suspicion, and let the new-married Wife's cause be defended by her Father or Brother, or by them that are next in blood; and if the Wife be found innocent, let her return and dwell with him that hath accused her, who may not any more refuse her, except the give him great occasion, whereunto the cannot contradict. But he that without cause, and rashly shall accuse and slander his Wife, shall be punished with thirty nine stripes; and in way of amends shall pay fifty Sicles to her Father. But if it be proved that the hath been deflowed, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her Virginity, till the time of her lawful marriage; and if she be of the Race of the Priests, she shall be burnt alive.

If any man have two wives, the one of which he holdeth in greater honour and amity, either for Love, or by reason of her Beauty, than the other; if the Son of her that is more loved, demand to have the prerogative of the elder, which is a double portion of his Father's patrimony, (for so much import our Ordinances) and challenge the same, by reason that his Father more dearly loveth his Mother than the other, let it not be granted him; For it is against justice, that the eldest should be deprived of that which appertaineth unto him by birth-right, because his Mother's condition is inferior to that of the other, on account of his Father's affection.

If

A If a man shall have corrupted a Maiden betrothed to another man, and the hath consented, they shall both be punished with death, for they are both equally guilty of sin; the man, because he hath persuaded the Maiden to prefer her lust before an honest marriage; and the maid, for suffering her self to be overcome, and abandoning her body to lewdness, either for lust or lucre sake. But if meeting her, he alone enforce her, and she have none near to succour her, let him die alone.

He that shall deflowe the Virgin that is unmarried, shall take her to Wife; but if he condescend not to the Father to take her in wedlock, he shall pay fifty Sicles, for amends of the injury.

If any man pretend to separate himself from his Wife for certain causes, such as ordinarily happen amongst married couples, let him confirm it in writing. That he will never more entertain her again; and then she may marry again unto another, and refuse the former Husband: and if it happen that she be ill used by the second, or that, he being dead, the first would take her again in marriage, it is not lawful for the Wife to return to him.

Let the Brother of him that is deceased without issue, take to Wife her whom his deceased Brother had married, and let the Son born by this second wedlock bear his name, and be brought up as the successor of his inheritance. For it is advantageous to the Commonwealth, that Families should not come to ruine, and that the goods remain to those of the same kindred. And it will be a comfort to the Widow to be joyed in marriage with one so near akin to her first Husband. But if the Brother will not take her to Wife, she shall repair to the Senate, and make this protestation, that the Brother of her deceased Husband will not marry her, (although he had desired to remain in that line, and bring forth children to it) and that by him only the memory of her deceased Husband is dishonoured. And when the Senate shall have examined the cause, why he declineth this marriage, his excuse shall be allowed of, how great or slight soever it be; and then shall the Widow unloose his shoe, and spit in his face, and tell him, that he hath deservedly suffered these things, in that he hath injured the memory of his dead Brother. And thus shall he depart out of the Court, being defamed for his whole life-time, and the Woman may marry whomsoever she please.

If any man take a Virgin prisoner, or such an one as hath been already married, and be desirous to take her to his Wife, it is not lawful for him to touch or approach her till she is shaven, and (having put on her mourning apparel hath bewailed her Parents, or Friends slain in Battel: but after she hath in this sort asswaged her sorrow, she may afterwards addict her self to mirth and marriage. For it is a matter both honest and just, that he that entertaineth her, to have issue by her, should condescend unto her will, in all wherein he may gratifie her; and that he should not only addict himself to the pursuit of his pleasure; but when the thirty days of mourning shall be expired, (for that time is sufficient for the Wife to bewail her Friends) then may she hearken after marriage. And if after he hath had his pleasure with her, it happen that he dislike her, and will not accept her for his Wife, he can no more make her his slave, but she may go whithersoever she pleaseth, for that she beareth with her, her liberty.

All those Children that shall make no reckoning of their Fathers and Mothers, nor shew them that honour which belongeth to them, but contemn them, and behave themselves insolently towards them, the Parents, whom Nature hath made their Judges, shall begin by remonstrating to them, that they were matched together in Matrimony, not for their pleasure sake, or that by uniting their possessions, they might become the richer, but to the end they might beget Children, who might nourish them in their age, and minister unto them in their necessities; that they had received them at God's hands with great thanksgivings and infinite joy, and brought them up with care and diligence, sparing nothing that conduced to their sustentance or instruction. But since some pardon is to be allowed to the follies of youth, let it suffice, my Son, that hitherto you have forgotten your duty, recollect your self and grow wise; remembering that God is grievously offended against those who disobey or disdain their Parents, because he is the Father of all mankind; and takes himself to be concerned in that dishonour which is done unto those that bear that name, when they receive not such duty from their Childrens hands as he commandeth; and that the Law likewise inflicteth an inevitable punishment against such, which I should be very sorry if thou shouldst be so unhappy as to incur. If by these remonstrances the child amend, it is fit to pardon him the faults committed by him, rather out of ignorance than malice; for in so doing, the Law-giver shall be accounted wise, and the Parents shall be held happy, when they

ice

See that their Son or Daughter is exempt from the punishment, which the Laws appoint. But if such speeches and instructions of the Father are set light by the Son, let the Laws be irreconcilable enemies against such continual outrages, and let him be dragged out of the City, in the fight and presence of all the people, and there let him be stoned to death: and after the offender hath lain a whole day in the sight of the people, let him be buried by night. In like manner ought they to be buried, who for any occasion whatsoever are contemned and executed by Justice.

Let the Enemy also be interred after the same manner, and let no dead man lie unburied, after such time as he hath been judged, and hath satisfied the Laws.

It is not lawful for any Hebrew to lend upon Usury, neither money, nor meat, or drinke; for it is an unjust thing to make profit of the misery of those of our Nation: but it is better to succour their necessities, and expect God's retribution, as a gain to them, who practise such kind of benefits. But they that have borrowed either money, or any fruit, dry or moist, when by the favour and assistance of God, they shall reap their own harvest, and gather their fruit, let them make a willing restitution to those that have lent them, as if they had laid them up for themselves, to possess at such time as they had need of them. But if there be any so shameless as they will not make satisfaction, yet let not the Creditor enter into their house to take a Pawn, before the Judges have given order, that the pledge be demanded at their door; and then the debtor without contradiction shall bring it to him, because it is not lawful for him to upbraid him that comes armed with the Law. If he, of whom the Pledge is taken, have sufficient ability, the Creditor may retain the Gage, till such time as he be paid; but if he be poor, he shall restore him his Pawn before the Sun-set, and especially if it be Garments with which he may cover himself in the night; for God hath compassion on those that are poor. It is not lawful to receive in way of Gage either a Mill, or ought else that belongeth thereunto, lest any Debtor should be deprived of the necessary Instruments to provide his Victuals with, and endure any misery through want of the means to get his living. Let him that retaineth a Free-man in Bondage be punished with death; but he that hath stolen either Gold or Silver, let him restore it twofold.

If any man kill such as break into houses, to rob, or that break walls; let not such an one be punished. Whoso shall steal a Beast, shall restore four times the value for it; except it be an Ox, for which he shall satisfy fivefold: and if the Thief want means to pay this penalty, let him be their slave against whom he hath trespassed, and at whose suite he is condemned. If any one be sold unto one of his own Tribe, let him serve him six years; and in the seventh year, he shall depart with liberty. But if during the time that he remaineth with the buyer, he beget any Child upon a female fellow-slave, and that he be willing to serve, by reason of the good affection that he beareth unto the house; in the year of Jubile which happeneth every fiftieth year let him be set at liberty, leading away with him his Children, and Wife, with freedom. If any man find Money or Gold by the way, let him seek out him that hath lost it, and make known the place where he found it, to the intent he may restore it; knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beasts: for if any man find them strayed in the Desert, and find not out the owner, let him presently keep them by him, taking God to witness, that he hath no design to detain with him another man's goods. If any man find another mans Beasts mired or bog'd, let him not pass further, but succour them, and help to save them, as if they were his own.

Let each man direct the ignorant Traveller in his way, and set him in the right path, if he wander, without deluding him, or hindring him in his necessity, or misleading him in his journey. Let no man speak ill of him that is either absent, or deaf. If any man be stricken in a quarrel, and it be not with a weapon, let him that struck him be presently punished, by receiving the like number of blows as he hath given. But if he be carried into his house, and lie sick upon it divers days, and in the end die thereof, he that struck him shall not be punished as a Murderer. And if he escape, and during the time of his sickness, hath been greatly hindered, and charged; then let him that struck him, pay all the charges he hath been at during the time he kept his Bed; and satisfy the Physicians. He that with his foot shall strike a woman with Child, if the woman miscarry, he shall be, by the Judges, amerced in a sum of money, for that he hath lessened the number of the people, by the loss of him that is dead in his Mothers Womb. Let him likewise be condemned to pay a sum of money unto the Husband: but if the Woman die of the stroke, he that offered the violence, shall be punished with death; because the Law justly requireth, that Life be satisfied with Life.

Let each man direct the ignorant Traveller in his way, and set him in the right path, if he wander, without deluding him, or hindring him in his necessity, or misleading him in his journey. Let no man speak ill of him that is either absent, or deaf. If any man be stricken in a quarrel, and it be not with a weapon, let him that struck him be presently punished, by receiving the like number of blows as he hath given. But if he be carried into his house, and lie sick upon it divers days, and in the end die thereof, he that struck him shall not be punished as a Murderer. And if he escape, and during the time of his sickness, hath been greatly hindered, and charged; then let him that struck him, pay all the charges he hath been at during the time he kept his Bed; and satisfy the Physicians. He that with his foot shall strike a woman with Child, if the woman miscarry, he shall be, by the Judges, amerced in a sum of money, for that he hath lessened the number of the people, by the loss of him that is dead in his Mothers Womb. Let him likewise be condemned to pay a sum of money unto the Husband: but if the Woman die of the stroke, he that offered the violence, shall be punished with death; because the Law justly requireth, that Life be satisfied with Life.

Deut. 22. The Law of violence.

Goods that are found.

Exod. 21, 2, ad 7. An Hebrew slave is to be set at liberty after 7 years, Deut. 15, 12, ad 19.

A pledge. Deut. 24, 11, 12, 13.

Theft.

Enemy to be buried.

Deut. 23. That which is borrowed must be paid. Exod. 22, 14.

The year of the world, 2493, before Christ's Nativity, 1471.

A Let not any one among the Israelites use any mortal Poyson, or Drug, that may do hurt to any man, and if any be found with such things about him, let him die, because it is just that he suffer the evil which he had prepared for another. Whoso hath maimed any man, or pulled out his eye, let him in like manner be maimed and blinded, being deprived of the same member of his body whereof he hath deprived another man; except he that is maimed, had rather have a pecuniary amends: for the Law remitteth it to the election of the offended, to estimate his injury; and if he will be more severe, he may. If any one have an Ox that striketh with his horn, let him kill him: and if the same Ox striketh and killeth any man in the Field or Mow, let him be stoned to death, and let no man eat the flesh thereof. And if it be proved, that the Master hath heretofore known the quality of the Beast, and hath not taken order he should do no harm, let him also be put to death, as being the author of the murder committed by the Ox. But if the said Ox kill a slave, either male or Female, he shall be stoned; and the owner thereof shall pay thirty Sicles to the Master of the slave that is slain. If one Ox be stricken by another, so as he die thereof, let both of them (both that which was dead, and that which struck the other to death) be sold, and the price thereof parted equally betwixt both the owners. They that dig a Pit or Cistern, must be careful that they inclose and fence it with Planks or Bars, not to hinder any man from drawing water, but lest any man by misfortune fall into the same. And if any man's Beast fall into the same unfenced Pit, the owner of the Pit shall pay to the owner of the Beast the price thereof: Also a Wall shall be made round the roofs of houses, to the end no body may fall from thence. Let him that receiveth any thing in trust, keep it carefully, as a thing sacred; and let neither man nor woman attempt to alien that which is committed to his custody, although thereby he might gain much Gold, and although there were no man that could convince him thereof. For since the conscience knoweth the same, every one ought to endeavour to deal uprightly; and supposing himself a sufficient witness against himself, let him do those things which are laudable in the sight of men, but especially that which is pleasing to God, from whose sight no wrongful dealing is concealed. If notwithstanding he to whom this trust is committed, shall chance (without any fraud on his part) to lose the thing that is so left in trust, let him present himself before seven Judges, and there take an oath, that nothing is lost by his will, or consent, and that he hath not converted any part thereof to his own use; whereupon let him be dismissed, without any further inquiry. But if he have made use of the least part of that which hath been committed to his charge and trust, and that he happen to lose it, he shall be condemned to restore all that was committed to his keeping. As it hath been ordained in matters of trust, the like is decreed touching Hire due unto the Labourer: let each man take heed lest he defraud a Poor man of his Hire; knowing that God gave him his Hands instead of Lands and other Possessions. For which cause, the payment of Hire ought not to be deferred, but satisfied the same day; by reason, that God permitteth not, that the Labourer should lose the fruit of his travel. The Children shall not be punished for the misdeeds of their Parents; for if they be virtuous, and are begotten by lewd Fathers, they rather deserve that men should have compassion of them, than hate them: neither are the offences of the Children to be imputed to the Parents, by reason that youth oftentimes engageth it self in those follies, which it never learned by examples, and for which it endureth not to be reproved. Voluntary Eunuchs are to be detested, and their company to be fled, because they have deprived themselves of the means which God hath given to men, for the increase of mankind. Such people therefore are to be driven far from us, and esteemed wholly inexcusable, as having killed their children before they be born. For it is a matter very manifest, that their spirits being effeminate, their bodies also are degenerate. Each thing also that is monstrous to behold, is to be driven away: neither is it lawful to Geld either Men or Beasts. Let this be the disposition of those Laws, wherewith you shall be Policed and Governed in time of Peace; to the end God may be favourable unto you, and I beseech him to give you grace to use them in good order, and without alteration. And since it cannot otherwise be, but that humane affairs must sometimes fall into troubles and dangers, sometimes beyond desire and expectation, and sometimes of set purpose; I will briefly give you some advice touching that point; to the intent, that being fore-instructed of that which you ought to do, you may prevent, and not fall into any danger and calamity.

G I with that when you have conquered the Country which God hath designed for you, by his assistance and your labour, you may possess the same in security and peace; and that strangers may not levy Armies to overthrow you, nor any civil Mutiny be raised

The year of the world, 2493, before Christ's Nativity, 1471.

Exod. 21, 23, Levit. 24, 20, Talions Law Deut. 19, 21.

Of an Ox striking with his horn. Exod. 11, 28, 29, 32.

Deut. 21, 23, 24, 35. A Pit.

Deut. 24.

In the same place.

Levit. 19, 13, 14, 15, 16, 17, 18, 19. Children are not to be punished for their Parents offences.

Eunuchs. Deut. 23, 1.

raised amongst you, which may cause what hath been well ordered and decreed H by your Ancestors, to come to nought, when you shall abandon the Laws which God hath given you. Live therefore, and persist to conform you selves to those Laws, which both God hath approved for good, and hath also given you. But if perhaps you or your successors hereafter, shall be obliged to undertake a War, I wish it may happen without the Confines of your Country: but if the matter must needs be tried by the Sword, you shall send certain Heralds to your declared Enemies. For before you enter battel, it shall be requisite first of all to parley with them, and to declare unto them, that you have a great Army, and Horses, and Weapons, and (besides all these) that you have God's favour and assistance; and you shall desire them, that you may not be enforced to War against them, nor to make booty of their Goods, and to carry them away captive. If they condescend to any reasonable conditions, then entertain Peace; but if they condemn this proposal, you shall lead forth your Army against them, having God for your General, and Sovereign Conductor; and for his Lieutenant, him whom you your selves shall chuse, surpassing all the rest in Valour. For when there are divers Commanders, it falleth out, that that which ought readily to be executed, is hindered, and commonly the issue is unfortunate. Let your Army generally consist of men that are strong in body, and hardy in courage; and remove from your Army him that is fearful, lest such men hapning to fly when they ought to fight, give your Enemies the advantage. Let them also be free from War, who having built a new house, have not enjoyed the same for a years space; as also he that hath K planted a Vineyard, and hath not gathered the fruit thereof; and besides these, he that hath wedded a Wife, and hath not as yet brought her home to his house: lest through the desire of these things, and of reserving themselves to their dear forsaken pleasures, they fight but faintly and coldly.

But when you have brought your Army into the field, take heed you commit no outrage: and when you shall assault any Cities, if you fortune to need Wood to make Engines of, see you cut not down Fruit-trees, but spare them; remembering, that they are planted for the good of men; and that if they could speak, they would accuse you; that without cause they are ill treated, against all right; and that if they had the power to depart from thence, they would transplant themselves into another L Country.

But when the Battel is ended, and the day is yours, kill all those Enemies that resisted you in the Fight; the rest reserve as your Tributaries (except the people of the Land of Canaan, for they, with all their Families, are to be exterminated.) Beware also (but especially in War) that neither a Woman use a Mans apparel, nor a Man that of a Womens.

These are the Laws which Moses left. He gave them likewise certain Institutions, (which he had written forty years before,) whereof we will speak in another Treatise. Some few days after (for he assembled the people six days together) he gave them his blessing, and pronounced his maledictions against those which should not live according to his Laws, but should transgress the determinations thereof: He read also unto them a Canticle of six measures (which he had registred in the holy Book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any ways from the truth. These Volumes and the Ark he gave to the Priests; in which he also placed the Ten Commandments written in the two Tables. He committed also unto them the custody of the Tabernacle. He likewise exhorted the people that (when by force they had conquered the promised Country, and where planted therein) they should not forget the injury which the Amalekites had done them, but that they should lead forth their Army against them, and take vengeance of the wrongs they had done them, at such time, as they were in the Desert. And he commanded them that as soon as they had taken the Country of Canaan, they should exterminate and extinguish all the people.

He commanded them also to erect an Altar towards the East not far from the City of Sichem, between the two Mountains, Garizim on the right hand, and the other called Gehal on the left, and that distributing the people into two parts (six Tribes in every part) they should place them on these Mountains. And he commanded that the Levites and Priests should be with them, and that they that were upon the Mountain of Garizim, should pray to God, to multiply his blessings upon them that are zealous of his service, and careful of the conservation of his Laws which had been given them by Moses. The Six other also were appointed to answer them: and when these six last had prayed, the six first were to answer them: and confirm that which they had pronounced. This done, they pronounced maledictions against the transgressors (each one answering

A answering the other) in ratification of that which had been spoken. He reduced also into writing these blessings and curses, to the intent that the memory thereof might never be suppressed or extinguished by time which he also (being near his death) caused to be written on the Altar, on the two sides thereof, and permitted the people to come near it only that day, and there to offer burnt-offerings; which is forbidden to them by the Law. These Ordinances did Moses establish, and these the Hebrew Nation observe inviolably, even unto this day.

On the next morning he re-assembled all the people, with their Wives and Children; he likewise commanded, the slaves should be present, binding them by an oath to maintain and keep the Laws; and that diligently tying themselves to the will of God, they should not so much esteem either their kindred, or means, or perils, or any other cause whatsoever, as thereby to be driven to neglect the Laws; or depart from the ordinances thereof: but whether any one of their kindred, or any City whatsoever, should seek to alter and disturb the same, or strive to weaken the Authority thereof, that both in particular and publick, they should expose themselves and endeavour to punish them: and if they should fortune to take such a City, they should raze and utterly deface the same; and if it were possible, not leave one stone upon another, but destroy the foundation. But if they were too feeble to take such a revenge, yet, that they should make it known, that they were not consenting to their impiety. Hereunto the whole multitude consented, and promised with an oath. He afterwards told them, how the people should know when the Sacrifices were agreeable unto God; and how they ought to march out to Battel, taking a sign from the stones of the High-Priests Rational, of which I have fore-spoken.

Josua likewise, during the life, and in the presence of Moses, prophesied whatsoever he intended to perform for the profit of the people, either abroad in the administration of War, or at home in prescribing Laws: and preparing them to that order of life which was newly prescribed them, he told them that by instructions from God he prophesied, that if they violated their Country Religion, they should not escape destruction; their Country should be filled with Foreign Arms, their Cities sackt, their Temple burnt, and themselves sold under the Spear; and that they should serve a Nation which would not be moved or touched with commiseration of their afflictions and miseries: and, at length, they should too late and unprofitably repent of their error: yet, that God, their establisher, would restore the Cities to the ancient Citizens, and the Temple to his people; and that this should come to pass, not only once but also many times. Then did Moses also appoint Josua to lead his Army against the Canaanites, promising him that God would be assisting to his Actions, and wishing all sort of happiness to the people.

Seeing that (saith he) I go unto mine Ancestors, and God hath prefixed this day for my departure, it is very just, that living as yet, and standing in your presence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not only in delivering you from so many evils, but also in largely imparting his blessings unto you; and for that he hath always favorably helped me, whilst I endeavoured by my labour and care to reduce your fortunes to a better state: for it is he which hath given both the beginning and the accomplishment, making use of me but as his Minister and Servant in all that good which hath been done to his people. For all which things I have thought requisite, in departing from you, to bless the goodness of God, who in time to come shall have the care and charge of you: and to acquit my self of that debt, I leave you this in remembrance, which is, that you ought to serve and honour him, and reverence the Ordinances which he hath given you; whereby continuing his favour towards you, he will grant you grace to preserve and keep this excellent gift. Truly a Law-giver that were no more than a man, would be greatly displeased with those who should violate his Ordinances, and let them at nought: do not you therefore tempt God, who is provoked unto anger, when those Laws, which he himself hath established, and given you, shall be contemned and neglected.

Whilst Moses pronounced these his last words, and foretold to the Tribes their several destinies, and wished them a thousand blessings, the whole Multitude brake into tears; and the Women beating their breasts, shewed the sorrow they referred for his death. The Children likewise lamented, because that in their tender years they had understood the virtue and famous acts of Moses; and betwixt the elder and younger sort, there was as it were a conflict who should weep most bitterly: for the one understanding of how worthy a Governour they were deprived, lamented the time to come; and the other were perplexed, because they should then lose him, they before had sufficiently tasted and made tryal how great his virtue was. But how great the Compassion and complaint of the people was, may be conjectured by this that then befel the Prophet. For although

The year of the World, 2493.
before Christ's Nativity, 1471.

Deut. 29, 14
Moses bindeth the Hebrews by an oath to keep the Law.

Deut. 32, 29.

Deut. 34, 9.

Moses exhorteth Josua.

Deut. 32, 13, 23.

Deut. 34, 9.

Deut. 34, 8.

The Hebrews lamentation at Moses's death.

The year of the
World, 2492,
before Christ's
Nativity, 1471.

although he were assuredly persuaded, that a man is not to lament at the instant of his death, (because it happens to him both according to the Will of God, and the Law of Nature) yet beholding the affection of the People, he could not refrain himself from tears. After which, he walkt towards the place where he was to die, and they all followed him weeping. Then did *Moses* (beckoning with his hand) warn them from afar off that they should stand still, and keep their places; and he desired them that were nearest him, by word of mouth, not to afflict him any longer, by following him with so many testimonies of affection. Accordingly, to obey him, they stood still, and all together bewailed their calamity in so great and so general a loss, only the Senators *Elezar* the High-Priest, and the chief Captain *Joshua* accompanied him. And when he was arrived on the Mountain called *Abarim* (which is very high, and situate near *Jericho*, from whence he might discover the greater part of the Land of *Canaan*) he dismissed the Elders, and whilst with mutual embraces he took his last leave of *Elezar* and *Joshua*, and discoursed with them, a Cloud suddenly environed him, and he was carried away into a certain Valley: but the Holy Books which he left us, say that he died, fearing left for the excellency of his virtue, they might report that he was taken up into Heaven. The whole time of his Life was 120 years, the third part whereof wanting a month, he spent in government of this great People. He died the last month of the year, and the first day of that month which the *Macedonians* call *Dyrras*; and our Country-men, *Adar*. He was, of all men that ever lived, the wisest; and who, in execution of his good counsels, had no man to equal him. Moreover, in eloquence he was incomparable, and in dexterity and grace to entertain and persuade the People, he had no second; and so were his passions always governed by his wisdom, that he seemed utterly to want them, and only to know the names of those passions of which he saw the effects in other men. His skill in War may give him a rank amongst the greatest Captains, and no man ever had the gift of Prophecy in so high a degree; for his words seemed so many Oracles, and that as inspired to him by God himself. The People mourned for him 30 days: nor were they ever seized with so extreme grief, as they were at this time, when the Prophet died; neither did he only leave behind him a present desire of him, but a great estimation amongst all men, who have ever chanced to read and examine his Writings, and by them estimated his virtues. And these are the things which I thought good to say of the death of *Moses*.

Moses when he died, was 120 years old. Amongst the Hebrews, *Adar* is the 12 month, but amongst us it is called *March*. Ver. 10. *Moses* was a good Governor, and a great Prophet.

M

T H E N

O

A The Fifth Book of the Antiquities of the J E W S; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fifth Book.

1. How *Joshua*, General of the Hebrews, having overcome and slain the *Canaanites*, divided their Land amongst the Tribes by lot.
2. How after the death of the General, the *Israelites* (neglecting the Offices of their Forefathers) fell into extreme Calamities: and through a Civil War that was raised amongst them, there were but 600 of the Tribe of *Benjamin* left alive.
3. How, for their impiety, the People of *Israel* were delivered by God into Captivity, under the *Assyrians*.
4. Their Liberty by *Cenez*.
5. How the People were once more overcome by the *Moabites*, and exempt from servitude by *Jodes*, otherwise called *Ehud*.
6. How they were brought under the subjection of the *Canaanites*, and restored to their Liberty by *Barac*.
7. How the *Amalekites* having entered the Country of the *Israelites*, and conquered them, possessed and spoiled the same for the space of seven years.
8. How *Gideon* delivered the People.
9. How some Successors of *Gideon* waged War against the Neighbour Nations round about them.
10. Of *Samson's* strength, and what mischiefs he did in *Palastine*.
11. How the Sons of *Eli* the Prophet were slain in *Battel* by the *Palastines*.
12. How *Eli* (hearing of the death of his Sons, and the loss of the Ark) fell down from his Seat, and died.

C H A P. I.

- D How *Joshua*, General of the Hebrews, having overcome and slain the *Canaanites*, divided their Land amongst the Tribes by lot.

After *Moses* was taken from amongst them (in the manner which I have declared) the last duties were paid to him; and the time of mourning was past. *Joshua* commanded the People to prepare themselves; and to march forward to *Battel*. He sent Spies likewise to *Jericho* who might both sound their Enemies' minds, and discover their Forces. Soon after he dislodged, and encamped in the open field, intending, with all expedition, to pass the River of *Jordan*, as soon as any opportunity offered it self. Then assembled he the Princes of the Tribes of *Rubben* and *Gad*; and of the half-Tribe of *Manassas* (for to this half-Tribe the Country of the *Amorites*, which was the seventh part of *Canaan*, was given for its habitation) and removing them of this care which *Moses* had taken of them even to his death; he exhorted them to perform with joy what they had promised him; as they were obliged; both in acknowledgment of the affection which he had shewed to them; and for the common advantage. They shewed themselves ready and willing to perform that which he commanded them; and they furnished 30000 men; After thus departing from the City of *Jericho* he drew towards *Jordan*; and marched forward some 60 Furlongs: When he was encamped, the Spies returned again, and presenting themselves unto him, desired him of the whole state of the *Canaanites*. For being unknown and unsuspected; upon their arrival they observed and viewed the walls and strength of the City at their pleasure; searching which of them were more or less defended, and which of the gates were easiest or hardest to assault; neither did any of them offer any offence unto them: for whilst they thus spied into, and viewed every place, the Citizens rather interdicted their diligence to be the curiosity of strangers, than suspected that they intended any hostile stratagem. About the shutting in of the evening, they retired themselves into a certain Hill: they that joined to the walls, whither they had been directed to take their retreat; and whilst after Supper they consulted about their return, the King advanced, and certain Spies sent out of the *Hebrews* Camp, had surveyed the City, and taken up their Lodging in *Rabab's* house, with intent to conceal themselves till they might get opportunity to depart; sent Officers to apprehend them; to the end they being brought before him, he might by Torture extort from them the cause and reason why they came into the City. But *Rabab*, having gotten some private intelligence of it, hid the Spies under certain

M

Packs

The year of the
World, 2492,
before Christ's
Nativity, 1470.

Joshua sendeth Spies into *Jericho*.
Job. 2. 1, 2, 3.
Joshua calleth to memory, and reckoneth up what the Tribes of *Gad*, *Rubben*, and *Manassas* had promised him.

Packs of Linen, which she dried near the walls, and told them that were sent by the King, that certain strangers a little before Sun-set had sutt in her house; but that they were departed; and if they were suspected by the King as persons that intended any detriment to the City, they might with little labour and pursuit be overtaken in their way. They hearing the woman speak after this manner, and imagining no subtlety or deceit in her, returned back without searching the Hoftery, and went in pursuit and search after them every way, tracking every path, where they might be suspected to travel towards Jordan. But having no tidings of them they desired any further to pursue them. No sooner was the Tumult appeared, but *Rahab* called forth the Spies, and told them the dangers to which she had exposed her self for their security (for had she been convinced to have concealed them, both she and all her family had miserably perished.) She therefore desired them, to swear to her that when they should take *Jericho*, and kill all the inhabitants with the sword, (as God had told her they should) they would save the life of her and her family as she had saved theirs.

This said, she dismissed them, to the end they might return home again. After they had with many thanks protested, and swore to her, to acknowledge her kindness not in words, but in deeds; and had advised her that when she should perceive the City ready to be surprized, she should retire all her substance, and all those that appertained unto her, into her house; and that before the door thereof, she should hang a Red Cloth, to the intent that the General perceiving the same, might inhibit the Soldiers from pillaging and spoiling her house: (for (said they) we will give him notice hereof, (by reason of that willing forwardness that hath been in thee to save our lives) and if by misfortune any of thy Friends die in the Combat, do not impute the fault unto us, and we beseech God (by whom we have sworn) that he be not displeased against any of us, but only against such as falsifie their oaths. Having after this manner made the Covenant, they were let down with a rope from the wall; and when they were arrived in safety among their Nation, they recounted unto them all that happened since their arrival in the City. *Joshua* hereupon declared unto *Elezazar* the High Priest and the rest of the Elders, what oath his Spies had made to *Rahab*; and all of them ratified the same. But the General was peevish and troubled, for that he knew not which way to pass the River of *Jordan*, by reason that for the present it was very deep; and without Bridges. For before that time there was not any Bridge built thereon; and if they would have built one, the Enemy would have interrupted them: besides that, there were not any places convenient to stay in. But God made him a promise that he would make the waters fall, and give them passage; *Joshua* therefore waited with his Army two days; and then he passed over the River in this manner. The Priests marched first with the Ark; after them went the Levites bearing the Tabernacle, and those Vessels which were destined for Sacrifice; then followed the whole multitude distinguished in their Tribes, having inclosed within their Battles the Women and Children; whereby they might be the more secure from the force of the stream. But when the Priests had trusted, and found the River passable; and the water decreased, and that the current thereof was not so violent, but that in the bottom there was good footing (so that it was fordable) then all of them without fear passed over, finding all things assuredly performed unto them which God had promised unto them; but the Priests kept in the midst of the Channel until the multitude were past over, and were in security; and when every one had gotten to the other Bank, the Priests came out, permitting the River to flow according to its free and ordinary course; which presently flowing, grew to that greatness and swiftness which it had at first. Now when the *Israhelites* had marched fifty Furlongs, they encamped about ten Furlongs from *Jericho*. But *Joshua* built an Altar of twelve stones (which every one of the Princes of the Tribes had gathered out of the Channel of *Jordan*, by his order) to the end it might be a Monument of the prodigious restraint of the River; and on the same he sacrificed to God; and the solemnity of the Passover was celebrated in that place; and at that time the Army was in as great a plenty as ever it had been in necessity; for they reaped the Corn of the *Canaanites*, (which at that time was ripe) and carried away much other prey. In the same season, likewise their nourishment of Manna failed them, whereon they had fed for the space of forty years. And whereas the *Israhelites* did all these things with security, and freely, and the *Canaanites* never failed out against them, but dismayed with fear kept themselves up within their walls; *Joshua* resolved to besiege them in their Cities: so that on the first day of the Feast, the Priests bearing the Ark, and guarded on every side with Troops of Armed Men, drew near *Jericho*, lounding seven Horns, thereby to animate the Soldiers to behave themselves manfully; and they walked about the walls, being attended by the Senate, neither did they any other thing but blow their

Horns,

A Horns, and so returned back into their Camp. Which when they had done for the space of six days, on the seventh *Joshua* assembled the Army and all the people, bringing them joyful news of the City, which that day should be taken without labour, (the walls falling down of their own accord, and without mans hand, and yielding them free passage and entrance into the City) and he encouraged them to kill all those whom they met, and not to give over the slaughter of their Enemies, although they were weary of prey, or to permit the Enemy, in any fort, to flee, but that they should extinguish and root out all that had life, reserving nothing for prey or private profit. He commanded likewise that all the gold and silver that was found should be brought into one place, to offer to God as the first-fruits, and in thanksgiving for his assistance: and that only *Rahab* with her Kindred should be spared, by reason of the oath which the Spies had sworn unto her. This said, he advanced his Army towards the City; then did they once more walk round about the City, the Ark marching before them, and encouraging them to Valour by the sound of their Cornets. And after they had environed the walls seven times, and had a little reposed themselves, the walls fell (though the *Hebrews* had forced no Engine, nor used any other violence against them.) So that they entering into the City, slew all those that were therein, who were already discomfited by the sudden and unexpected overthrow of their walls, and throw their fudden fear made unfit to fight; so that they were slain in their streets, finding neither refuge nor relief to succour them: and so great was the slaughter, that they neither spared Women nor Children, but filled the City with dead Carcasses, which at length being set on fire served for a Funeral flame to consume them; and with like fury they ravaged and burnt the houses of the Country; only *Rahab* and her household, (who kept themselves within her house) were saved by the Spies: and being brought to *Joshua's* presence, he gave her thanks, for saving his Spies, and promised her that he would reward her courtships, and soon after he gave her possessions, and ever held her in great honour. All of the City which the fire spared, the Sword consumed. And *Joshua* pronounced Curses against those, who should afterward endeavour to erect that which he had ruined: namely, that he that should lay the first foundation, should be deprived of his first begotten Son; and he that should finish the work, might lose his youngest Son; and it hath pleased God that this imprecation hath not been frustrate, as hereafter shall be shewn. At the surprize and sack of the City, there was gathered an infinite quantity of Gold, Silver, and Bras; and none but one man brake the Edict, or sought any prey or lucre for himself. These spoils *Joshua* delivered to the Priests to be laid up in the Treasury; and after this manner was the City of *Jericho* destroyed. But *Achar* the Son of *Zebedias* of the Tribe of *Judah*, having got the King's Coat embowered with Gold, and an Ingot of Gold of two hundred Sicles in weight, and thinking in himself that it were not just that the profit he had got by the hazard of his Life, should be taken from him, and presented to God, who had no need thereof; he digged a Pit in his Tent, and buried his spoils therein, thinking by this means to defraud God as well as his Companions. At that time their Tents were pitched in a place called *Gilgal*, which signifieth *Enfranchised*, because being delivered from the affliction of *Egypt*, and the penury of the Desert, they thought they had nothing more to fear. But some few days after the destruction of *Jericho*, *Joshua* sent out three thousand Armed men against *Ain* (a City situate a little above *Jericho*) who encountering with the *Ainities* in Battel, and by them put to flight, lost thirty six of their company. The news of which disaster being brought to the Camp, the *Israhelites* were seized with exceeding grief, not only for the men they had lost (which were all of them valiant men, and worthy of honour) but also by reason of the despair they conceived of their future success. For whereas they had persuaded themselves that they were already Masters of the field, and that their Army should be always Victorious, according as God had promised them, they saw, on the contrary, that this success had raised the hearts of their adversaries; so that cloathing themselves with sack-cloth, they spent three days in tears and lamentations without tasting any meat; so grievously were they afflicted with the defeat that had hapned, *Joshua* seeing the Army dejected after this manner, falling on his face to the earth, addressed himself to God, saying, We have not been induced by our own temerity to attempt the conquest of this Land by force; but we have been hereto encouraged by thy Servant, to whom thou hast promised, by divers signs, (that thou wouldst give us this Country to inhabit in, and that our Army should have always the victory in Battel, and of these thy promises we have oftentimes experienced the event. But now, beyond all expectation (having received an overthrow, and lost some of our Soldiers) being terrified by this accident, and suspicious of thy promises to Moles, we both abjain from War, and (after so many enterprises

M 2

of

The year of the World, 2494. before Christ's Nativity, 1470. ver. 4, 5, 6. *Rahab* hideth the Spies.

ver. 10. The walls of *Jericho* fall down of themselves.

ver. 24, 25. *Joshua* commandeth that none but *Rahab* and hers should be saved.

ver. 7, 8, 9. *Achar* hideth certain parts of the prey contrary to God's Commandment. *Gilgal* signifieth liberty.

The *Israhelites* are put to flight by the *Ainities*.

Joshua's prayer to God.

Job. 7, 6, 7.

of War) we cannot hope any fortunate or successful proceedings. But be thou assistant unto us **H**
O Lord, (who art Almighty) and cast by thy mercy, change our present sorrow into joy, our
discomfiment into confidence, and give us victory. *Joshua* having made this prayer, God
presently commanded him to arise, and purge the Army of that sacrilege that had
happened therein, and of a Theft committed by one of the multitude, who was so hardy
as to violate and conceal those things which were consecrated to him, assuring him, that
that was the cause of the present calamity: but as soon as he had searched out, and
punished the sacrilege, the *Israelites* should become fortunate, and obtain the victory.
This Oracle *Joshua* declared to the people, and calling for the High Priest and the Magi-
strates, he cast lots upon the Tribes; and when the lot had fallen on the Tribe of *Juda*,
it was again cast by Families; and when again the Sacrilege was found to be commit-
ted in *Zachariab's* Family, they cast the same once more man by man, and it fell upon
Achkar: who unable to hide what was discovered by God himself, confessed the fact,
and brought forth those things which he had concealed: whereupon being presently
put to death, he was by night buried after an ignominious manner, according as he de-
served. But *Joshua* having purified the people, led them forth against *Ain*, and laying
Ambuscado by night above the City, early in the morning he drew the Enemy out to
fight, who boldly broke forth (being encouraged by their former victory;) but *Jo-*
shua making a shew of Retreat, drew them farther off from the City, imagining that
the *Israelites* fled, and that they should gain a second victory over them. But when
Joshua suddenly made a stand, and charged them, and gave a Signal unto those that lay
in ambush, they march all together towards the City, and easily entered the gates;
where, and on the Walls, stood divers of the inhabitants as spectators (as they thought)
of their achieved victory. In this manner was the City taken and all that were there-
in slain, *Joshua* on the other side pressed those in such manner, with whom he maintain-
ed skirmish, that they turned their backs, and fled towards the City, as if it had been
in the same state as they left it: but when they perceived that it was taken, and saw
both it, their Wives and Children consumed with fire, they scattered themselves about
the fields, not being able to rally, by reason of their disorder. By this overthrow of
the *Ainities*, there were a great number of Women, and Children, and Bond slaves ta-
ken Captive, and store of all sorts of moveables. The *Hebrews* also became Lords of
much Cattel, and gathered a great quantity of Silver (for the Country was rich.) All
which *Joshua* upon his return to *Gilgal* distributed amongst the Soldiers. But the *Gi-*
beonites (who dwelt not far from *Jerusalem*) understanding what had happened to them
of *Jericho* and the *Ainities*, and fearing lest the like misfortune might fall upon them-
selves, thought it to no purpose to endeavour to move him by their prayers, because
they knew that he warred with a resolution, utterly to root out and extinguish the
Nation of the *Canaanites* from off the earth. They therefore perswaded the *Cepherites*
and *Cathierimites* their neighbours to join with them, in order to contract an alliance
with the *Hebrews*, as the only means to secure themselves from the danger which threat-
ened them. Which counsel of theirs being accepted, they sent ambassadors to *Joshua*, M
such men as they thought most capable and wisest amongst them in the affairs of the
Commonwealth, to treat a peace betwixt them and the *Israelites*; and knowing that it
would be very dangerous for them, if they should say that they were *Canaanites*; and
that on the contrary they should avoid the danger, if they protested that they had no
community or alliance with them, but dwelt far from them; they told *Joshua*, that (being
incited by his fame) they had undertaken a long journey, the truth whereof he might
conjecture by their habits; which upon their setting forth were new, but by their long
journey were quite worn, to which purpose they had put on old garments, to the end to
colour their subtle insinuation. Standing up therefore in the midst of the multitude
(attired after this manner) they told them that they were sent by the *Gibeonites*, and
the neighbouring Cities (far distant from that Country) to treat and ratify a Peace
between them. For knowing well that the Country of *Canaan* was given unto them by
the favour of God, to the end they should be masters and possessors thereof, they were
much rejoiced thereat, and desired to be received as their Confederates. By these words,
and the oldness of their garments, and the pretence of their long journey, they perswaded
the *Hebrews* to enter and accord an amity with them. And the High Priest *Eleazar* with the
Council of the Elders were unto them, that they should be reputed for Friends and
Allies, and that no hostile action should be enterprized against them; the people like-
wise approved the alliance. After this, *Joshua* encamping with his Army upon their
confines, and understanding that the *Gibeonites* dwelt not far from *Jerusalem*, and that O
they likewise were of the race of the *Canaanites*, he sent for the principal among them,
and upbraided them with their deceit: whereunto they answered, that they had no
other

A other means to produce their safety and security, and for that cause they had used this
fraud. Whereupon he called to him *Eleazar* the High Priest, and the Council of the
Elders; and it was resolved not to infringe the Oath made to them, but that they should
be obliged to serve for the publick works; Whereupon they were adjudged to attend
on these services: and by this means delivered they themselves from their imminent pe-
ril. But the King of *Jerusalem* was much incited against the *Gibeonites*, for that they
had revolted and submitted to *Joshua*; and he assembled together the Kings of his neigh-
bour Nations, to make War against them. The *Gibeonites* perceiving the danger they
were in, and how the Enemy prepared to assault them, and to that end had pitched their
Tents near a certain Fountain not far from the City, they desired *Joshua* to assist and
defend them. For their affairs were in that state that they expected death from the
hands of their Friends: and contrariwise hoped for help from those *Hebrews*, with
whom they had contracted amity, notwithstanding that they arrived in that Country to
destroy the whole Nation of the *Canaanites*. *Joshua* therefore (hasting onward with
his whole Army to give them assistance, and marching both day and night) early in the
morning charged the Enemy (at such time as he intended his assault) and having put
them to flight, he pursued them by a steep tract, which place is called *Bethlora*, where
he saw manifestly that God fought for him by the Thunder, Lightning and Hail that
fell, at that time, far bigger than was accustomed. The day also (the like whereof was
never heard before) was lengthened, least by the speedy approach of the night the Enemy
C should escape from the Victor: and *Joshua* took all those five Kings in a certain Cave
near *Makkedah*, where they were hidden, and condemned them all to death. And that
this day was longer than ordinary, it is registered in the sacred Volumes, which are re-
served in the Temple. After this wonderful success, *Joshua* led his Army to the Mountains
of *Canaan*, where having made a great slaughter of men, and taken rich booty, he
brought back his Army to *Gilgal*. Now when the renown of the *Hebrews* valiant acts,
and their giving no quarter to any one person of their Enemies, was bruted abroad
amongst the neighbour Nations, they were possessed with great fear: so that the Kings
of the *Canaanites*, that bordered upon *Libanus*, and they also of the Plain of *Canaan*,
joined themselves Confederates with the *Philistines*, and all of them encamped near
D *Bethlora*, (a City of the higher *Galilee*, not far from *Cedes*, which is also situate in the
Land of *Canaan*.) The whole Army consisted of three hundred thousand Footmen, ten
thousand Horsemen, and twenty thousand Chariots. This great multitude of the Enemy
astonished *Joshua* and the *Israelites*, so that they conceived little hope of obtaining the
Victory: but God reproached and upbraided them for their timidity, and for that they
suspected themselves to be insecure under his protection; he promised them likewise,
that he would overcome their Enemies, and make their Horses unprofitable, and con-
sume their Chariots by fire. *Joshua* emboldened by these promises from God, marched
out against his Enemies, and came upon them the fifth day. The encounter was strong,
and the slaughter so great, that they who heard the same, would scarcely believe it. Many
E were slain in the pursuit; so that (a few only excepted) the whole Army was put to the
sword. The Kings also were all slain; *Joshua* also commanded that their Horses should
be slain: and he burnt their Chariots, and victoriously marched thorow the whole
Country; so that no man durst come out, or make head against him. He besieged like-
wise their strong places, and killed all those that fell into his hands. Now when the fifth
year was ended, and none of the *Canaanites* were left alive; (except such as were fled in
to their Cities and Fortresses) *Joshua* once more retired his Camp towards the Moun-
tains, and placed the sacred Tabernacle in the City of *Shiloh*, which seemed to be a very
convenient place, by reason of the beauty of the same; where the Ark might remain,
till such time as their affairs permitted them to build a Temple. From thence he de-
F parted with all the people, to *Sichem*; and there built an Altar, according as *Moses*
had formerly commanded; and having divided his Army, he planted half of them on
the Mountain of *Garizim*, and the other half on the Mountain of *Gibah* (on which also
he built an Altar) with the *Levites* and the Priests; and after they had sacrificed and
pronounced the curses formerly mentioned, and engraven them on the Altar, they re-
turned to *Shiloh*. Now, inasmuch as *Joshua* was well taken in years, and very well
perceived, that the Cities of the *Canaanites* were hardly to be assaulted, both in respect
of the places wherein they were situate, and of the munitions wherewith (besides
other advantages of Nature) their Walls were strengthened and fortified (for the
Canaanites having intelligence of the departure of the *Israelites* out of *Egypt*); and how
G they hastened thither, with intent utterly to extinguish and overthrow that Nation;
spent all that time in fencing and fortifying their Cities; he assembled all the people in
Shiloh; where he represented to them the happy success which (till that time) God had
favoured

favoured them with, because they had observed his Laws. That the 31 Kings which had H been so hardy as to encounter them, had by them been overcome; that all the Armies that had opposed them in battle, were wholly discomfited, and most of their Cities taken; so that there remained not any memory of them. But for that some of the Cities which remained were so fortified, that they required long Sieges to get them, he thought good that the Tribes which had been drawn from out the Country beyond *Jordan*, to be associates in this common cause of Conquest, and by reason of affinity, had made themselves companions in their perils, should be sent back into their own Country, with thanks. And that some of each Tribe of approved uprightness and loyalty, should be chosen, who surveying the Country might faithfully give a report of the extent thereof. This sentence was approved by the whole multitude, and thereupon divers men were sent (accompanied with such as were skillful in Geometry) to measure out the Land, and to estimate its goodness. For the nature of the Land of *Canaan* is such, that though there are great Plains very fertile, yet the Land being compared with other places of the same Country, cannot be esteemed excellent, compared with the other Countries of *Jericho*, and the Land about *Jerusalem*, it may seem to be nothing worth: although generally the whole Country be small, and for the greatest part mountainous, yet in respect of the abundance and beauty of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, than their measure; by reason that oftentimes one Plow-land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole Country, and surveyed the same) returned again, at the end of six months, to *Silo*, where the Ark was kept.

Then *Josbua*, (taking unto him *Elezar*, with the Elders, and Princes of the Tribes) divided the Region amongst nine Tribes; and the half of the Tribe of *Manasse*, proportionably to the greatness of each Tribe, and when the lot was cast, there fell to the Tribe of *Judah* all the higher *Judea*; which extendeth itself in length to *Jerusalem*, and in breadth to the lake of *Sodom*; to which likewise were annexed the Cities of *Ascalon* and *Gaza*. The Tribe of *Simeon* (which was the second) obtained a part of *Idumea*, confining upon *Egypt* and *Arabia*. The *Benjamites* had that Country which extendeth from *Jordan* to the Sea in length, and in breadth from *Jerusalem* to *Bethel*: this portion was very small, by reason that the Country was good, for it contained the Cities of *Jericho* and *Jerusalem*. The Tribe of *Ephraim* was allotted its portion in length, from *Jordan* to *Hadara*; and in breadth from *Bethel* to the great Plain. The half Tribe of *Manasse* had the Territory from *Jordan* to the City of *Dora* in length, and in breadth to the City of *Beithan* (which is at this day called *Scythopolis*). After them, *Issachar* had that which lies between *Mount Carmel*, and the River of *Jordan*, in length, and the Mountain *Itobir*, for the bounds of its breadth. The Tribe of *Zabulon* was allowed that Country, which stretcheth out as far as *Genesareth*, and abutted on *Mount Carmel*, and the Sea. The Country which is betwixt *Carmel* and *Sidon*, was adjudged to the *Asserites*, in which portion was comprised the City of *Arce*, which is also called *Adippus*. The *Nephthalites* possessed that quarter that stretcheth out from the East to the City of *Damascus*, and the lower *Gallilee*, as far as the Mountain of *Libanus*, and the head of *Jordan*, that issueth from the same, on that side which confines on the City *Arce* Northwards. To them of *Dan* were assigned the Vallies extending Westward, and terminated by the Cities of *Azib* and *Doris*, containing all the Country of *Jamnia* and *Gitta*, from *Abaron*, even unto that Mountain, where he beginneth the portion of *Juda*. After this manner did *Josbua* divide the Country of the six Nations (bearing the name of *Canaan*) and gave it in possession to nine Tribes and an half. For *Amorrhoea* (so called from one of the Sons of *Canaan*) had been already taken by *Moses*, and assigned by him to two Tribes and an half, as I have already declared. But all in the quarter of *Sidon* of the *Arucians*, *Amathians* and *Aritheans* were not comprised in this division. But *Josbua* finding himself burdened with years, and unfit to execute his enterprises in his own person; and observing that the Governours of the people to whom he gave employments, acted negligently; he exhorted every Tribe in particular, to bestir themselves courageously in the extent of the Territory allotted to them, for exterminating the remainder of the *Canaanites*; as *Moses* had before told them, that their safety, and the maintenance of the Laws and Religion consisted in that one point, which he had likewise learned by his own experience. Further, that they should deliver unto the *Levites* thirty eight Cities, because they had already ten in their possession, within the Land of *Amorrhoea*; three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care, to omit nothing of that which *Moses* had commanded them, of the Tribe of *Juda*, *Ephraim*; of that

A that of *Ephraim*, *Sichem*; and of *Nephthali*, *Cades*; which is in higher *Gallilee*. More over, he distributed unto them the surplusage of the prey, which was very great: so that not only in publick, but in private, they got no small quantity of sustenance; for there was so much Gold, and Raiment, and Household-stuff, and so great store of Cattel and Hories, that the Commonwealth and all particular persons were enriched with it. After which he assembled the whole Army, and to those that were planted on the other side of *Jordan*, (who had born Arms with the rest, and were in number no less than 50000) he spake after this manner.

Since God (the Father and Master of our Nation) hath given this Country into our possession, and hath promised to continue and conserve the same so for ever; and since likewise you have willingly and forwardly assisted us in all our necessities and dangers, (according to God's command and direction) it is requisite at this present (since there remains not any further matter wherein we have need to employ you) that we dismiss you home, to enjoy some quiet, not doubting, that if hereafter we shall have need of you, you will, with no less willingness, be as industrious to do us kindness. We therefore yield you hearty thanks, for that you have vouchsafed to be companions in our perils: and we desire, that you will continue your mutual affection, remembering us as your friends, and how you have gotten your possessions by our help, as (by God's favour and your assistance) have attained to this our present felicity. Neither have you adventured, without some reward of your travels; for in this your warfare you are enriched, and shall bear away with you a great quantity of Gold and Silver; and besides all these, our benevolence and love, tyed unto you with all sincerity, whensoever you shall have cause to use us. For you have neither forgot, nor set light by *Moses*'s command before he departed out of this life, and have spared no endeavour, whereby you might tie our affections to you. We therefore dismiss you to your own possessions, in fulness of contentment, praying you to remember these things, and never to put any bounds to the irrevocable amity which is between us; and let not the River *Jordan*, which is betwixt you and us, hinder you from considering us as Hebrews. For all of us (both those that dwell on this side, and on the other side of *Jordan*) are the posterity of *Abraham*; and one and the same God gave life both to you and our progenitors; whose Laws and Religion (instituted by *Moses*) are diligently to be observed: for by this means, he will become our helper and favourer; as on the contrary, if we shall degenerate from his Statutes, he will be our Enemy.

After he had spoke to them after this manner, he embraced in particular, the chief of these Tribes, who returned, and their whole people with them. This done, he stayed in that place; but the rest of the people accompanied them onward with tears, and they separated the one from the other, with great grief. But after the Tribe of *Reuben* and of *Gad*, and the rest of the *Manassites*, had passed over *Jordan*, they built an Altar upon the Bank of the River, that might serve for a memorial to posterity, of the alliance which they had with those that dwell on the other side of *Jordan*. When the tidings hereof came to their ears that dwell on the further side of the River, that they had built an Altar, but they were ignorant of the cause of building it, they supposed, that seeking to innovate their Religion, they would introduce the service of foreign and false gods. And being rashly stirred up with this suspicion of the violation of their Religion, they put themselves in Arms, with a resolution, to revenge themselves of those who had built that Altar, for that they had forsaken the Laws and Ordinances of their Forefathers. For they supposed, that they were not so far to respect their parentage, or dignity, as to forget the will of God, and that service which was agreeable in his sight. For which cause, being (in this manner incensed) they prepared themselves to the expedition. But *Josbua* and the High-Priest *Elezar* with the rest of the Elders, restrained them; counselling them, first of all to inquire what was their intention; and afterwards, if it should appear that they did it with a sinister intent, then they might lawfully invade them with the Sword. Hereupon they sent *Phineas*, the Son of *Elezar*, and ten other of the noblest among the *Levites*; as Ambassadors to them, to know what the intent and reason was, why they had built that Altar on the bank of *Jordan*.

Now when these Ambassadors had past the River, and were come amongst them they summoned an Assembly, and *Phineas* standing up in the midst of them, spoke after this manner. You have committed too heinous an offence (saith he) to be punished only with words: yet notwithstanding, we have not upon the instant taken Arms to assault you in battle, nor had regard to the heinousness of your Crime, to the intent to punish you; but we are sent to you as Ambassadors

The year of the World, 2499, before Christ's Nativity, 1465.
Josbua divideth his Army into parts.
Heli & Ruffus, cap. 3.
Josb. 13, 14, 15, 16, 20, 22.
Josbua commandeth the dividing of the Country, and counteth that the two Tribes and an half should be dismissed.
Josbua sendeth certain men to measure and divide the Land.
Josb. 13, 19.
Josbua divideth the Region on of *Canaan* to the nine Tribes, and the half Tribe of *Manasse*.
Josb. 14, 15, 19, per totum.
Supra lib. 4. cap. 7.
Numb. 32, 8, 9.
Josb. 13, 24, 29.
Josbua severally commandeth every Tribe to race out the race of the *Canaanites*.
The Cities of refuge.
Numb. 35, 6, 11, 14.
Deut. 19, 2.
Josbua 20 per totum.

The year of the World, 2499, before Christ's Nativity, 1465.
The distribution of the prey.
Josbua 22, 2, ad 6.
Josbua's Oration to those that dwell on the other side of *Jordan*, and had served with the rest.
Heli & Ruffus, cap. 4.
Josbua 22, 2, 10, 11, 12.
The *Israelites* after they had passed over *Jordan*, build an Altar on the Bank thereof.
Josb. 13, 14, 15.
The Ambassadors of the ten Tribes to the rest of the *Israelites*.
Phineas's Oration to the *Reubenites*.
Josbua 22, 2, ad 6.

The year of the
World, 3525.
before Christ's
Nativity, 1485.

Ambassadors (in consideration of our alliance) and for that (as we suppose) you may be H drawn by good persuasions to the acknowledgment and detestation of your fault; to the end, that when we are informed of the cause that hath induced you to erect this Altar; it may not be thought, that we have headlong thrust our selves into Arms against you, if out of a good intent you have built the same: and if it appear otherwise, that the offence is justly charged upon you, we may take revenge of the same, according as reason requires. For scarcely could we believe, that you (who are well-grounded in the knowledge of God, and bearers of those Laws which he himself hath given you) should (since your departure from us, and upon your arrival in your own Patrimony which you have obtained by lot, by his favour, and peaceably enjoy by his providence) forget him so soon, as to forsake the Tabernacle, Ark and Altar, and introduce strange gods, to the intent to be partakers of the impieties of the Canaanites. But if you repent of your misdeed, and persevere no longer in so great madness, but reclaim your selves, and return to your ancient Religion, a Pardon is granted you: but if you obstinately persist in your wickedness, there is nothing which we will not do for the maintenance of our Religion, and passing the River for defence of it, (or to speak more fully) of our God; and accounting you no less hateful and impious than Canaanites, we will treat you after the same manner as we have treated them. For do not suppose, that because you have past the River, you are exempt from God's power; because God is in all places, and it is impossible for you to avoid either his power, or his vengeance. If the Province which you possess is an impediment to your salvation, it were better for you to make a new division of Lands, and leave this Region, how plentiful soever. It becometh you therefore to renounce your Error, as we com- K jure you to do, by that love which you bear to your Children and Wives, and by the respect you hold of that which is most dear unto you, that you inforce us not to wage War against you. Resolve your selves therefore in this present matter, assuring your selves that therein consisteth the issue, whether you had rather perpetually enjoy your peace and safety by our persuasion, or expose both you and yours to the peril of a bloody War.

After Phinees had finished this his Oration, the chief of the assembly answered him in this manner:

We never thought of altering the Union which joins us so near together, or of innovating any thing in that Religion of our Fathers; we will always persevere therein: we know that there is one God, the common Father of all the Hebrews, and none but the Brazen Altar L which is before the Tabernacle, shall receive our Sacrifices. As for that which we have now erected, and which breedeth in you at this present a cause of suspicion, we built it not to the intent to offer Sacrifices upon it, but only to remain as a perpetual monument of our alliance and of our obligation to continue firm in the same belief; but not to the end to make any alteration of Religion. And that this was the only cause which induced us to build the same, we call God to witness: wherefore instead of continuing to accuse us, you ought, for the future, to have a better opinion of us, than to suspect us of a Crime, of which none of Abraham's Posterity can be guilty, without deserving to lose his life.

As soon as Phinees had heard these things, and praised their constancy, he returned to Joshua, and gave him account of his Embassy in presence of the People: who re- M joycing that they had no occasion of Civil War, or Bloodshed, offered to God Sacrifices of Thanksgiving; and presently dissolved the Assembly, each man returning to his own home: but Joshua chose his habitation in Sichem.

After twenty years, Joshua being extremely old, called to him the most honourable of every City, and the Elders and Magistrates, and as many of the People as might commodiously be present, and spake unto them. First, he called unto their remembrance the many benefits which God had bestowed upon them; by means whereof, from a poor and afflicted condition, they had attained great riches and glory. Then he exhorted them to observe his Commandments most Religiously, to the end God might continue his merciful hand over them; since they knew that his favour could be kept to them by no other means, but by their obedience. He further told them, that he thought himself obliged, before he departed out of this life, to admonish them of their duty. Last of all, he desired them to accept well of that his good admonition, and to be perpetually mindful of the same. As he ended these words, he gave up the Ghost, and died in the 110. year of his age, whereof he spent 40, as Minister under Moses, their chief Magistrate; and after his death, governed the Commonwealth 25 years. A Man of incomparable prudence and eloquence, wise and diligent in matters of Government, and equally capable of the most important affairs of Peace and War; in a word, the most excellent Captain and Governour of his time. He was buried in a City called Thumna, be- longing to the Tribe of Ephraim. About the same time likewise died Eleazar the High- Priest, (leaving the Priesthood to Phinees's Son.) His Sepulchre is seen at this day in the City Gabatha. After their deaths, Phinees being demanded by the People what God's plea-

A pleasure was, and to whose charge the Wars against the Canaanites should be commit- ted, answered them, that God commanded to give the Government to the Tribe of Judah, which chusing that of Simeon for their Associates, undertook the War, with this condition, that when they had utterly rooted out the remnant of the Canaanites out of their own Tribe, they should likewise employ themselves to extinguish all the Reli- quies of that Race amongst the other Tribes.

CHAP. II.

How the Israelites, after the death of their Emperour, forgetting the Religion of their Fore- fathers, fell into extream Calamities: and how through a Civil War raised amongst them, B there were only 600 of the Tribe of Benjamin left alive.

BUT the Canaanites (whose estate at that time was very potent) expected them with a great Host about the City of Bezer, having their Army conducted by the King of that place, called Adoni-Bezer, which name signifieth, Lord of the Bezezenites; (for Adoni in the Hebrew Tongue, is Lord) and these men promised themselves the Victory, by reason that Joshua was deceased. Against these, the two Tribes of Judah and Simeon fought very valantly, and slaying 10000 of them in the pursuit, they took Adoni-Bezer Captive, who having his hands and feet cut off, acknowledged the divine justice: for he confessed that he had used 72. Kings before times after the same manner. In this condition C they conducted him near Jerusalem, where departing out of this life, they buried him. Then they over-run the Country, sacking and taking the Cities: and after they had divers of them in their possession, they besieged Jerusalem, and entering the lower City, they put all the Inhabitants to the Sword. But the higher Town was very hard to be assaulted (by reason of the Fortresses, and strength of the Walls, and the naturally strong situation of the place) which was the cause that they raised their Camp to go and besiege Hebron, which they took, and slew all that were therein. Amongst whom there were some of the Race of the Giants, whose stature was so prodigious, their aspect so terrible, and their voice so dreadful, that it can scarce be believed; their Bones are still to be seen at this day. This City being very considerable, was given to the Levites, with 2000 D Cubits of Land round about; the rest of the Country was freely given to Caleb, according as Moses had commanded, he having been one of those Spies which Moses sent to view the Land of Canaan. They gave lands and possessions likewise to the posterity of Jehro the Madianite (who was Father-in-Law to Moses) for that they had forsaken their own Territories, and joined themselves to the Israelites and been with them in the Desert. The Tribes of Judah and Simeon took those Cities of the mountainous Country of Canaan, and also those that were in the Plain near the Sea-coast, namely, Ascalon and Azoth. But they could not take Gaza and Accaron; for those Cities being in the Plain, and defended with a great number of Chariots, repelled those that assailed the same to their disadvantage. So these two Tribes having had good success in Wars, retired to their E Cities, to enjoy in peace the spoils which they had taken.

As for the Benjamites, to whom Jerusalem appertained, they received the Inhabitants thereof as their Tributaries; so that all being in peace, and the one ceasing from slaughter, and the other assured from danger, they employed themselves in manuring the Country. The rest of the Tribes did the like, contenting themselves according to the ex- ample of the Benjamites, and contenting themselves to receive their Tributes, they suf- fered the Canaanites to live in peace. The Tribe of Ephraim having long besieged the City of Bethel, could not see such an end of their design, as the length of time, and the Travels they had taken in the Siege required; and although they were very much toiled and wearied with the same, yet they continued the Siege. At last one of the Inhabitants F (who was carrying Provisions thither, sell into their hands) whom they promised, that if he would let them into the City, they would save him, and grant life and liberty likewise to all his Family. He was persuaded, and by his means they became Masters of the place; he and his were spared, but all the rest of the Inhabitants were put to the Sword. From that time forward, the Israelites ceased to make War, and employed themselves in Tillage of their Lands, and husbanding their Fruges; and being grown rich, they followed the delights and pleasures of the World in such sort as they became dissolute, and had no regard either of their ancient Discipline, or the Laws of their Forefathers. Where- upon God was highly incensed against them, and he gave them to understand, that con- trary to his Command, they had spared the Canaanites; and that those Canaanites, in G time to come, should exercise great Cruelties against them. And although they were astonished at what was declared to them, yet they would not resolve to renew the War, both for that they had received many Tributes from the Canaanites, and because (being

vers. 21.
The Reuben-
ites answer.

Joshua dwelt
in Sichem.
Josh. 23. per to-
tem.
Joshua's Ex-
hortation at
his death, to the Magi-
strates and El-
ders amongst
the Hebrews.

Josh. 24. 29.
Joshua's death.

vers. 33.
Eleazar's
death.

The year of the
World, 3525.
before Christ's
Nativity, 1485.
Judg. 1.

Hedin by Ruffi-
nus, cap. 5.
Judg. 1. 1, 2;
ad 5.
Ten thousand
Canaanites
 slain, and Ado-
ni-Beze cap-
tured, vers. 6, 7.

Jehro's poste-
rity, who was
the Father of
Moses, posses-
sed of Lands.

vers. 16.
The Israelites
overcame not
the Canaanites
at one time.

Josh. 22, ad 25.
The Ephraim-
ites recover
Bethel by a
stratagem.

Hedin by Ruffi-
nus, cap. 6. 1
ad 3.
Judg. 2. 1 ad
11.
The Israelites
omit War.

effeminated with delights) they were unwilling to endure labour. At this time the Government of the Commonwealth was corrupted, and they respected no more the ancient forms of chusing Senators, or any other Magistrates; they were extremely addicted to Gain, and minded only private Interest. Amidst this disorder, a particular quarrel happened, which brought forth a bloody Civil War. The occasion of which ensued.

A certain *Levite* of the common sort, that dwelt in the Dominion of the *Ephraimites*, took a Wife that was born in the City of *Bethlehem*, which pertained to the Tribe of *Judah*, (whom by reason of her incomparable beauty) he most intirely loved; but was much grieved, that he found not her affection answerable to his: At last, his reproaches of unkindness became so tedious to the Woman, that (tired with disquiet) she forsook her Husband, and went and dwelt with her Father. The Husband grieved hereat, (by reason of the love he bare her) went to her Father's house, and was reconciled to his Wife. There abode he for the space of four days, being friendly entertained by her Father and Mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about Evening (by reason that the Father and Mother were loth to part with them, and had consumed the better part of the day in entertainment.) They had a Servant which followed them, and an Ass likewise, on which the Woman

They had a Servant which followed them, and an Ass likewise, on which the Woman was mounted. Now when they had travelled three Furlongs, and drew near the City of *Jerusalem*, their Servant counselled them to take up their lodging in some place, lest by their late Travel they might fall into some disaster, and the rather, because they were not far from the Enemies Country; and that the present time was such, as gave them just cause to fear. But this advice pleased not his Master, who would not lodge amongst those of a Foreign Nation (for the City pertained to the *Canaanites*) but his intent was to pass further, and travel yet twenty Furlongs more, to take up his lodging in one of his own Cities. This resolution being taken, they came to *Giba*, a City of the Tribe of *Benjamin*, when it was late: and finding no man in the Market-place that would lodge them, at length a certain old man, returning out of the Country to his house, (who was by birth an *Ephraimite*, and dwelt in that City) meeting him, asked him what he was? and why he made it so late before he took up his lodging? he answered, That he was a *Levite*, and that he brought his Wife with him from her Parents, and was returning to his house, which was amongst the Tribe of *Ephraim*. The old man having regard to his Parentage, (by reason that he was of the same Tribe) lodged him in his own house.

But certain young men of the City, who had seen the Woman in the Market-place, and were taken with her beauty, understanding that she was gone to the old mans house, who by reason of his weakness and age, was not able to defend her, went and knockt at his door. The old man desired them to depart, and not to offer him such a displeasure. But they importuned him to deliver them his Guest; which done, they promised him in no sort to cause his further molestation. But though the old man alleged that she was his Kinswoman, and that her Husband was a *Levite*; and that they should commit an heinous offence, in sinning, for the sake of their corrupt pleasure, against the Laws: yet had they no regard of equity, but mocked him, and menaced to murder him, because he hindered them from satisfying their lust. Finally, he was driven to that exigent; that (to avoid the doing violence to his Guest, and a stranger) he offered to abandon to them his own Daughter, chusing rather to let them satisfy their unbridled concupiscence on her, than that his Guest should suffer any villainy. Notwithstanding all this, they ceased not to urge the delivery of the Woman; and they seconded their disordinate desires with violence, taking her by force, and leading her to their own lodgings. Afterwards having all night lewdly satisfied their lusts on her) they thrust her out of doors from them at break of day. But the being desolate, and discomforted by this disaster, returned to her lodging; and both by reason of the Villainy which she had suffered, and the shame that hindered her from appearing before her Husband, who was outraged in her person, she fell down, and gave up the ghost. Her Husband supposing that she was only fainted away, endeavoured to recover her, and to comfort her, because he had not willingly consented to their violences and lusts, but, in spite of her resistance, was ravished by them, and taken out of his lodging. But when he saw she was dead, the excess of his grief caused him not to lose his judgment. He laid the dead body upon his Ass, and carried it to his house; where he no sooner arrived, but he divided the same into 12 pieces, which he sent to the 12 Tribes of *Israel*; commanding them that bare the same, to tell every Tribe, who were the Authors of his Wifes death, and what Villainy they had practised against her. The Tribes were enraged at what they saw and heard, (having never heard of any the like adventure) and incensed with extremity, yet just, fury, they assembled themselves in *Shechem* before the Ark, where they resolved suddenly to take Arms, and to attack *Giba*. But the Elders represented to them, that they ought not after that manner

vers. 29.

The *Levite* divided the body of his Wife into 12 parts, and sent them to the twelve Tribes, *Judg.* 20.

Thirty *Sabbas* are four Italian Miles, Two Italian Miles and an half.

a. v. 22 ad 26. The horrible wickedness of the *Ephraimites*.

Aner to enterprize a headlong War against their brethren, before they had more particularly examined the crime whereof they were accused; since the Law permitteth not any War (no not against strangers) before an Enter-parley and Embassage, to demand satisfaction. That accordingly it was just to send certain messengers to the *Gibeonites*, to demand at their hands the Authors of that villainy, to the end, that when they were delivered, they might take satisfaction by their punishment: but if they should not regard that which was demanded, that it was lawful for them to assail them with open War. Hereupon they sent certain Ambassadors to the *Gibeonites*, to complain of those young men that in perpetrating this indignity against the woman had violated the Law of God; and to demand that they might suffer condign punishment by death for the same. But the *Gibeonites* would not yield up the young men, esteeming it an indignity for them for fear of War to be obedient to other mens commandments, for they thought themselves no ways inferior unto others in feats of War, both in respect of number and courage. The rest of the Tribe also made great preparation, being also resolved, mutually to defend themselves against whosoever should assail them. When the *Gibeonites* answer was brought to the *Israelites*, they sware an oath among themselves, not to give their daughters in marriage to any *Benjamite*, and to make War against them more boldly than that which their Predecessors had made against the *Canaanites*. They speedily therefore levied and led into the field an Army of 40000 men against them. The *Benjamites* Army consisted of 25600 armed men; 500 of which were expert in shooting; and fighting with the left hand. The Battel was fought near *Giba*, wherein the *Benjamites* put the *Israelites* to flight, who were slain to the number of 22000; and more had been slaughtered that day, had not the night suddenly overtaken them, and ended the fight. The *Benjamites* joyfully returned to their Cities, and the *Israelites* were discomfited by their defeat. The next day they once more renewed the Battel, and the *Benjamites* had the upper hand once again: so that the *Israelites* lost eighteen thousand men more, and thereupon forsook their Camp thorough fear, and retired to *Bethel*, which was not far off. The day after they fasted, and besought God (by the mediation of *Phinees*, the High-Priest) that it would please him to appease his wrath against them; and that contenting himself with the two overthrowes which he had sent them, he would now

at last both give them his assistance and valour to encounter their enemies. All which the God promised them by the Prophecy of *Phinees*. Whereupon they divided their Army into two parts, and laid the one in ambush near the City. In the mean time (while the other half that made head against the *Benjamites*, retired themselves, to the intent that their Enemies should assault them) the *Benjamites* suddenly issued, and set upon them that orderly retired, and the more they retired (on purpose to draw them the further from the Town) the more eagerly the Enemy insisted: so that all those who through age and weakness were left in the City, fell out to be companions and harpers in the future prey. But when they were drawn far enough from the City, the *Hebrews* staid, made head, and fought against them. Then gave they a sign to those that were in ambush, as was accorded amongst them, who suddenly issuing out together, rushed upon their Enemies with a great cry. The *Benjamites* themselves so surprized, knew not what to do, but retiring into certain Barricades, defended themselves with Arrows; but all of them were slain except six hundred: who making head, and closely filed and embattled together, thrust themselves desperately into the midst of their Enemies; and by this means escaped to the neighbouring mountains, where they encamped. All the rest to the number of twenty five thousand, or thereabouts were slain. And the *Israelites* burned *Giba* utterly, and slew both the Women and Children. They exercised no less severity on the other Cities of *Benjamin* (so much were they transported with fury.) And for that *Jabes* (a City of *Gilead*) would not join with them in Battel against the

Benjamites, they sent twelve thousand chosen men out of their Companies, to destroy the same, who slew all those that bare Arms, with their Wives and Children, except four hundred Virgins. So much rage and fury had they conceived upon this accident that hundred chosen men against the *Benjamites* for provoking them unto Arms: which fury being somewhat appeased, they were toucht with compassion, seeing themselves deprived of one Tribe: wherefore though they thought they had justly punished them for having offended against the Laws of God; yet they appointed a Fast, and sent to recal those 600 that were fled, and that held a certain Rock in the Desert which is called *Rhos*.

These messengers represented to them the concern that the other Tribes had for their misfortune; but since there was no remedy, they ought to bear it with patience, and reunite themselves to those of their Nation, to the end to hinder the utter ruine of their Tribe: that they restored to them all their Lands, and would give them back their Cattel. The *Benjamites* acknowledging their justice, and that they were condemned by the

vers. 35. The twenty thousand chosen men of the *Benjamites* were slain, and only six hundred Virgins were left alive. These Cities of the *Benjamites* were destroyed. *Judg.* 21.

a. v. 41. ad fin. The *Israelites* were provoked to anger, and slew the hundred that were fled.

The year of the World, 3225, before Christ's Nativity, 1438.

The *Israelites* sent Ambassadors to the *Gibeonites* to require those that were slain of their hands.

They deny to yield them up: hereupon the *Israelites* make an oath never to match their daughters with any one of the Tribe of *Benjamin*, and they levied and lead out against them an Army of 40000 men.

vers. 25. Twenty thousand *Israelites* were slain in more, and thereupon forsook their Camp thorough fear, and retired to *Bethel*, which was not far off.

Eighteen thousand *Israelites* were slain. The *Israelites* place one half of their battel in ambush, and the other half that made head against the *Benjamites*, retired themselves, to the intent that they might assault them suddenly, and set upon them that orderly retired, and the more they retired (on purpose to draw them the further from the Town) the more eagerly the Enemy insisted: so that all those who through age and weakness were left in the City, fell out to be companions and harpers in the future prey.

the just judgment of God, returned into the possessions of their Tribe. And the *Israelites* gave them in Marriage those 400 Virgins of *Jabes*: and for the rest (which were 200) they deliberated with themselves how they might provide them of Wives, to the intent they might have issue. And whereas in the beginning of the War it was decreed by an oath, that none of them should match his Daughter with any of the Tribe of *Benjamin*; there were some that thought good that the oath might be dispensed withal, by reason it was made in wrath, and with precipitation; alledging further, that it would not be displeasing to God, if they might have a Tribe which was in danger to be utterly extinct: that Perjury is a great sin; not when enforced by necessity, but when practised with an intent to do evil. But when the Elders declared that they abhorred the mention of Perjury, there rose up a certain Man amongst them that said he knew a way whereby without breach of oath the *Benjaminites* might have Wives. And being commanded by the Senate to declare the same, *We have a custom* thrice every year (said he) to assemble and keep a Feast at *Siloe*; and for *Companions* we have both our wives and Daughters: as many of these as they can catch, let the *Benjaminites* lay hold of, without reproof, (neither being inhibited nor encouraged by us) and if their Fathers shall be displeased therewith, and shall require revenge, we will say that they are in the fault who have negligently kept their Daughters; and that we ought not too much to whet our wrath against the *Benjaminites*, for that we had too much already used the same towards them.

This advice was approved by all; and it was decreed, That it was lawful for the *Benjaminites* to seize, and violently take to themselves Wives amongst them. Now when the Feast came to hand; the 200 *Benjaminites* (of whom we have spoken) came two by two, and three by three, and lay in ambush, near the City (amongst the Vines and other Thickets, and close places; in which they might hide themselves) to surprize the *Danites*; who, suspecting nothing, securely and pleasantly wandered on their way: but the young men breaking from the ambush, laid hold of them (being scattered and divided here and there) and after they had married them; they departed home to labour their Land; and began to study anew how to recover their former prosperity. Thus the Tribe of *Benjamin* (which was well-nigh utterly exterminated) was preserved, by the wisdom of the *Israelites*: and it flourished, and increased in a little time as well in number of men, as in all other things.

The like accident happened to the Tribe of *Dan*; which fell into the like mischief, for this cause which ensueth.

The *Israelites* about this time having forgotten the exercise of Arms, and being only occupied in tilling their Land; the *Canaanites* (in contempt of them) raised Forces; not for that they were afraid for their own Estates, but to the intent that defeating the *Hebrews* with some memorable overthrow; they might more securely inhabit their Cities for the future. They brought into the Field a great number of Footmen, and Chariots, and they drew *Aschalon* and *Achareu* (two Cities within the lot of *Judah*) into their Confederacy, and divers other Cities of the Champian Country: so that the Tribe of *Dan* was driven into the Mountains, having no place in the Champian where they might peaceably inhabit; and (for that they were neither able to recover their Lands from the Enemy, nor had sufficient habitation for their number of men) they sent five men of their Tribe into the Champian Country, to see if they could find any place that were fit and convenient for them to establish and fix their Colony. These men travelled a days journey not far from the Mountain of *Dibamus*; and after they had forces of *Jordan*, bordering upon the great Plain of the City of *Shechem*; in which place (having observed that the Land was good and fertile in all sorts of fruits) they made their report to their People, who travelling thither with their Arms, built a City in that place called *Dan* (by the name of the son of *Jaid* so called, and of their own Tribe). Many adversities befell the *Israelites* from that time forwards; both by reason they were unexercised in Travel, and for that they contemned Pity. For having once forsaken the observation of their Ordinances, they abandoned themselves to Pleasures; living according to their own appetites: so that they polluted themselves with those Vices which were most usual amongst the *Canaanites*.

They of *Dan* seek out a place to inhabit.

A

C H A P. III.

How the people of *Israel*, by reason of their wickedness, were by God delivered to the servitude of the *Assyrians*.

FOR this cause the wrath of God was kindled against them, in such sort that he abandoned them, and through their luxury they soon lost the felicity which they had gotten by infinite pains. For *Schifart* King of the *Assyrians* levied an Army against them, killed a great number of their men in fight, and either by force, or composition, took divers of their Cities, and brought them under his subjection. Many also willingly submitted themselves to him through fear, and paid great tribute, enduring all kind of outrage for the space of eight years; after which they were delivered by these means following.

C H A P. IV.

Their Liberty restored by *Cenez*.

A Certain man of the Tribe of *Judab* called *Cenez*, a man of understanding and courage, was advertised by a voice from Heaven, that he should not permit the *Israelites* to be reduced into so extreme necessity, without taking care for them, but adventure himself to set them at liberty. Upon which calling to him some few whom he knew generous enough to fear no danger when a yoke so insupportable was to be shaken off; They began with cutting the throats of the *Assyrian* Garrison which *Schifart* had placed over them. This first success, caused the number of his followers to increase a little more, so that in a little time they seemed sufficient to equal the enemy in open field: whereupon encountering him in one battle, they overcame him and recovered their liberty; and the rest of the scattered and confused Army retired towards *Euphrates*. After *Cenez* had by this action given proof of his valour, he received the Government at the peoples hands; and exercised the office of Judge forty years, and died.

C H A P. V.

D

How the people were made subject to the *Moabites*, and how by *Jodes* they were exempt from servitude.

AFTER his death (the Government being void) the affairs of the *Israelites* began again to fall to ruine, and the rather, for that they neither yielded due honour to God, or obedience to the Laws: whence it came to pass, that *Eglon* King of the *Moabites* (seeing the disorder of their policy) made War against them, and defeated them many times. And for that he was a Prince of greater puissance than any of his Predecessors, he weakened their Forces, so that he constrained them to pay tribute.

This man removing his Court to *Jericho*, and proud of his Victories, omitted no means whereby he might vex and molest the people: so that they lived for the space of 18 years in great misery. But God (being moved with compassion of their calamities) delivered them from their intolerable thralldom after this manner: *Jodes* the Son of *Gera* of the Tribe of *Benjamin* (a young man, endow'd with Valour of mind and strength of Body to attempt any worthy action, dwelt at *Jericho*. This man insinuated himself into *Eglon's* familiarity; and by presents courted him in such sort, that he was well beloved and esteemed amongst all the Courtiers, and had frequent access to the Palace. It chanced one day that bearing certain Presents unto the King (attended by two of his Household servants) he secretly hid a Dagger under his cloaths, at such time as he entered in to the King. Now it was Summer and Mid-day likewise, and the watch was grown more careless, partly by reason of the heat, and partly for that the guard were at their dinner. The young man therefore offering his presents unto *Eglon* (who at that time refreshed himself in a certain Summer Chamber) began to discourse with him. Now they were both alone (by reason that the King resolving to talk familiarly with *Jodes*, had sent away his Guard) but *Jodes* fearing, lest he might miss his blow as the King sat upon the Throne, desired him to rise, telling him that he had a Dream to relate to him by the commandment of God. Whereat he rejoicing, arose from his seat; and *Jodes* stab'd him to the heart; and leaving the Poynard sticking in the wound, locked the door after him, and escaped; for the Guard supposing the King laid down to rest, let him pass. But *Jodes* giving private notice thereof to the *Israelites*, offered himself to be their Leader for recovery of their liberty; and they willingly accepting thereof, presently took Arms, and sent Trumpets about to summon the rest of their Country-men. They that were about *Eglon* were wholly ignorant of what had hap-

The year of the World, 2526. before Christ's Nativity, 1438.

Judg. 31, 2, 3, 4. The *Israelites* oppressed by *Schifart*.

Idem c. 3. v. 9, 10, 11. The year of the World, 2536. before Christ's Nativity, 1428.

Idem c. 3. v. 9, 10, 11. The year of the World, 2536. before Christ's Nativity, 1428.

Jodes or Ehad insinuated himself into *Eglon's* familiarity.

v. 10.

ned, but about Evening (feeling left some mishap had befallen him) they entred into the Chamber where he was, and found him dead; whereat they were greatly affrighted, so that they knew not what course to take; so that before they had assembled their Forces together, the *Israelites* came upon them, and kill'd some; the rest, being Ten thousand in number, fled, in hope to recover their Country of *Moab*: but the *Israelites* (having before way-laid and fortify'd the passages of *Jordan*) pursued and slew them: so that many of them perisht in the River, and not one escap'd their hands. By this means the *Israelites* were deliver'd from the servitude of the *Moabites*, and *Jodes* was advanced to the Government of the People. After he had lived Fourscore years, he died. A man (besides the action now mention'd) worthy of praise for many other things. After him, *Sanagar* the Son of *Anath* was elected Governour, and in the first year of his Rule, he left this life for the fruition of another.

C H A P. VI.

How the Israelites were brought under the subjection of the Canaanites, and deliver'd from Servitude by Barac.

BUT the *Israelites* (in no sort reclaim'd or better'd by their forepast Calamities) fell again into their former impiety and disobedience; and before they had sufficiently shaken off the servitude of the *Moabites*, were subjected to *Jabin* King of the *Canaanites*. This Man kept his Imperial residence at *Afor* (a City situate on the Lake *Sachonites*) and had in his Pay Thirty thousand Foot, and Ten thousand Horse: and besides these, he had Three thousand warlike Chariots. This great Army was commanded by *Sisera*, (an eminent Man amongst the Kings Favourites) who encountering with the *Israelites*, brought their affairs into so desperate an estate, that they willingly for their own security accepted servitude, and paid Tribute, whereunto they were forced, almost for the space of Twenty years, not daring to lift up their heads (all which fell upon them by the Will of God, to punish the too great contumacy and ingratitude of that Nation.) At the end of which time, repenting themselves, and acknowledging that the cause of their Calamities, (proceeded from the contempt of God's Laws) they repaired to a certain Prophetess, called *Debora*, (whose name in the Hebrew Tongue signifieth a Bee) beseeching her, that by her prayers she would endeavour to move God to mercy, and not suffer them so to be oppressed by the *Canaanites*. God (being inclined by her prayers) granted them help, and appointed *Barac* to be their Governour (a Man of the Tribe of *Nephtali*, whose name signifieth Lightning.) *Debora* lending for *Barac*, commanded him to chuse out Ten thousand Men, and lead them forth against the Enemy; saying, that their number were sufficient, since God had promis'd him the Victory. But *Barac* denying to undertake the Government, except the also would join in the administration of it with him; she mov'd with anger, reply'd, Art thou not asham'd to surrender the dignity which God hath given thee, to a Woman? Well, I will not refuse it. Whereupon *M* *Sisera* at that time (according as the King had commanded him) presently marched out to meet them, and encamped not far from them. But *Barac* and the rest of the *Israelites*, (being terrified with the multitude of the Enemies) were encouraged by *Debora*, who commanded them that very day to undertake the Battel; assuring them, that the Victory should be theirs, and that God would assist them. Whereupon they charged the Enemy, and there suddenly fell a storm of Rain, mixed with Hail, which the wind drove against the faces of the *Canaanites*, and took away their sight, rendering those that carried Darts, and served with the Sling, unprofitable in the service; likewise those that were heavily arm'd, having their hands benumb'd with cold, could not wield their Swords. N But the Tempest beating on the backs of the *Israelites*, not only gave them less offence, but made them also more courageous (as being a manifest sign of Gods favour and presence.) Whereupon disarraying and breaking thorow their Enemies Battel, they made a great slaughter of them; so that part of them fell by the weapons of the *Israelites*, the rest were over-run by their own Horsemen and Chariots. *Sisera* seeing his Souldiers turn their backs, leap'd from his Chariot, and fled away, till at last he arrived at the Tent of a woman of *Ceneth*, called *Jael*, whom he desired to conceal and hide him. She admitted him; and when he desired drink, she gave him four milk; which when he had largely drunk, he fell asleep. The Woman seeing him in this condition, took a Mallet, and drove an Iron Nail thorow his temples, and fastned him to the pavement; soon after, when *Barac's* Souldiers came to her, she shewed them his dead body. Thus a Woman, according as *Debora* had foretold, was the Author of this Victory. But *Barac* leading

A leading his Army to *Afor*, defeated and slew *Jabin*, who came out against him with an Army, razed his City to the ground, govern'd the *Israelites* for the space of Forty years.

C H A P. VII.

How the Amalekites overcoming the Israelites, destroyed their Country for the space of seven years.

AFTER the death of *Barac* and *Debora*, which hapned almost about the same time, the *Midianites*, accompanied with the *Amalekites* and *Arabians*, armed themselves against the *Israelites*; and encountering them in open field, overcame them in a great Battel, and (destroying their Fruits and Harvest) carried away great Booty. They continued these their incursions for the space of seven years, and compelled the *Israelites* to forsake the Champain, and flee to the Mountains: where digging themselves Caves and Houses under the earth, they kept secretly hidden all which they had reserved, from the fury of the Enemy. For the *Midianites* having taken their Harvest in the Summer time, permitted them to Till their Lands in the Winter, to the intent they might gather the fruits of their labour afterwards. Thus lived they in perpetual famine and want: neither was there any other hope or succour left them, but only by prayers and supplications unto God.

C H A P. VIII.

How Gideon delivered the Israelites.

ABOUT that time as *Gideon* (the Son of *Joas*, one of the chiefeft of the Tribe of *Manasse*) was grinding some sheafs of Corn, which he had secretly conveyed into his Press, for he durst not do it openly, for fear of the Enemy; An Angel appeared to deliver the *Israelites* from the form of a young man, and told him, That he was happy, and beloved of God. 'Tis a fair sign, answer'd *Gideon*, when I am forc'd to use a Press instead of a Grange. The Angel exhorted him to be of good courage, and to endeavour to recover his Countries liberty. *Gideon* answer'd, That it was impossible, by reason that the Tribe whereof he was descended, had very few men in it; and that he was too young and incapable of affairs of that consequence. God will supply all these defects, said the Angel, and under thy conduct will give the *Israelites* victory. These things *Gideon* communicated to certain young men, who willingly believing the Oracle, answer'd, That for the present they had Ten thousand Souldiers in readiness, to attempt any thing for their liberty. But God appeared to *Gideon* in a Dream, and told him, That men being so vain, that they are willing to chuse a few over nothing but to themselves, and attribute their Victories to their own strength, instead of attributing them to his assistance; he would make them know, that 'twas to him alone that they were indebted for them. To which end he commanded him, That about the mid time of the day, at such time as the heat was most vehement, he should conduct his Army to the River, and there diligently observe those that bowed themselves to drink, which he might esteem for Men of Valour; but all those that drank hastily, and with noise, should be marked as Men timorous, and afraid of the Enemy. *Gideon* did as God commanded: and there were found but Three hundred Men that lifted water to their mouths with their hands, without fear and trouble. God commanded him to assail the Enemy with those Three hundred, promising to give him the Victory. At this time were they encamped upon the Bank of *Jordan*, ready to pass the Ford the next Morning. But *Gideon* was troubled, by reason that God had bid him assail the Enemy by night. But God willing to deliver him of his fear, commanded him to take one of his Souldiers with him, and go to the Camp of the *Midianites*, to see what past there. He obeyed; and for his better assurance, took with him one of his servants. Now as he drew nigh a certain Tent, he perceived, that they that were within the same, were awake, and heard one of them with a loud voice tell his companion the dream which that Night he had had, which was thus: He thought he saw a Barley Cake (which lookt as if not worth the taking up) it rouled thorow all the Camp, and first overthrow the Kings Tent, and afterwards the Tents of all his Souldiers. This dream (answer'd his Companion) signified the loss of our whole Army. The reason is, that of all sorts of Corn, Barley is most contemptible: and amongst all the Nations of *Asia*, there are not at this day any People more contemned than the *Israelites*; and in this respect, they resemble Barley. Now you know that they have gather'd Troops, and form'd some design under the conduct

Hedley's Roffin, cap. 9. Judg. 4.1, 2, 3. *Jabin* King of the *Canaanites*, subdueth the *Israelites*.

Ver. 2. *Sisera*, or *Sisera*, the Captain of the Host.

Ver. 4. 5. *Debora*, the Prophetess.

Ver. 6. *Barac* appointed Emperor against the Enemy.

Ver. 8. 9.

Ver. 14. *Debora* and *Barac* charge the Enemy.

Ver. 16. *Sisera* slain, with his Host.

Ver. 21. *Jael* killeth *Sisera* with an iron Nail.

The year of the World, 2654. before Christ's Nativity, 1310. *Hedley's* Roffin, cap. 10. Judg. 6.1, 2, 3. The *Midianites*, confederate with the *Amalekites*, overcome the *Israelites* in a great Battel.

God commandeth *Gideon* to deliver the *Israelites* from the *Midianites*.

Judg. 6.11, 12.

Judg. 7.2, 3, 4. God commandeth *Gideon* to chuse a few over nothing but to themselves.

The Victory is to be attributed to God.

Ver. 13, 14. *Gideon* repairs to the *Midianites* tents, and by them is confirmed by a dream.

The year of the
World, 2654.
before Christ's
Nativity, 1210.

Ver. 16, 17, 22.
Gideon with
300 attempt-
eth the fight.

Ver. 22.
The Madian-
ites and their
Confederates
kill one ano-
ther.

Ver. 25.
The Israelites
pursue their
Enemies, and
kill Oreb and
Zeb.

Judg. 2, 7.
Gideon takes
Zeb and E-
zer.

Ver. 10.
120000 Madi-
anites, with
their Confe-
derates, slain.

The year of the
World, 2592.
before Christ's
Nativity, 1270.

Ver. 25, 26.
Gideon reigned
40 years.

duct of Gideon. And whereas this Cake turned to overthrow our Tents, I fear lest it be a sign that God hath given the Victory to Gideon. Gideon (having overheard this Discourse) conceived good hope, and presently commanded his Followers to arm themselves, after he had told to them the Dream of their Enemy. Whereupon they speedily prepared themselves at his Command, being encourag'd by so happy a preface to attempt any thing. About the latter Watch of the Night, Gideon led forth his Army, and divided it into three Bands, and in every Band he put an Hundred Men: all of these bare in their hands empty Pots, in which were hidden burning Torches, in such sort, that the Enemy could not discover them, when they fell out. Moreover, they bare Rams Horns in their right hands, which they used instead of Trumpets. The Enemies Camp took up much ground, by reason they had a great number of Camels; and though distributed by Nations, were all of them comprehended in one inclosure.

The Hebrews having had instructions from their Captain what to do, at such time as they approached near their Enemies, and the sign of the Battel being given, they found their Horns and broke their Pots, and with their flaming Lights, fell into the Enemies Camp, crying, *Victory, Victory, by the assistance of God, and the strength of Gideon.* Trouble and Fear surprized the sleeping Enemy, for this action was in the Night-time, and God disposed all things to this issue, that few of them fell by the Hebrews Sword, but they themselves slew one another in great numbers (by reason that they were different in language.) For confusedly encountering one another, they Mangled all they met, suppling them Enemies. When the Rumor of this Slaughter, and Gideon's Victory, came to the ears of the rest of the Israelites, they armed themselves, and pursued and overtook the Enemy, (being intangled in certain places, unpassable, through many Brooks) so that being environed on every side, most of them were put to the Sword; amongst which, were two Kings, Oreb and Zeb. Two other Kings, Zeb and Hezerbun escap'd, with their Souldiers, to the number of eighteen thousand, and encamped not far from the Israelites: but Gideon was no ways astonish'd hereat, but charging them valiantly with his whole Army, he defeated all the Troops, and took the Kings captive. There died in the two Battels of the Madianites, and Arabians their Allies, almost Six-score thousand. The Hebrews also took an inestimable prey of Gold, Silver, Apparel, Camels, and Horses. But Gideon returning to Ephraim, put to death the two Kings of the Madianites which he had taken. Nevertheless, the Tribe of Ephraim being displeased with his happy execution, resolv'd to make War against him; accusing him, that he had not made them privy to his design against the Enemy. But Gideon being a prudent man, and endowed with all kind of virtue; gave them this modest answer, *That he had not proceeded by his own direction, but by the command of God: notwithstanding, that the Victory was no less theirs, than his, or those of his Followers, that achieved the Enterprize.* With these his words appeasing their wrath, he did no less service to the Hebrews by his prudence, than by his valour; delivering them from a Civil War, whereinto they had fallen, if his discretion had not prevented it. This Tribe was punished for this outrage offered to so noble a Personage, as we will declare hereafter in due place. Gideon desiring to discharge himself of the Government, was constrain'd to continue the same, and ruled the Israelites for the space of Forty years, doing justice to every one that desir'd it at his hands, with so great integrity, ability and wisdom, that the People never fail'd to confirm the judgments which he pronounc'd, because none could be more equitable. He died when he was very old, and was buried in the Country of Ephraim.

CHAP.

CHAP. IX.

How some of Gideon's Successors made War with the Nations round about them.

Gideon had seventy lawful Sons begotten on divers Wives, and one Bastard by his Concubine Druma, called Abimelech: who, after the decease of his Father, retired to Shechem, where his Mother was born. There (assisted with money, by his Mother's kindred, and backed by men resolute, and fit for all bad actions) he returned to his father's house, where he slew all his brethren (except Jotham, who by good hap saved himself by flight.) When he had once usurp'd the Government, he ruled all things according to his lust, and neglected the Ordinances and precepts of Law, hating all those that in any sort were maintainers of equity. One day whilst there was a solemn feast held at Shechem, (whereunto the whole people were usually wont to resort) Jotham his Brother (who as we said, saved himself by flight) getting up the Mountain of Garizim, which over-hangeth the City of Shechem, with a loud voice (that might easily be overheard by the people) and in a general silence of the whole multitude, desir'd them to hear him a few words; and he told them, that in times past the Trees were accustomed articulately to speak after the manner of men; and that (in a certain assembly, wherein they were to consult of their government) they desir'd the Fig tree to accept the Sovereignty over them; which when it refused and pleaded in its own behalf, that it was contented with that honour which they gave it for its fruit, and desired no more. The Trees ceased not to seek another Prince, and offer'd that honour to the Vine; which in as many words as the Fig-tree, refused the same; the like did the Olive-tree. At last they address'd to the Bramble, (whose wood is good only to burn) which answered, *If you unseasonably desire me for your King, repose your selves under my shadow; but if it be only in mockery, and to deceive me, there shall a fire issue from me, and consume you.* These things (said Jotham) I report to you, not to move you to laughter, but for that, you (having received many benefits at the hands of Gideon) suffer Abimelech, who in spirit differeth nothing from fire, to usurp the Government, after the slaughter of my Brethren.

When he had spoken after this manner, he departed, and for three years lived hid amongst the mountains, flying the fury of Abimelech. After some time the Shechemites (being moved with compassion and just revenge, of the murder committed upon the Sons of Gideon) drove Abimelech out of their City, and the whole Tribe. Whereupon he resolv'd to do some mischief both to the City and the Citizens. And though their Vintage was at hand, yet they durst not go forth to gather the fruit, for fear of him. It hapned at that time a certain great man called Gaal, arrived there with a Troop of Souldiers, and his kindred: The Shechemites desir'd him to grant them a Guard, whilst they gathered their Harvest; which request of theirs being granted by Gaal, they issued out with their Forces and securely brought in their fruits: and feasting one with another in companies, they were so bold as to scoff at Abimelech, and the chief of his Followers. And some of those strangers, that came into their City to their assistance, surpris'd by Ambuscado, divers of Abimelech's people, and slew them. But Zebul one of the Shechemites, and Abimelech's Host, signified unto him by a messenger, how Gaal incited the people against him; and he counselled him to lie in wait for him, near about the City, promising to bring Gaal thither, and so he might easily revenge himself of the injury which his enemy had offered him, and reconcile himself to the people again. When Abimelech had chosen a place fit to lye in ambush, and Gaal with Zebul, carelessly walked in the Suburbs, Gaal suddenly espying certain Armed men coming towards him, cryed out to Zebul, *That he had discovered the enemy; Zebul replied, that it was nothing but the shadow of Rocks.* But Gaal drawing nearer them, and seeing apparently who they were, answered Zebul, *That they were no shadows but ambushes of men.* Zebul replied, *Dost thou not object cowardise to Abimelech? Why therefore shewest thou not thy great valour in fighting with him?* Gaal confusedly amazed, bore the first charge of the Souldiers of Abimelech: in which conflict, some of his Followers were slain, and he himself fled into the City, giving example to the rest to follow him. Hereupon Zebul laboured, that Gaal might be expelled out of the City; accusing him of cowardise in his encounter with the Souldiers of Abimelech. Now, when Abimelech had afterwards gotten certain intelligence, that the Shechemites would go out again to gather their Vintage, he laid an ambush near to the City. And no sooner were they come forth, but a third part of the Troops surpris'd the Gates, to cut off their return; the rest ran after those that were scattered here and

there: so that there was a great slaughter on every side; and the City was ruin'd to the very foundations, and they sowed Salt upon the ruins thereof. But they that escaped thorow the Country, and had avoided the danger, assembled to fortifie themselves upon

the ground.

The year of the
World, 2654.
before Christ's
Nativity, 1210.

Heb. & Ruth,
chap. 1.
7. 9. v. 1.
Abimelech kill-
eth 69 of his
Brethren.

v. 8, ad 25.
Jotham, by an
allusion, up-
braided the
Shechemites of
their ingrati-
tude towards
Gideon.

The counsel
of the Trees,
in choice of a
King.

v. 23, 24.
The Sheche-
mites banish
Abimelech.

v. 24.
Abimelech's
practice a-
gainst the
Shechemites.

v. 39, 40, 41.
Gaal put to
flight by Abi-
melech, is ba-
nished out of
Shechem.

v. 24.
Shechem taken
and sacked
and razed to
upon the ground.

upon a strong Rock, whereupon they incamped. But as soon as *Abimelech* had notice of *H* their intention, he halted thither with his forces, and environed the place with faggots of dry wood, (carrying them thither in his own person, and encouraging thereby those of his Army to do the like) so that the Rock was incontinently compassed with wood: whereunto he set fire round about, and in an instant it flamed, and burnt vehemently; so that none of them were saved, but all perished with their Wives and Children, to the number of fifteen hundred men, besides many of the weaker fort. This calamity hapned to the *Shechemites*, who were worthy of compassion if they had not deserved this punishment for their ingratitude towards so upright a Judge, and so gracious a Benefactor. *Abimelech* could the courage of the *Israelites*, by this treatment of the *Shechemites*, and gave sufficient testimony that he aspired higher, and would never terminate his ambition till he had totally subdued them. He therefore led forth his Army against the *Thebans* and their City, which he took: in the Town there was a great Tower, whither all the people had retired themselves, and as he prepared to besiege the same, and approached near the Gates, a certain woman cast a piece of a Millstone at him, which he hit him on the head, and made him fall to the ground. *Abimelech* feeling that he was wounded to death, commanded his Armor-bearer to dispatch him, that it might not be reported that he died by the hand of a woman. The man did as he was commanded, and so *Abimelech* suffered the punishment of the cruelty he had committed against his Brethren, and the tyranny executed upon the *Shechemites*; according as *Jotham* had foretold: As soon as *Abimelech* was slain, all the Army dispersed, and returned to their dwellings; and *Jair* the *Galaadite*, of the Tribe of *Manasses*, took upon him the Government. Amongst other felicities of this man, these were of greatest note, that he was

Abimelech taketh *Shechem*.
v. 52, 53, 54, 55.

A woman wounded *Abimelech*, and his Squire killed him.
Heli by *Raffines*, cap. 12, al. 19.
Judg. 10.

Thola reigned 23 years.
After him *Jair* 22 years.
Judg. 10. 34.

v. 6, 7, 8.
The *Israelites* oppressed by the *Ammonites* and *Philistines*.

Judg. 11. 6, 7, 8, 9, 10, 11.
Jephtha is created the Judge of *Israel*.

v. 30, al. 40.
Jephtham hath a vow.

A servitude which they had endured for the space of eighteen years. But as he returned homeward, he fell into such an inconvenience, as was no ways answerable to his noble actions. For the first person he met as he returned home, was his only Daughter (a Virgin of eighteen years) who came out to meet him: Whereupon melting into tears, he began to check her, for that so hastily she had come forth to meet him, by reason he had vowed the first thing he met with to God. But this accident was no ways displeasing to the Virgin; who with a wonderful constancy answered her Father, that a death which had for its cause the victory of her Father, and the liberty of her Country, could not but be very acceptable to her: and that the only favour she desired of him, was, that he would please to grant her two months, before she was sacrificed, to the Lord: and the might lament her youth, with her companions: and that after that term, her father might acquit himself of the vow which he had made. *Jephtha* granted her the time she had limited: which being expired, he sacrificed his Daughter for a burnt offering. Which oblation of his, was neither conformable to the Law, nor desired by God. But he was resolved to accomplish his vow, without considering what judgment men might make of it.

The Tribe of *Ephraim* hearing of his victories, declared War against him by reason he had not communicated to them his enterprise against the *Ammonites*, that he might have the prey, and the honour of the enterprise to himself. He answered, that being of his kindred, they could not be ignorant, that both he and his were assailed by War; and had besides that, also been desired to give them their assistance; whereunto they had answered very faintly, and being requested would not be present. Then he told them, that, that which they undertook, was unlawful, and wicked, in that not daring to encounter the Enemy, they made no scruple to set upon their Brethren and Friends; and he threatened them, that if they restrained not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to Arm himself against them, and with an Host of men sent from *Galaad*, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled to *Jordan*: the number of the slain, amounted to about forty thousand. After *Jephtha* had governed six years, he deceased, and was buried in *Sebei*, in the place where he was born, and the Country of *Galaad*. After his death *Isaiah* took upon him the Government. He was of the Tribe of *Juda*, of the City of *Bethlehem*, and had sixty Children: thirty males and thirty females; which he left all alive and married: he died when he was very old, without performing any thing worthy of memory, during the space of his seven years Government: he was buried in his own Country. In like manner *Elon* a *Zabulonite* his successor did nothing memorable and during the term of ten years wherein he governed. *Abdon* the Son of *Elon*, and (of the Tribe of *Ephraim* of the City of *Pharathon*) was declared Sovereign Judge after *Elon*, and is renowned only for his felicity in his Children; the state of the *Israelites* being in peace, so that he exploited nothing worthy glory: he had forty Sons, who had thirty Grand-children; and rode accompanied with these seventy, who were all of them expert Horse-men. He left them all alive, and died when he was very old, and was magnificently buried in *Pharathon*.

CHAP. X.

Of *Samson's* valour, and how many mischiefs he did to the *Philistines*.

After his death, the *Philistines* prevailed over the *Israelites*, and exacted tribute from them for the space of forty years. From which misery they were delivered after this manner. *Manoah* an excellent man, and chief of the Tribe of *Dan*, without exception, had a Wife most famous for her beauty, and excelling all others of that time; yet had he no Children by her, whereto he was very much grieved, and made his continual prayers unto God (and especially when they were retired to a Country-house which they had near the City) that it would please him to give him a lawful heir. He loved his Wife very passionately, and not without some jealousy, on a day as the woman was there by her self, an Angel of God appeared to her in form of a young man of incomparable beauty and shape; and told her that he came from God, to inform her that she should be the mother of a child, perfectly beautiful; and whose strength should be so extraordinary, that as soon as he was entered into the vigour of youth he should humble the *Philistines*; but God forbade her to cut his Hair, and commanded likewise that he should taste no other drink but water; and after he had said thus, he departed. As soon as her Husband returned home again, she told him all that the Angel had said unto

The year of the World, 3604, before Christ's Nativity, 1270. overcome the Ammonites.

Chap. 11. 3, 35. *Jephtha* sacrificed his Daughter.

Ch 12. 1, 2, &c. The *Ephraimites* are increased against *Jephtha*.
Judg. 12.

v. 6. Almost forty thousand of the *Ephraimites* slain.

v. 7. *Jephtha* died, when he was for seven years Judge in *Israel*.

v. 11. *Elon* reigned ten years.

v. 13. *Abdon* Judge.

v. 13. *Samson's* birth.

Judg. 13. 1. The *Israelites* are overcome by the *Philistines*.

Heli by *Raffines*, cap. 15, al. 10.

v. 3, 4, 5. The Angel foretells *Samson's* birth.

unto her, and so extoll'd the beauty and good grace of the young messenger, who appeared unto her, that these praises increased his jealousy; which she perceiving, and being no less chaste than fair, prayed to God once more to send his Angel, that her Husband might see him, and be cur'd of his unjust suspicion. Her prayer was heard, and the Angel presented himself again to the woman being (apart from her Husband.) But he desired him to stay till he called her Husband: which when he had obtained, she went and fetched *Manoah*, who notwithstanding was not delivered from his suspicion; but desired him to relate to him all that he had signified to his Wife. The Angel answered, that it sufficed that she knew it: whereupon he asked him what he was, to the end that when his Son should be born, he might give him presents, and thanks. The Angel answered, that he had no need thereof, by reason that he had not brought the good news of the birth of his Son for any necessity that he had. *Manoah* entreated him to stay and receive some token of kindness; but he would not consent. Finally, being instantly pressed to abide and receive some gift; *Manoah* kill'd a Kid, and commanded his Wife to roast it. And when all things were in readiness, the Angel commanded them to lay the Bread and Flesh upon a Rock without dishes: which being done, he touched the Flesh with a wand which he had in his hand, and suddenly a flaming fire consumed both the Bread and Flesh; and the Angel was seen to ascend up into Heaven in the smoke as it were in a Chariot. *Manoah* was in great fear lest some inconvenience should happen unto him, because they had seen God: but his Wife comforted him, assuring him that God had appeared to them for their good. Shortly after the became big with child, and observed all that had been commanded her; and when the Infant was born, she called his name *Samson* (which is as much as to say, strong) who soon grew to be of excellent beauty both of mind and body, wearing his Hair unshorn, and using sobriety in his diet, whereby he gave some signs of what had been foretold concerning him.

vs. 24.
Samson's birth.

Judg. 14, 5, 6.
Samson tear-
eth a Lion in
pieces with
his hands.

Samson marri-
eth one of the
Daughters of
the Philistines.
vs. 1, 2, 3.

vs. 12, 13, 14.
Samson prop-
oundeth a
riddle to the
Thaminites.

vs. 18.
Samson's Wife
discovers
the riddle to
the Thaminites.

vs. 19, 20.
Samson kills
certain Affri-
nites, and his
Wife marries
with another.

It happened on a day that there was a solemnity celebrated in *Thamna*, a City of the *Philistines*, whither *Samson* resorted with his Father and Mother; and being surprised with love of one of the *Damfels* of that place, he desired his Father and Mother that this Maid might be given him in marriage: which they refused, alleging that the was not of the same Lineage; and that God would provide him a match to the good and profit of his Nation: but in the end he prevailed so much, that he espoused the Maiden. Now as he ordinarily walked to her Parents, it happened one day, that being disarmed, he met with a Lion upon the way, whom he grasped and strangled with his hands; and having slain him, he cast the body of the Beast into a Wood not far distant from the high way. Another day returning in like sort to the *Damfel*, he found a swarm of Bees which made their honey in the breast of the same Beast, and he took three honey-combs which he carried with other presents to his intended Wife. After this, he invited the *Thaminites* to the celebration of his marriage, who (for that they feared his strength) under colour of doing him honour, chose out thirty strong and valiant young men, to be seemingly his companions, but in effect his Guardians; to the end he might not attempt any commotion, in the midst of the festivity. *Samson* said to his companions, I will propose a question to you, which if you can resolve, I will give each of you a fine Linen Shirt, and other vestments. They being very desirous both to be reputed wife, and to gain the reward proposed, pressed him to propound his question: which he did in these terms; He that devoureth all, hath been himself the food of others; and how terrible forever he was, this food hath been no less sweet and agreeable. They employ'd three days to find out the sense thereof, but they could not: and therefore they desired *Samson's* Spouse to get the secret from her Husband, and disclose the same to them; which if she refused, they threatened to burn her to death. *Samson* at the first (notwithstanding her flatteries and solicitations) denied to tell it her: at last he urged him so instantly, and shed so many tears (telling him that if he did not expound the question to her, she would take it for a certain sign that he hated her) that at last he told her he had slain a Lion, and how in him he had found the three Honey-combs which he brought to her: and (not distrusting either fraud or guile) he related the whole story to her, and the afterwards reported the same to those that had employ'd her in the discovery. When the seventh day was come, and the question was to be decided, the young men assembled themselves together about Sun-set; and said, There is nothing more terrible than a Lion, nor any thing more pleasant to taste, than honey: Whereunto *Samson* replied, you should add, that there is not any thing more dangerous than a woman; for she it is that hath betray'd me, and reported my words to you. Notwithstanding all this, he delivered that which he had promised them, out of the booty, which he had taken from certain *Africanites*, whom he encountered upon the way. But he would not pardon his Wife; and the woman (seeing her self despised) married

one

A one of his friends, who had, in his behalf first solicited the marriage. *Samson* (being more incensed by this injury) resolved to revenge himself both on her and the whole Nation: For which cause in the Summer time (when the Corn was ready to be reapt) he took three hundred Foxes, to whose tails having fastned flaming Torches, he drove them into the *Philistines* fields of Corn; consuming by this means all their hope of Harvest. The *Philistines* understanding that *Samson* had done this, and conceiving the reason that induced him to it, sent a party of Souldiers to *Thamna*, and burnt this woman alive with all her kindred, as the cause of the loss that had happened to them. After *Samson* had slain divers *Philistines* in the Country, he went and dwelt at *Etam* (which is a strong Rock in the Tribe of *Juda*) For which cause the *Philistines* assailed that Tribe, who repented to them that there was no reason why they should suffer for those offences which were committed by *Samson*, and especially since they paid them tribute. The *Philistines* replied, that unless they would be maintainers of his act of injustice, they must deliver *Samson* unto them. They (desirous that the *Philistines* might have no cause of quarrel against them) came to the Rock to the number of 3000 men, and there blamed *Samson* for those actions which he had done against the *Philistines*, because they were a people that might endanger the whole Nation of the *Hebrews*: concluding that they came to take, and deliver him into the *Philistines* hands, and praying him to submit himself voluntarily to that their resolution. *Samson* made them swear that they would do him no other injury, but deliver him only to their enemies; which done, he descended from the Rock, surrendering himself to the hands of those of *Juda*, who bound him with two cords, and led him away to deliver him to the *Philistines*. Now being arrived in a certain place, which at this present is called the *Jaw* (by reason of what happened there at that time) and approaching near the *Philistines* Camp; which shouted for joy that they had faithfully executed that which they desired of them: *Samson* brake his bonds, and catching up the jaw of an Ass which he found at his feet, and falling upon the rest to flight. This extraordinary and unparalleled exploit puff'd up *Samson's* heart, that he forgot to attribute it to the assistance of God, but ascribed the fame to his own strength. But it was not long before he was punished for his ingratitude: For being seized with exceeding thirst, and finding himself faint, he acknowledged and confessed that mans force was nothing but weakness, and that all ought to be ascribed to God: whom he prayed that he would not be displeased with what he had spoken, nor deliver him to his Enemies, though he had deserved it, but assist him in the present danger. God heard his prayers, and caused a pleasant Fountain to spring from the foot of a Rock: for which cause *Samson* called the place *Maxilla* or *Jaw*, which name continueth even unto this day. After this battel, *Samson* set light by the *Philistines*, and went to *Garza*, where he sojourn'd in an Inn. The Governors of the City understanding his arrival, set men to keep the Gates, to the end he might not depart without their knowledge. But *Samson* not ignorant of what they intended against him; rose about midnight and took up the Gates, with the hinges and locks, and all the furniture of the same; and laying them on his shoulders, carried them to the Mountain above *Hebron*. Not long after, he transgressed the Laws of his Fathers, and corrupted his ways and manner of living, conforming himself to the fashions of the Gentiles, which was the source and cause of all his ruine. For he was taken with the love of a *Philistine* Courtezan called *Dalila*. As soon as the Governors of the *Philistines* knew it, they by promises wrought so with her, that they persuaded her to get out of him wherein his force consisted, and what the cause was that he could not be conquered by his Enemies. *Dalila* to accomplish their desire, made use of flattery and flattery, praising his great actions, and thence taking occasion to ask him whence his so prodigious strength proceeded. But *Samson* well judging on what design he askt him this question, answered her: that if he were tied with seven Vine-branches young and pliant, he should become the weakest of all men. She believed him, and having given notice thereof to the Governors of the *Philistines*, who sent to her house certain Souldiers, these, when he was drunk and asleep bound him as strongly as they could; *Dalila* suddenly waking him, told him that certain Souldiers were at hand to take him: but *Samson* brake the bonds of Vine-branches, and prepared himself to resist the assaults of those that lay in wait for him. The woman frustrated her hope, nor long after took an opportunity, to complain of him that distrusting her love and constancy, he had concealed that from her which the most desired to know, as if she were unable to conceal that which might any ways concern the fortune and safety of her beloved: But he deceived her the second time, and told her that if he were tied with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told her,

The year of the
World, 2791.
before Christ's
Nativity, 1173.
Jude, 15-46, 5,
etc.
Samson burned
the Philistines
fruit.

Chap. 15, 11,
12, 13.
Samson is deli-
vered to the
Philistines.

vs. 12, 15.
Samson with
the Jaw-bone
of an Ass kill-
eth a thousand
men.

vs. 18.
Samson by his
prayers cau-
seth a Foun-
tain to break
out of a Rock.

Chap. 16, 3.
Samson bear-
eth away the
Gates of Gaza.

Chap. 15, 4,
ad 16.
Dalila the
Courtezan per-
suades Sam-
son to find out
wherein his
strength con-
sisted, and is
deluded.

her, that if he were tyed with seven cords, he should lose all his strength. Which when H he had done, and found a contrary issue to her expectation, the third time *Samson* told her, that if he plucked his hair with a fillet, he should be weakened: and having experienced that also, she found that it was false. Finally, she persuaded and conjured him in such earnestness, that being no longer able to avoid the ill that attended him, at last he condescended to gratify her, and said to her after this manner: It hath pleased God to have care over me, and as I was by his special providence brought into the World, so by his command I nourish this hair, for God hath forbidden me to cut the same; and my force shall endure as long as these locks shall endure and grow. Which when she understood she shaved off his hair, whilst he slept, and betrayed him to his Enemies, who used forces at that time he was too feeble to resist; and they plucked out his eyes, and led him away bound. Some time after the *Philistines* celebrated a publick feast (wherein the Princes and Peers banquetted and entertained one another in a spacious place, the cover whereof was upheld by two pillars; and *Samson* was sent for, and brought to the feast, to the end they might mock him in the midst of their mirth; his hair was then grown again; and this generous spirit taking it more grievously than all other evils which he endured, to be treated with such indignity, and not to be able to revenge himself on those that thus injuriously used him, feign'd himself very weak, and desired the Boy that led him, to let him approach and lean upon the said Pillars. As soon therefore as he got hold on them, he shook them in such sort, that they were overturned, and the house fell upon those that were therein, who all perished to the number of three thousand men: with these also died *Samson*, who finished his days in this sort, after he had commanded over *Israel* for the space of twenty years. He was a man of great vertue, strength and magnanimity: even to his latter hour, was fatal to the *Philistines*. And whereas he was allured and befottered by a woman, 'tis an effect of the infirmity of humane nature, which is prone to such faults: in all other things, we cannot too much admire his vertue. His Kindred took his body and buried it in *Sarisa* his Country, in the Sepulchre of his Ancestors.

C H A P. XI.

How the Sons of Eli the High-Priest were slain in Battel by the Philistines.

After the decease of *Samson*, *Eli* the High-Priest took upon him the Government of the *Israelites*. During his time there was a great Famine; and *Elimelech* unable to endure the misery thereof, came from *Bethlehem* a City of the Tribe of *Juda*, to inhabit in the Country of *Moab*, bringing with him *Naomi* his Wife and *Chilon* and *Maalon* his Sons, whom he had by her. Now when his affairs had fallen out with as fortunate success as could be desired, he married his Sons to certain Daughters of the *Moabites*, *Chilon* to *Orpha*, and *Maalon* to *Ruth*. After ten years, *Elimelech* and his Sons died. By which affliction *Naomi* being cast into great sorrow, and destitute of their company, whose dear familiarity she had preferred before the love of her Country: changed her resolution (according to those occurrences that had happened to her) and determined to return to her Friends, by reason she had received intelligence, that her Country at that time was in better estate than when she left it. Her Daughters-in-law would not endure to be separated from her; but would needs accompany her: but the wishing them a more happy marriage than that which they enjoyed with her Sons, and prosperity in all other things, and protesting unto them that she had no ability to do them good; she desired them to stay in that place, and not by following their wretched Mother-in-law in an uncertain event, lose the certain pleasure and peaceable fruition of their Country. These her persuasions took effect with *Orpha*: but *Ruth* (resolved in no sort to forsake her) attended on her Mother-in-law as future companion of whatsoever fortune should befall her. Now when both of them arrived in *Bethlehem*, (where, as we shall see afterwards) *Boos*, *Elimelech's* Kinsman, entertained them in his house: the Citizens called her by the name of *Naomi*; but she said, that they should rather call her *Mara* (for *Naomi* in the Hebrew tongue signifies felicity, and *Mara*, bitterness.) When it was Harvest time, *Ruth* by the permission of her Mother, went out into the fields to glean Corn for their sustenance: and it fortuned that she met in the field with *Boos* who came thither likewise not long after; and who beholding her, inquired of the chief Reaper touching this young woman. He, having a little before understood her condition, declared it to his Master *Boos*, commanding her for the good affection which the bare her Mother-in-law, and for the memory he had of her deceased Son, whom she had married; wished her all good fortune: and not suffering her to glean, he permitted her to reap and to gather all that which she might; commanded the Master reaper

A reaper that he should not hinder her from taking whatsoever she pleased: and that when the reapers took their refection, they should give her both meat and drink. What *Corn Ruth* gathered she reserved for her Mother-in-law, and came home at night and brought her the sheaves. In like manner *Naomi* reserved a portion of certain victuals for her, which in way of kindness her neighbours had sent her. At her return, *Ruth* reported to her all the words that *Boos* had said unto her: And *Naomi* gave her to understand that *Boos* was her kinsman, and so good a man, that it might be hoped he would take some care of her. So *Ruth* went again with *Boos* handmaids to gather her gleanings; and certain days after (about the time that they threshed Barley) *Boos* came to his Farm, and slept on the floor: which when *Naomi* understood, she thought it might be for the advantage of the young woman, to lie and sleep at his feet; and accordingly she advised her to endeavour it. *Ruth* (that made a conscience to contradict her Mother-in-law in whatsoever she commanded her) went very gently and lay at his feet; and upon her first arrival *Boos* perceived nothing (because he was fast asleep;) but when he awaked about midnight, and felt some body lying at his feet, he demanded who it was: whereupon he told him her name: requesting him as her master, that he would permit her to repose in that place for that time. He inquired no further, but let her sleep; but early in the morning, before the Servants began their work, he commanded her to arise, and to take as much Barley with her as she could bear, to the end she might return to her Mother-in-law, before that any man perceived that she had slept in that place (because it is wisdom to avoid occasions of talk, especially in a thing of this importance.) Touching the rest, (said he) the matter standeth thus: Thou hast a kinsman (said he) that is nearer thee in blood than I am; thou must inquire of him if it be his pleasure to take thee to Wife: if he saith that he liketh thee, thou must then necessarily submit unto him: but if he refuse thee, I will take thee for my Wife according as the Law obligeth me. Now when she had reported these news unto her Mother-in-law, she took courage and conceived hope that *Boos* would not abandon them. *Boos* came to the City about noon, and called a Council of the Elders, and sent for *Ruth* and his kinsman, to whom he spake thus: Dost thou not possess the heritage of *Abimelech*? Yes, answered he, I am seized thereof by the right of proximity, according to Law. *Boos* replied, Thou must not (saith he) only observe the Laws in part; but thou must precisely execute them all. Behold here a young woman, *Abimelech's* Widow, whom it behoveth thee to marry according to the Law, if thou wilt inherit possessions. But the man surrendered to *Boos*, not only the possessions, but also the woman; by reason that *Boos* was allied also to those that were dead, and especially for that the said kinsman had already both Wife and Children. *Boos* therefore (having first taken the Magistrates to witness) call'd for the woman, and willed her to draw near her kinsman, and to unloose his shoe, and strike him on the face (according as the Law had ordained;) which done, *Boos* espoused *Ruth*, by whom (about a year after he had a Son, which *Naomi* brought up; and called his name *Obed*, in hope he would assist in her old age: (for *Obed* in the Hebrew tongue signifies assistance) *Obed* begat *Jesse*, and *Jesse* begat *David*, who was King, and who left the Realm to his successors for one and twenty Generations. *Boos* was obliged to relate these things touching *Ruth*, because I would declare how God, by his Sovereign power, raises whom he pleases from obscurity, to the highest dignity as he did *David*, whose original I have shewed you.

The affairs of the Hebrews were at this time in very poor estate, and they entred into a new War against the *Philistines* upon this occasion: The High-Priest *Eli* had two Sons *Opni* and *Phinees*. They against all right and Law (offering outrages to men, and committing impieties against God) suffered no sin to escape them: for they were not contented to receive what belonged to them, but they took what did not. And as women came to the Tabernacle for devotion, they abused them, ravishing some against their wills, and corrupting others by presents; and thus they exercised a manifest and licentious tyranny; their Father was much displeased with them for these crimes as well as the people. And God having declared to *Eli*, and the Prophet *Samuel* (who then was very young) what vengeance should fall upon *Eli's* Children, he mourned over them, as if they had been already dead. But I will first speak something concerning this Prophet *Samuel*, and afterwards of the Children of *Eli*, and what calamity fell upon all the Hebrew Nation. *Elcana* was a Levite of mean condition, living in *Ramat*, a part of *Ephraim*: he had married two Wives, the one called *Anna*, the other *Phenenna*; by *Phenenna* he had Children; yet he loved *Anna* very entirely, although she was barren. One day when *Elcana* with his Wives were at *Silo*, where the Tabernacle of God was (as we have before declared) to the intent to offer Sacrifice in that place: during the festival he distributed the portion of his meat to his Wives and Children: *Anna* (be-

The year of the
World, 2818.
before Christ's
Nativity, 1468.

holding the Children of his other Wife sitting near their Mother) began to weep and lament with her self, because she was without issue, and could not be eased with all consolation which her Husband gave her. She went into the Tabernacle to beseech God that it would please him to make her a Mother; and made a vow that if he gave her a Son, he should be dedicated to the service of God. And for that he employed much time in making her prayers, the High-Priest *Eli*, who sat before the Tabernacle commanded her to depart from thence, supposing that she had drunk too much Wine: but after he told him that she drank nothing but Water, and that (being oppressed with grief) she was come to the Tabernacle, to beseech God that it would please him to grant her Children, he exhorted her to be of good courage, and assured her that God had heard her prayers: whereupon she returned to her Husband full of good hope, and took her repast with joy. They returned to their own house, she began to be big with child, and at last she brought forth a Son, whom she called *Samuel* (that is to say, requested of God.) Afterwards they returned to offer Sacrifice, and give thanks to God for the birth of the child, which God had given them, and to bring their tithes. *Hannah*, remembering the vow she had made, delivered the child into the hands of *Eli*, and consecrated him to God to be his Prophet. For which cause they suffered his Hair to grow, and he drank nothing but Water, and he was brought up in the Temple.

v. 30. ad finem.
Hannah bare
Samuel to Eli,
kenah her Hus-
band.

1 Sam. 3, v. 5,
ad 10.

Elkanah had by *Hannah* other Sons also and three Daughters. As soon as *Samuel* had attained to the age of twelve years, he began to prophesie. For on a certain night whilst he slept, God called him, by his name: and he supposing that it was the High-Priest that called him, came unto him; but *Eli* told him, that he had not called him. The same thing was done three times: and then *Eli*, easily judging what it was, said to him, *Samuel*, I neither called thee now, nor before, but it is God that calleth thee, answer him therefore, and say, Here I am, ready to obey. He heard the voice of God once more; and he answered, Behold me, O Lord, what wouldst thou have me to do? I am ready to obey. Then God answered, saying: Go and tell the *Israelites* that so great a calamity shall fall upon them that no tongue can express it. The Sons of *Eli* shall die in one day, and the Priesthood shall be removed from his Family to that of *Eleazar*: For *Eli* hath loved his Children more than my service, and hath drawn my curse upon them.

v. 11, ad 21.
God foretold
the death of
Eli and his
Sons.

Samuel fearing to overwhelm the old man with sorrow, would not disclose this Oracle to him: but *Eli* constrained him to tell it, and it made him the more assured of the imminent death of his Sons. And because all the things which *Samuel* prophesied came to pass, his reputation increased daily more and more.

Heli & Rof-
nar, cap. 16.
1 Sam. 4, v. 1,
ad 4.

The Philistines
kill four thou-
sand of the Is-
raelites.

At that time the *Philistines* (leading out their Army against the *Israelites*) incamped near the City of *Amphec*, and for that the *Hebrews* were negligent to oppose them, they advanced further into the Country. So at length in a fight with their Enemies, the *Philistines* got the upper hand and slew 4000 *Hebrews*, and pursued those that fled even to their own Tents. The fear of the *Hebrews* after this overthrow was so great, that they sent to the Council of the Elders and the High-Priest, praying them to bring the Ark of God with them; to the end that having it present with them, they might give battle and overcome their Enemies. But they considered not, that he that had pronounced the sentence of their calamity against them, was greater than the Ark, which deserved not to be revered but for him. The Ark was brought, and the Sons of *Eli* attended it, whom their Father expressly commanded, that if it fell out that the Ark was taken, they should never more come into his presence. Now *Phinees* executed the office of the High-Priest by the permission of his Father, by reason he was very aged.

Chap. 4, v. 4.
The Hebrews
bring the Ark
into the bat-
tel.

v. 5, ad 11.

The *Hebrews* upon the arrival of the Ark conceived great hope that they should have the upper hand of their Enemies. The *Philistines* likewise were dismayed, fearing the presence of the same: but the event was not answerable to the one or to the others expectation. For when they joynd battle, the victory which the *Hebrews* hoped would be theirs, fell to the *Philistines*; and the loss which the *Philistines* feared fell upon the *Hebrews*, who at last perceived that they had reposed their confidence on the Ark in vain. For as soon as their Enemies gave them the first charge, they turned their backs, and lost about thirty thousand men, amongst whom were the two Sons of the High-Priest; and the Ark was taken and carried away by the Enemy.

v. 11, 12, &c.
Ophni and Phi-
nees with their
Army thousand,
are slain, and
the Ark is fur-
prized by the
Enemy.

A

CHAP. XII.

Eli understanding the loss of his Sons, fell from his Seat, and died.

AS soon as the news of this overthrow was brought to *Siloe*, and it was certainly known that the Ark was taken, (for a young *Benjamite*, who had escap'd out of the Battel, came to bring tidings thereof) all the City was filled with sorrow: and *Eli* the High-Priest (who sat in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his People, sent to seek out this young Messenger, by whom he was advertis'd of that which had happened. This accident of his Sons and the Army, he heard with great moderation, because that before that time God had told him what should happen; (and those adversities which are foreseen, do less afflict us when they happen.) But when he knew that the Ark was taken, and in the Enemies hands, a Calamity so beyond his expectation, in such sort augmented his grief, that he suffered himself to fall from his Throne upon the ground, where he died: he lived ninety eight years in all, and spent forty of them in the Government of the People.

The same day died the Wife of *Phinees* the Son of *Eli*, soon after she understood the misfortune of her Husband: for she was with Child when the message of his death was brought to her, and she was deliver'd of a Son in the seventh month, which lived and was called *Ichabod*, (which signifieth ignominy) by reason of the Infamy received at that time by the Army.

Eli was the first that governed among the Successors of *Ithamar*, one of the Sons of *Aaron*: for before that time the house of *Eleazar* was possessed of the Priesthood, (the Son receiving it from his Father) *Eleazar* left it to *Phinees*; after him, *Abiezer* his Son enjoy'd the place, and left it to his Son *Bochi*, whose Son called *Ozes* received it; after whom *Eli* (of whom we speak at this present) took the same, whose Posterity retain'd that dignity till the time of the Reign of *Solomon*, when the Posterity of *Eleazar* were restored to it.

D

E

F

G

The year of the
World, 2818.
before Christ's
Nativity, 1468.

1 Sam. 4, 23,
ad 28.
Eli understand-
eth of the loss of
his
sons, and the
surprisel of the
Ark.

Ver. 18.
Eli hearing of
the loss of the
Ark, died.

Ver. 19, 20, 21.
Phinees wife
bare Ichabod,
and died.

The genealogy and prog-
ny of Eli the
High-Priest.

THE

The year of the
World, 2850.
Before Christ's
Nativity, 1114.

The Sixth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixth Book.

1. How the Philistines, compelled by Pestilence and Famine, sent the Ark of God back again unto the Hebrews.
2. The Victory of the Hebrews under the conduct of Samuel.
3. How Samuel, when his strength failed him through age, committed the administration of Affairs to his Sons.
4. How the People being offended with the manners of Samuel's Sons, required a King that might rule over them.
5. Saul by God's Commandment anointed King.
6. Saul's Victory against the Ammonites.
7. The Philistines assailing the Hebrews, are overcome by them in Battel.
8. The Victory of Saul against the Amalekites.
9. Samuel translateth the Royal Dignity unto David.
10. The Expedition of the Philistines against the Hebrews.
11. David's single Fight with Goliath, and the slaughter of the Philistines that followed.
12. Saul admiring David's fortitude, giveth him his Daughter in marriage.
13. How the King sought David's death.
14. How David oftentimes hardly escaped the King's malice; yet having him twice in his power, he would not hurt him.
15. The Hebrews are overcome in a great Battel by the Philistines, wherein Saul the King, and his Sons fighting valiantly, are slain.

CHAP. I.

How the Philistines, compelled by Pestilence and Famine, sent back the Ark of the Covenant unto the Hebrews.

1 Sam. 5. 1, ad 6.
Heliody Ruffini, cap. 1.
The sacred Ark is carried into the Temple of Dagon. They of Azot are horribly plagued for taking away the Ark. Mice devour the fruit of the Country of Azot.

After the Philistines had got the Victory over the Hebrews, and taken the sacred Ark, (as we have before declared) they brought it, with their other spoils, to the City of Azot, and placed it in manner of a Trophee in the Temple of Dagon their Idol. But the next day after, when early in the Morning they entred into the Temple to adore their god, they found him fallen from that Base or Pillar that sustained him, and lying along the ground, his face upwards, before the Ark; whereat being much moved, they took him up, and fastned him in his former place: and when they came often thither, and always found him prostrate, and as it were, adoring before the Ark, a great fear and perturbation invaded the whole People. At length, a grievous Plague not only ranged in the City of Azot, but also seized on all the Inhabitants of the Country. For the People being suddenly taken with the Elux, died in great Torment, and some of them vomited up their Bowels, being corrupted and corroded with the disease. Besides this, the whole Land swarmed with Mice, which destroying all things, neither spared the Corn, nor any other Fruit. The Azotians being afflicted with these Calamities, and unable longer to endure the same, understood that the Ark was the cause thereof, and that neither the Victory, or the taking of the same, had any ways procured their advantage. They therefore sent to the Ascalonites, desiring them to receive the Ark into their City; who willingly condescending to their Embassage and Demand, received the Ark, and were presently plagued with the same sicknesses which the Azotians had suffered. For together with the Ark the calamities also were transported; for which cause it was likewise sent from this place to another, where it remained but a little while; for the Inhabitants of the place being afflicted with the same Maladies which the other endured, sent it to the Neighbour Cities: and after this sort the Ark was conveyed to five Cities of the Philistines, (exacting as it were, by those Plagues, a Tribute of every one in punishment of the Sacrilege which they committed, by retaining a thing consecrated to God. At last, wearied with so many evils, and made examples unto others not to entertain the Ark, which so grievously recompensed those that received the same, they conceiv'd there was no other way left, but to find out some good means to rid themselves of it. When therefore the Princes of the five Cities, of Geth, Accaron, Ascalon, Gaza and Azot, were assembled, they consulted

A sulted amongst themselves what was best to be done; and first of all it was propos'd to send back the Ark to those to whom it appertain'd, since God scourg'd with so many Plagues those that receiv'd it into their Cities, to testify his indignation for the taking of it, and to execute his vengeance of the Crime. But some said, that this resolution was unfit to be executed, denying that those evils were to be imputed to the Captivity of the Ark, (whose power, if it were so great as they imagin'd, or if God had any care of the same, he would never have permitted it to have fallen into the hands of men of a contrary Religion) and perfwading them to bear these Misfortunes with an equal mind; and to account all these Calamities as effects of Nature, which at certain periods of times is wont to produce in Mens Bodies, in the Earth, and in Plants, and in other things B subject to her power, such kind of alterations and changes. Others, more prudent and intelligent, propos'd a third way, which was, neither to fend away the Ark, nor yet to retain it, but to offer to God in the name of the five Cities, five golden Statues in testimony of their gratitude, because they had been preserved by his favour from that Plague, from which, by humane remedies, it was impossible to escape; and to offer also as many golden Mice, like those that had spoiled their Country. All these to be locked in a Chest, and laid upon the Ark; and the Ark to be plac'd upon a new Cart made purposefully, to which they should yoke and tie two Kine that had new calved, locking up their Calves from them, lest they should be an impediment to their Dams, and to the intent, that through the desire to see their young, they might hasten the faster. That done, that driving the Chariot to a place that had three ways, they should suffer them to draw that way that they listed; and if they took the way of the Hebrews, and travell'd towards their Country, then they should assure themselves that the Ark was the cause of their evils; but if they drew another way, let them (said they) be driven back again, being most assured, that the Ark hath no such virtue in it. This council was approved by every one of the Assembly, and presently executed: having prepared all things, they brought the Chariot into a high way that lookt three ways, and leaving it there, re- turned back again.

C H A P. II.

D The Victory of the Hebrews under the Conduct of Samuel.

NOW when the Kine took the way which led to the Israelites, and travelled there- in no otherwise than if some men had led them, the Governours of the Philistines follow'd them, desirous to understand whither they went, and in what place they would rest. There is a Borough in the Tribe of Juda called Bethsana, towards which they drew: And although they had a very fair Plain before them, yet would they not travel any further, but rested the Chariot in that place. The Inhabitants came to the spectacle, and greatly rejoiced thereat: for although it was Summer-time, (wherein every one was busied in gathering the fruits of the field) yet when they perceived the Ark, they were so transported with joy, that they laid aside the work which they had in hand, and run presently to the Chariot. Then taking down the Ark and the Coffer, (wherein the Statues of Gold, and golden Rats were) they laid them upon a stone in the field; and after they had solemnly sacrificed and feasted together, they offered up both the Chariot and Kine for a Burnt-offering unto God. Which when the Philistines saw, they returned back into their own Country to carry the News. But God's indignation and displeasure was kindled against the Bethsanimites: so that 70 of them were slain, because they had dar'd to touch the Ark, and with prophane hands (not being Priests) attempted to sustain it. The Inhabitants lamented their loss, and mourned, for that their Country-men were extinguished by no common death, but by a punishment and plague sent from God. And acknowledging that they were unworthy that the Ark should remain with them, they sent Messengers to the Governours, and the rest of the Hebrews, to let them understand that they had recovered the Ark out of the hands of the Philistines. Whereupon order was given to place the same in Cariathiarim, a City bordering upon the Bethsanimites. In that place there dwelt a Man of the Race of the Levites, called Ami- into Cariathiarim, madab, (who had the honour and reputation of a good Man) to his House the Ark was sent, as to a place agreeable to God, because there dwelt in the same a Man of so much virtue. His Sons had the charge of the Ark, and continued in that service for the space of 20 years, during which time it remained in Cariathiarim, after it had remained only four months with the Philistines. Whilst the Ark was in the City of Cariathiarim, the Israelites liv'd very religiously, and offer'd to God Prayers and Sacrifices, shewing great devotion and forwardness in his service. The Prophet Samuel perceiving this their good demeanor, and supposing it a fit occasion to exhorte them to liberty, and the benefits which attend

attend the same; he accommodated his Speech to their Sentiments, and spake to them H to this effect: *Ye men of Israel, since at this present the Philistines cease not to molest you, before Christ's and God beginneth to shew himself merciful and favourable to you: it becometh you, not only to be touched with a desire of recovering your liberty, but also to endeavour to recover the same in effect. Beware therefore, lest through the corruption of your own manners, you make your selves unworthy thereof; and let each one of you endeavour to follow justice, and expelling all sin out of your minds, convert your selves in all purity to God, and persevere constantly in his service. For in doing these things, you shall shortly obtain all felicity, and especially a new liberty, and an assured victory against your Enemies; which neither by valour, or by the strength of your bodies, or by the multitude of your Armies, you were able to obtain: for God hath not proposed Rewards for these things, but for virtue and justice: I and (trust me) he will not deceive your expectation, nor fail in the execution of his promises.* When he had spoken after this manner, all the People testified their consent, by acclamations, shewing the pleasure they conceived by this discourse, and promising to do that which should be well-pleasing to God. Whereupon Samuel assembled them the second time in the City of *Maspha* (which word signifieth conspicuous) there they erected an Altar, and sacrificed unto God; and after they had fasted for a day's space, they made publick Prayers to God. The *Philistines* being advertised of this Assembly, came suddenly with a great Army, and many Forces, intending to surprize the *Hebrews*, who neither expected nor were prepared for them. This sudden approach of theirs much dismayed the *Hebrews*: so that running to Samuel, they told him that their hearts fail

The prayers, supplications and fasts of the *Israelites* in *Maspha*.

v. 8, 9. What things in warfare are to be opposed against the Enemy.

Samuel comforted the people, v. 10, 11, 12, &c. Samuel's sacrifice and prayer. The sacrifice devoured by celestial flame, a token of God's assistance.

v. 10. A horrible Earthquake among the Enemies. Samuel's victory over the Enemy.

v. 14. Samuel recovered those Lands which the *Israelites* had lost.

ed them through fear, and their minds were troubled with the remembrance of their former losses: for which cause they ought to hold themselves in quiet, for fear lest the Enemy should employ his power against them. Thou hast led us hither to pray, sacrifice, and offer up our vows to God, and behold the *Philistines* are encamped near us, and ready to surprize us, naked and disarmed: we have no other hope therefore of security, but what proceedeth from thee, and unless God, moved by thy prayers, give us means to escape their hands. Samuel, in way of answer, wished them to be of good cheer, assuring them, that God would give them some testimony of his assistance: whereupon sacrificing a sucking Lamb in the name of the people, he prayed God that it would please him to stretch forth his right hand for them in the Battle against the *Philistines*; and that he would not permit them to fall this second time into the Enemies hands. To these prayers of his God gave ear, and accepted their humble hearts and dutiful observance, being well-pleased with their offering, and promising them victory. Before the Sacrifice was wholly consumed with the Flame, and the Ceremonies performed, the Enemies ranged their Battels in the *Israelites* sight. Supposing the day already theirs, that they had surprized the *Jews* unprepared for fight (as being assembled in that place to no such end). But the matter fell out contrary to what they expected; and had they been foretold the same, they would have scarcely believed it. For first by an effect of God's Omnipotence, the Earth trembled under their feet, so that they could scarce stand, and some were suddenly swallowed up by the Earthquake, and a great Thunder was accompanied with such scorching Lightnings, that their eyes being dazzled, and their hands blasted therewith, they could not wield or manage their Weapons, and so were constrained to repose all their hope and confidence in night. But Samuel seeing them thus dismayed, suddenly set upon them, and killing many of them, called not to pursue the rest as far as a place called *Carre*, where he erected a stone for a Trophie, or mark both of his own Victory; and the Enemies flight, and called the same *the Iron Rock*, to testify that the People had received from God all the strength which they had used in this famous Battle. The *Philistines*, after they had received this overthrow, talked not out any more against the *Israelites*; but remembering their fear, and the strange accidents that befell them, they remained in peace, offering no further invasion: for the confidence which the *Philistines* had before that time conceived against the *Hebrews*, was removed into the hearts of the *Hebrews* ever after this Victory. Samuel continued the War against them, and slew a great number of them, and for ever abated their pride, taking from them that Country which formerly by Conquest they had cut off from the inheritance of the *Jews*, which Country extendeth from the Frontier of *Geth*, to the City of *Accaron*: and the rest of the *Canaanites* at that time had peace with the *Israelites*.

C H A P.

A

C H A P. III.

Samuel unable, by reason of his old age, any longer to Govern the State, committeth it to the administration of his Sons.

NOW when the Prophet Samuel had reduced the people to a good form of Government, he assigned them a City whither they might appeal, and decide those differences that fell out amongst them: and he travelled twice every year from City to City, to administer justice unto them, and continued this policy for a long time. But when he found himself overburdened with years, and unapt to execute his ordinary offices, he surrendered the Government and Superintendency of the people to his Sons, the elder of whom was called *Jael*, and the younger *Abiba*; and he commanded that one of them should make his seat of justice in *Bethel*, and the other reside at *Berjaba*, dividing the people, and attributing each part to its particular Judge. Now it became manifest by experience, that Children are not always like their Fathers; but sometimes of evil Parents there are good Children bred; as contrariwise at this time, of a good Father there were evil Sons. For forsaking the instructions of their Father, they followed a quite contrary course, and perverted justice with corruptions and rewards, and fostered in lights and pleasures; in contempt of the will of God, and the instructions of their Father, who had no greater care, than that they should acquire themselves well of their duty.

C

C H A P. IV.

How the people, being displeased with the manners and government of the Sons of Samuel, demanded a King.

WHEN therefore the people saw, that the Sons of the prophet committed so many outrages against their Laws, and Policy, they were greatly displeased, and had recourse to their Father who dwelt in the City of *Ramatha*; where relating to him the misdemeanors of his Sons, they desired him that seeing his age rendered him unfit to administer the affairs of the Commonwealth, he would nominate and elect a King over them, who might both command their Nation, and take vengeance on the *Philistines* for their many injuries. This demand of the people, sensibly afflicted Samuel's mind: for he extremely loved justice, and liked not Kingly government, being of opinion that Aristocracy was the happiest of all governments. This matter so troubled him that, by reason of his care, he could neither eat nor sleep; but all night long he tossed and tumbled in his bed, through the great agitation in his mind. Whilst this his indisposition continued, God appeared to him, and comforted him, bidding him not to be grieved at what the people had required: that this injury, not only concerned him, but God himself whom they disclaimed for their King and Governour. That this was not the first time of their taking up this resolution; that they had inclined to it from the day that they departed out of *Egypt*; but ere it be long (said he) they shall repent themselves, but too late, when the evil is past remedy; and they shall condemn themselves for their ingratitude towards me, their God, and towards thee their Prophet. I will therefore that thou chuse them a King, him that I shall nominate to thee; after thou hast advertised them what evils they shall endure by their having a King, and what inconveniences follow the change which so vehemently and unhappily they pursue. The next day Samuel assembled the people about break of day, and promised them that he would establish them a King. But, saith he, before I effect that which you request, I must declare to you what condition you shall live in, under subjection to Royalty; and how many and grievous evils you shall be pressed with, by those Kings that shall govern you. Know therefore first of all, that your Kings will take your Children from you, and make some of them Coachmen, and others Horsemen and Archers of their Guard, others their Posts and Tribunes and Centurions; some likewise their Handicrafts men, and Armourers, and Chariot-makers, and Smiths, and Forgers of Weapons, and Husbandmen of his fields, and Ploughers and diggers of his Vineyards; neither is there any thing which they shall not be compelled to do after the manner of bond-slaves, that are bought with money. They shall take your Daughters also, and make them their Perfumers, Cooks and Bakers; and they shall employ them in all servile offices, wherein bond-maids are employed; either by fear or punishment. They shall take from you your substance, and give it to their Eunuchs and other servants. They shall take your flocks, and distribute them amongst their Domesticks: In a word, you and all yours shall be subject not only to one King, but also to his servants. When you endure these things, then shall you call to remembrance what I have foretold you, and with repentance beseech

The year of the World, 2871, before Christ's Nativity, 1099.

v. 4, 5, &c. The *Israelites* report unto Samuel the bad behaviour of his Sons, and beseech him to nominate a King that may reign over them.

Mede & Ruffinus, cap. 1. v. 6. Samuel is distressed through the people's demand. v. 7, 8. Samuel is comforted by God.

God commanded Samuel to create a King. v. 16, 17. Samuel's speech unto the *Israelites* that they should suffer under a King.

O 3

beſeech God, that he will have mercy on you, and give you ſpeedy deliverance from the ſervitude II of your King: but he will not reſpect your prayers, but neglecting them, will ſuffer you to bear the penalty of your imprudence and ingratitude. Although theſe future inconveniences were foretold them, yet did the people neglect them: and not ſuſſering the perverſe opinion they had conceived in their minds, to be altered or diverted, they inſiſted with all obſtinacy, and without care of future miſchiefs, that they might have a King created over them, becauſe (as they ſaid) it was neceſſary to have a King that might manage War for them, to revenge them on their Enemies, and reſtore their Forces; and that there was nothing more reaſonable, than that they ſhould be governed in the ſame fort as their Neighbours were. Samuel finding his perſuaſions could prevail nothing at all with them, and that they could not be diverted from their reſolution, he ſpoke thus: Go your ways for this time every one of you to your houſes, and I will cauſe you to be aſſembled in a ſhort time, when God ſhall have informed me what King he will give you.

CHAP. V.

Saul, by the command of God, is declared King.

1 Sam. 9, v. 1, ad 3.

3. Saul ſeeketh the Affes that were loſt.

5. Saul ſeeketh where the Prophet dwelleth.

15. 16. 17. God certieth Samuel whom he ſhould create King.

18. 19. Saul cometh unto Samuel. Samuel certieth Saul how he ſhall enjoy the Kingdom. 23. 24. Samuel conducteth Saul unto the banquet.

1 Sam. 10. 1. Samuel appointeth Saul King.

There was a man of the Tribe of Benjamin, of Noble Birth, and commendable manners, called *Cis*, who had a young Son named *Saul*, who was tall of ſtature, and had ſo much ſpirit and courage, that he might well paſs for an extraordinary man. This *Cis* having fair Affes, wherein for their handſomneſs he took more pleaſure than in any other kind of Cattel, loſt ſome of them which were ſtrayed from the reſt of his flock: whereupon he ſent his Son, accompanied with a Servant, to ſeek them out; *Saul* having travelled in queſt of them thorow all his Fathers Tribe, journied thorow the reſt of the Tribes, without any tydings of them: for which cauſe he determined to return home again; for fear leaſt his Father ſhould conceive ſome care and grief for him in his abſence. As he arrived near the City of *Ramath*, the Servant that followed him, told him, that there dwelt a Prophet in that place, who always foretold the truth, and he counſelled him to addreſs to him, with aſſurance, that by him he ſhould underſtand what was become of his Affes. *Saul* answered, that he had no money left to recompenſe the Prophet, having conſumed all they brought forth with them in their journey. L His Servant replied, that he had ſtill the fourth part of a Sicle, which they might give him; for he was ignorant that the Prophet was not wont to receive money of any. When they drew near the Gates of the City, they met certain Maidens that went out to fetch water, of whom *Saul* demanded where the prophet dwelt? they told him, and adviſed him to make haſte before he was ſet down to ſupper, for at that time he entertained divers perſons at his houſe. *Samuel* had invited this company, by reaſon that all the day long he had inſtantly beſought God, to declare to him, who it was that ſhould be eſtabliſhed King: and God had given him to underſtand, that the next day, and at the ſame hour, he would ſend a young man to him of the Tribe of Benjamin, who was the perſon he had choſen. Thus *Samuel* ſate in the upper part of his houſe, expecting M the time appointed: which being come, he came down to go to ſupper, and in the way he met *Saul*. At that very inſtant God ſignified to *Samuel*, that it was he whom he had elected Prince and Governour over the people.

Saul addreſſing himſelf to *Samuel*, deſired him to ſhew him the Prophets lodging, being he was a ſtranger, and knew it not. *Samuel* told him, that he himſelf was the man, and invited him to the banquet; aſſuring him that not only his Affes (in ſearch of which he had travelled ſo long) were ſafe, but that he ſhould reign and abound with all forts of goods. *Saul* answered: My Lord, I am too mean to hope or expect ſo much; and my Tribe is the leaſt of all the Tribes: and you mock me, in ſpeaking ſuch things as ſurpaſs my condition. The Prophet took him by the hand, and brought N both him and his Servant to the table, and placed him above all thoſe that were invited, who were to the number of ſeventy, and he placed his Servant next him. *Samuel* commanded that a royal portion ſhould be ſet before *Saul*; and when the hour of bed-time came, all the reſt aroſe and departed to their houſes, but *Saul* and his Servant lodged that night with the Prophet: and as ſoon as it was day, *Samuel* awaked *Saul*, and leading him out of Town, commanded him to ſend his Servant before, and to remain himſelf with him behind, becauſe he had certain things to impart to him in private. Hereupon *Saul* ſent away his Servant, and *Samuel* taking a Cruſe of Oyl, poured the ſame upon the young mans head, and embracing him, ſaid, God eſtabliſheth thee King over his people, to avenge them of the *Philiftines*. Thou ſhalt have this ſign O of the truth of what I tell thee: when thou art departed from hence, thou ſhalt overtake three men in the way travelling to *Bethel*, to adore and ſacrifice to God: the firſt of which

A which, thou ſhalt ſee bearing three Loaves, the ſecond a Goat, and the third a bottle of Wine. Theſe ſhall embrace thee and careſs thee; and they ſhall give thee two Loaves, and thou ſhalt receive them. And from thence ſhalt thou depart to *Rachel*, where thou ſhalt meet a Meſſenger, that ſhall certifie thee that the Affes are found. From thence coming unto *Gathatha*, thou ſhalt find the Prophets aſſembled in their Congregation, and being filled with the Spirit of God, thou ſhalt prophetic amongſt them: to that whoſever ſhall behold thee, ſhall ſay with admiration: Whence cometh it to paſs that the Son of *Cis* hath attained ſo good fortune? and when thou haſt had theſe ſigns, thou canſt no longer doubt that God is with thee: go and ſalute thy Father, and thy kinsmen, and then come back to me at *Galgah*, to the end we may offer ſacrifices of B thankſgiving to God. *Samuel* having in this manner ſpoken to *Saul*, gave him licence to depart: and all theſe things hapned to *Saul*, according as the Prophet *Samuel* had foretold him. When *Saul* arrived at the houſe of his Father, *Abner*, who was his Uncle, and whom he loved above all the reſt of his Friends, queſtioned with him about his voyage, and thoſe things that had hapned to him: and *Saul* hid nothing from him, but particularly informed him of all that hapned to him, during his abode with the Prophet *Samuel*, and how he had told him of the recovery of his Affes: but touching the Royalty, and thoſe things that concerned the ſame, he ſaid nothing; fearing that either it would not be believed, or elſe it would draw envy upon him. For although he were both his friend and couſin; yet he thought it more ſecure and convenient to keep it ſilent, conſidering the infirmity of mans nature, and that few men are conſtant in friendſhip, and capable of beholding without envy, the proſperity of others, even their near relations and friends, though they know that the ſame befalls them by the particular favour of God.

After this, *Samuel* aſſembled the people in the City of *Mafpha*, where he ſpoke to them in this manner: Behold what God hath commanded me to tell you in his name. When you grand under the yoke of the Egyptians, I freed you from ſervitude, and delivered you from the tyranny of the Neighbouring Kings who conquered you ſo often: Now in acknowledgment of ſo many benefits, you will have me no longer for your King; and as if you were ignorant, that the greateſt good, that can happen to men, is to be governed by him that is the Sovereign good; You abandon your God, to ſet a man upon the throne; who, according to his pleaſure and the unbridled bent of his paſſion, will uſe you like beaſts, and will uſurp upon your goods, without forbearing anything whatſoever. For how can men have as great love for men, as I, whoſe bandy work they are. Notwithſtanding ſince you have thus determined, and fear not to commit ſo great an outrage againſt God, rank your ſelves in order according to your Tribes and Families, and caſt your lots. To this the people conſcended, and the lot fell on the Tribe of Benjamin; being caſt the ſecond time, it fell on the Family of *Merri*; and afterwards being caſt upon the men of that family, it fell upon *Saul*, who was the Son of *Cis*. The young man, who before knew what would happen, had ſtept aſide, to the end that it might not ſeem that he was ambitious of his dignity. The moderation he ſhewed in this matter, was remarkable; for whereas moſt men cannot conceal their joy when any degree of felicity falls upon them, but manifeſt the ſame to all men; *Saul* not only was void of vain appearance (although he were to be King and Lord of ſo many worthy people) but which is more, he ſtole away from the preſence of thoſe men over whom he was to command, and obliged them to ſeek after him, and labour to find him out. Whiſt therefore they carefully ſought and knew not what was become of *Saul*, the Prophet prayed God that he ſhould ſhew them where he was, and bring undertaking him into their preſence: which having obtained, he ſent out certain meſſengers to conduct him thither, and as ſoon as he came amongſt them, *Samuel* placed him in the miſt, of the people. Now he was taller than any of the company by the ſhoulders, and had ſo a Kingly and goodly ſhape and appearance. Then ſpoke the prophet after this manner: F God hath given you this man to be your King, behold how he ſurpaſſeth you all, and ſeems of the people himſelf worthy to be your Prince. But aſſoon as the people had cried, God ſave the King; *Saul* of a high read the ſame to them in the hearing of the King, and put the book into the Tabernacle, of God, for a perpetual testimony to poſterity of thoſe things which in future ages ſhould, by the ſucceſs, according as he had prophesied: which done, *Samuel* diſmiſſed the people, and returned to the City of *Ramath*, which was his Country. But *Saul* departing to *Gathatha*, divers worthy men gave their attendance on him; and paid him the honour that appertaineth to a King. But divers ſeditious and looſe companions, who ſet him at naught, him G both mocked them; and thoſe things which he did, neither brought they any preſents unto *Saul*, nor ſeemed either in affection, or in word, to reſpect their King. A month after this inſultment, their fell a War betwixt him and *Nabaz* King of the *Ammonites*,

which

The year of the
World, 2800.
before Christ's
Nativity, 1084.

Saul's War a-
gainst the
Ammonites.
1 Sam. 11; 3.
75 56.

Nabas King of
the Ammonites
offereth unjust
conditions of
peace to the
Israelites. The Amba-
sadors of the
Gadites to the
Israelites.

6, 7, 8, 9.
Saul promiseth
assistance
to the Jube-
lick.

Saul's serious
exhortations
and command
for War.

1 Sam. 11, 11,
12.
Ten Shewl of
Cables length
of Nabal's cal-
led by the cords
that draw the
ships by Nabal's
make 37 Italian
miles.
Saul kills the
Ammonites, and
Nabas their
King.
Saul made his
name famous
amongst the
Hebrews.
Saul is praised
by the people.

which brought him great reputation. This *Nabas* had offered divers outrages to those *H* Jews that dwell on the other side of *Jordan*. For he had passed the River with a great Army levied against them; and had taken divers of their Cities. And to the intent they might not revolt to deliver themselves from his subjection, he used this subtilty and prevention. To all that surrendered themselves to his mercy, or that were taken Captives in the Wars, he plucked out their right eyes; and this he did, to the end that when they would defend themselves, they might have their left eyes covered with their Bucklers, and by that means unable to use their Armor. The King of the *Ammonites* having after this manner dealt with those on the other side of *Jordan*, he led his Army against the *Gadites*, and encamped near their chief City called *Jabesh*, to which he sent Heralds to summon the inhabitants to surrender on these conditions: either to suffer their right eyes to be pulled out, or else by enduring the siege, to see the final overthrow both of themselves, and of their City, requiring them to chuse which they lik'd, either to lose a little part of their body, or hazard both their Fortunes and lives together. The *Gadites*, terrified with this dreadful election, knew not what to resolve upon, but asked truce for seven days, to the end that sending their messengers to those of their Nation they might crave their aid, which if they could obtain, they would War; otherwise they promised to submit themselves unto the Enemy, on what conditions were best pleasing unto him. *Nabas* made no difficulty to grant them what they demanded, so much he contemned the *Israelites*: and he permitted them likewise to crave assistance at all their hands, who were their associates. Whereupon they presently sent messengers from City to City, and certified the *Israelites* of all that *Nabas* had done unto them, and the extremity whereunto they were reduced. The *Israelites* understanding in what estate they of *Jabesh* were, greatly lamented their condition; but their fear suffered them to assist their friends in no other manner than by commiseration. Yet as soon as their messengers arrived in the City where *Saul* was, and that they had recounted to him the dangers wherewith the *Jabeshites* were oppressed; the people were also moved with unprofitable compassion. But *Saul* at this returning from the field into the City, perceiving the inhabitants drowned in tears, and inquiring for what cause they were so dejected, he no sooner understood it, but he was stirred up by the Spirit of God, and sent the Ambassadors back again to those that sent them, promising that within three days he would succour them, and that he would have the upper hand of the Enemy before Sun-rise, to the end that the rising Sun might behold them victorious, and delivered from all fear. In the mean time he commanded some of them to flay wash him, to the intent they might guide him in the way.

CH A P. VI.

The Combate and Victory of Saul over the Ammonites.

*S*aul desirous, by the fear of punishment, to incite the people to take Arms immediately, and make War upon the *Ammonites*, cut the hams of his own oxen, and threatened all those whom he met with, to do the like to theirs, except the next day they presented themselves with their Arms upon the bank of *Jordan*, to follow the King and the Prophet *Samuel*, whither they would conduct them.

The fear of this penalty published among the Tribes, made them gather to a body about the same time, so that all the paries of the people were mustred in the City of *Bala*. In this survey, besides those of the Tribe of *Juda*, were numbered seven thousand thousand men, and of the Tribe of *Juda* in particular, there were seventy thousand. *Saul* having passed *Jordan*, and marched all night, came before Sun-rise to the place where he intended to conduct them, and dividing his Army into three parts, he attacked the Enemy on every side, who suspected no such encounter: and fighting valiantly against them, he slew divers, and amongst the rest *Nabas* King of the *Ammonites*. This victory made *Saul's* name famous amongst the *Hebrews*, so that he was wonderfully praised and honoured for his valour: and if before any contemned him, now they changed their opinions, and honoured him, and accounted him the worthiest of them all. For he was not satisfied to redeem and deliver those of *Jabesh*, but he entered the Country of the *Ammonites* also, and ravaged the same with his Army; and after he had obtained a great booty, both he and his Army victoriously returned to their dwelling places. The people highly pleased with this noble action achieved by *Saul*, rejoiced that they had demanded a King, and exclaimed against those that said it would be discommodious and unprofitable for the Commonwealth, saying, Where are now these murmurers? let them be put to death: with other such like words, that a people beforewith good success, is wont to speak against them that oppose the same. *Saul* commended the affection of the

A the people: but swore none should be put to death that day because it would not seem agreeable, that the victory given them by God, should be sullied with the blood of their Brethren: but rather that it was more proper the time should be spent in feasting and jollity. After this *Samuel* told them, that they ought to confirm the Kingdom of *Saul* by a second Election, and to that end they assembled together in the City of *Gab-Saul*, according as he commanded them: and there, in the sight of all the People, *Saul* against his adversaries, was the Aristocracy and Government of the better sort amongst the *Hebrews* turned into a Monarchy. For under *Moses* and his successor *Joshua*, who was General of the Army, the form of the Commonwealths was Aristocratical. After their death, for the space of eighteen years, the people was without Government. The Commonwealth not long after resumed its first form of Government; and the supreme Authority was given to him that was esteemed the most valiant in War, and the most upright in doing of the Justice. During which time such Magistrates were called Judges.

After this the Prophet *Samuel* assembled the people, and spake to them after this manner: I conjure you by that great God that sent those two admirable Brothers *Moses* and *Aaron* to deliver our forefathers from the Egyptians, and their tyranny, that without any consideration either of fear or favour, or of any other passion, you truly testify whether I have committed any injustice either for interest, avarice, or affection. Declare it, if I have taken away any man's Calf, or sheep, or any other thing whatsoever, but that which I might lawfully take for my relief and sustenance, and at such hands as willingly offer me the same; or if I have employed any Beasts to my service, or use his cattle to my profit and his hindrance: in these and such like, if I have offended any man let him now accuse me in the presence of the King. All of them cried out with one voice that no such fault had been committed by him, but that he had governed their Nation in Holiness and Justice. After the people had thus publicly testified in behalf of *Samuel*, he said unto them: Since you have freely protested, that you have no cause of wrong to charge against me, hear I pray you, wherein I can justly accuse you: You have grievously offended against the Majesty of God, in that you have required a King at his hands: you should have rather remembered, that your old Father *Jacob* accompanied only with his seventy Sons came into Egypt, constrained thereto by famine, and that in that Country divers thousands of persons issued from his loins, whom the Egyptians kept in captivity, doing them extreme outrages. And when your fathers called upon God, he wonderfully delivered them from the distress wherein they were, without giving them any King but sending them two Brothers, *Moses* and *Aaron*; who brought and conducted them into this Country which you possess at this present. And although you participated of these benefits from the hands of God, yet you forgot his religion, and neglected piety. This notwithstanding, at such time as you have been conquered by your enemies, he hath set you free; assisting you, first of all, with the overthrow of the Assyrians and their forces; then giving you victory over the *Ammonites*, and *Moabites*; and finally over the Philistines. Now these great exploits were performed by you, not under the conduct of a King, but by the direction of *Ephraim* and *Gideon*. What folly therefore hath bewitched you to flee from God, and to seek to live under the subjection of a King? But I have named such an one unto you, Whom God hath chosen to be your Governour. Notwithstanding, to the intent that I may give you a manifest testimony, that God's wrath is provoked against you, because you have desired a King; I will desire of God, that he will make you see in this place, and in the heart of *Summer* such a storm, that there is not any one of you, that hath ever seen the like. Scarce had he spoken the words, but suddenly there appeared great Lightning, Thunder and Hail, in confirmation of what the Prophet had said: so that amazed and confounded with fear, all of them confessed that he had offended, and desired the Prophet, that with a good and fatherly affection, he would beseech God to appease his wrath towards them; and forgive them this offence which they had committed through ignorance, as he had pardoned their other negligences, whereby they had transgressed his holy Will. All which *Samuel* promised them to do, and besought God that it would please him to pardon them the error which they had committed in this matter; and to be appeased by his prayers. After this he exhorted them to live uprightly; and to keep in continual remembrance what evils had happened unto them, for that they had forsaken the way of virtue; and what wonders God had done; and what Laws he had given by *Moses*; all which they ought to meditate on; if they desired to be in safety, and live happily with their King. But if they failed herein; he foretold them, that both themselves and their posterity should be grievously punished. *Samuel* having prophesied these things to the *Hebrews*, dismissed them to their own dwellings; after he had confirmed the Kingdom to *Saul* the second time.

CH A P.

CHAP. VII.

H

The Philistines, assailing the Hebrews, are overcome in Battel.

The year of the
World, 2880.
before Christ's
Nativity, 1084.

1 Sam. 13, 15.
ad 4.
Hedio & Ruffi-
nus, cap. 6.
Saul elected
3000 for his
own guard,
and 1000 for
Jonathan's.
Saul overcom-
eth the Philis-
tines.

Ver. 5.
The Philis-
tines prepare
to invade the
Israelites.

Ver. 6, 7, 8.
The Israelites
dimin'd at
the report of
the Army of
the Philistines.

Ver. 9, 10.
Saul sacrific-
eth contrary
to God and
the Prophets
direction.
Samuel accus-
eth Saul.

Ver. 11, 12.

Hedio & Ruffi-
nus.

Gilgal.

Ver. 22, 23.

The Philistines
spoil the
Country of
the Hebrews.
1 Sam. 14, 1,
ad 4.

Jonathan with
his Hebrews
bearers pri-
vily enter the
Enemies
Camp.

BUT when the King had Muster'd his Men, and chosen out 3000 of the best Souldiers, he appointed 3000 of them for the guard of his Person, and with them went and dwelt at Bethel. The rest he gave in charge to his Son Jonathan, and sent them to Gaba, to attend and guard him there; who followed by them valiantly overcame a Garrison of the Philistines near to Gebal. For the Philistines of Gaba having gotten a Victory over them, had taken their Arms from them, and seized and fortified both with Men and Munition the strongest Cities of their Country; prohibiting them to bear Arms, and in general the use of any Iron: by reason of which Inhibition, if their Husbandmen had at any time need of any Iron work, as of Plough-shares, Mattocks, or any such other Instrument fit for manuring or tillage of their Lands, they were inforced to seek it, and get it forged amongst the Philistines.

Now when the Philistines understood that their Garrison was defeated, they were extremely mov'd, and conceiving that the injury and outrage was not to be suffered, they armed themselves against the Jews, and marcht out embattel'd with 300000 Footmen, 30000 Chariots, and 6000 Horse, encamping with their whole Host near the City of Machmas. Which when Saul the King of the Hebrews understood, he march'd toward the City of Gilgal: and as he travell'd thorow the Country, he animated and encourag'd the People to preserve their liberty, proclaiming War against the Philistines; whose Forces he so little feared, that he mock'd thereat, saying, *That they deserved not to be feared for their multitudes, nor any danger which might accrue by an Encounter with them.*

But when Saul's Souldiers were certified of the true number of their Enemies, they were dismay'd, so that some of them hid themselves in Dens and places under the earth, others fled on the other side of Jordan, into the Country of the Gadites and Reubenites. But Saul sent for the Prophet, to consult with him about the War; who gave him answer, that he should attend in the same place where he was, and prepare Beasts for Sacrifice because that within seven days he would come to him, and sacrifice on the seventh day; which done, he might encounter the Enemy. According to this direction of the Prophet he expected, yet observ'd not intirely all that Samuel had enjoy'd him. For when he perceived that he was somewhat slack in coming, and that his Souldiers left him, he took the Beasts that were prepared for the Sacrifice, and offer'd a Burnt-offering; but afterwards understanding that Samuel was arriv'd, he went out to meet him, and do him honour. Samuel told him that he had done amiss, by reason that neglecting that which was commanded him, he had presum'd before his arrival, to offer the Sacrifices which were to be made to God for the people. Saul excus'd himself, alledging. That he had said during the term of seven days which were appointed him: but that necessity, and the departure of his Souldiers, upon intelligence that the enemies Army had left Machmas, and was coming to Gilgal, had induc'd him to offer Sacrifice. Samuel replied, saying, Thou hadst done more advic'dly, if thou hadst obeyed. and not by thy hastiness condemn'd God, whose Minister and Prophet I am: for by thine obedience thou mightest have gotten an assurance and continuance of thy Kingdom to thy self, and the succession to thy Posterity. This said, being displeased with what had hapned, he returned back to his own house, and Saul with 600 Souldiers (only accompanied with his Son Jonathan) came to the City of Gabeon. The greater part of these Men were disarm'd, by reason that the Country was destitute of Iron, and Workmen expert in forging Armour: for the Philistines permitted them not to have any, as we have declar'd a little before. The Philistines dividing their Army into three Battels, invaded the Country of the Hebrews by many ways, destroying and ravaging all things in the sight of King Saul, and his Son, N

who neither could inhibit their incursions, nor by reason of their multitudes, make head against them. Both he therefore and his Son, and Achias the High-Priest, sat down upon a Hillock, and seeing the Country spoiled round about them, they were much dismay'd. But Saul's Son propo'd to his Armour-bearer, to enter secretly into the Enemies Camp, and raise an Up roar and Alarm in the same; who willingly promising and offering him his service to adventure with him in all occasions and places, with the hazard of his life: they both of them descend'd from the Mountain, and march'd directly towards the Enemies Camp, who had pitched their Tents on a high pointed Rock, which extended it self in length with three angles, and was each way begirt with a Bank, as it were a Wall and Fortification against the incursion of their Enemies. For which cause, they kept their watch somewhat too carelessly, because the place was so fortified by Nature, that no man could ascend, or assail them, but with disadvantage. When they

A they got near the Camp, Jonathan encouraged his Companion, to assail the Enemy after this manner. *If (saith he) they espy us, and will us to ascend, let us take this Summons of theirs for an assured token that our design shall succeed: but if they hold their peace, and call us not, let us return back again.*

As they approach'd the Enemies Host, about break of day, the Philistines said one to another, the Hebrews creep out of their Caves and Dens; then cry'd they out to Jonathan and his Armour-bearer, saying, *Come hither, come hither, to us, to receive the punishment* Ver. 11, 12. *of your audacious enterprise.* Jonathan heard these words with joy, as a certain preface that God favour'd his enterprise, and parted with his Armour-bearer from the place where they were first discovered, answering them that he would shortly visit them. So with-

drawing himself on the other side of the Rock, which, by reason of the situation thereof, was left unguarded; and overcoming the difficulty of the place with great labour, at last they came where the Enemy was, whom they found asleep, and assailing them, slew twenty of them, and filled the whole Army with terror and amazement; so that casting away their Weapons, they fled with all speed: and some being ignorant which were their Friends or Foes, invaded one another as Enemies. For imagining with themselves, that only two Hebrews durst never enter their Camp, they conceiv'd there was Treachery among themselves, and so fell to slaughter one another: so that some of them were slain, others fell to escape the Sword, and fell headlong down the Rocks. But when the King's Spies told him what confusion and disorder had hapned in the Camp of the Philistines, Saul demanded whether any of his Company were absent: and hearing that his Son and his Armour-bearer were missing, he desired the High-Priest to attire himself with the Ephod, that so he might learn of God what was to happen. He did so, and assur'd him that he should obtain the Victory over his Enemies. Whereupon Saul fall'd out, and assaulted the Philistines, whilst they were thus confus'd and disordered, and fighting one against another. To him there flock'd in great multitudes, such as before were fled into dens, and places under ground, altho as they heard that the Victory inclin'd on Saul's side: so that gathering together to the number of 10000 Hebrews, he pursu'd his scattered Enemies thorow all the Country. But afterwards, a great inconvenience hapned unto Saul, proceeding from the joy he had conceiv'd by this Victory, (for com-

monly such as are blessed by such good fortune, are not Masters of their own affections and reasons) or rather proceeding from his ignorance. For intending to satiate himself with revenge for all those injuries which he had received from the Philistines, he published an imprecation or Curse against any one whomsoever, that intermitting the pursuit, should take sustenance before night, purposing to continue the same till dark night. The Execration thus published by Saul, it chanced that his Son, who had not heard of it, nor the general allowance of the same by the People, entering into a certain Grove belonging to the Tribe of Ephraim, wherein were many swarms of Bees, by chance light upon a Honey-comb, and pressing the Honey, did eat the same. Afterwards having intelligence that his Father had under a grievous penalty of Execration, forbid den any man to taste any sort of meat before Sun-set, he gave over eating: yet said, that his Father had done amiss in publishing that Prohibition, by reason that if they had received sustenance, they might with greater force and vigour have pursu'd the Enemy that fled, and slain more of them. After the slaughter of many thousands of the Philistines, about evening they began to ransack and spoil, the Camp of the Philistines, and they carried away great spoils, and a number of Cattel, part of which were slain and eaten with the blood, contrary to the Law. Which when the Scribes had signified to the King, how the People had offended against God, by slaughtering the Beasts, and eating the flesh of them, before it was either wash'd or purged from the blood; Saul command'd that a great stone should be roul'd into the midst of the Camp, and that the People should kill the Beasts upon the same; and forbear to eat flesh with the blood, because it was not agreeable unto God. All which was performed as the King had command'd; and Saul erected an Altar in that place, on which he offer'd a Burnt-sacrifice to God. This was the first Altar that he erected. But Saul being desirous incontinently to assail the Enemies Camp, and sack all that were therein before day, whilst his Men of War diligently follow'd him, and shew'd great forwardness in the execution of his command, the King ask'd counsel of the High-Priest Achias, whether God would give him the victory, and permit those that should enter the Enemies Camp, to return from thence Conquerors. The High-Priest told him, that God return'd him no answer: which when he understood, *It is not without some great cause, said he, that God is thus silent, who heretofore was wont to give a willing answer unto us, we ought to do, but there must needs be some* Ver. 41, 42. *hidden sin amongst us, that giving offence to him, causeth him to be silent. But I swear by the same God, that although mine own son Jonathan should have committed that sin, I will, God,*

The year of the
World, 2880.
before Christ's
Nativity, 1084.

Ver. 12, 13, 14.
Jonathan slay-
eth a certain
number in the
enemies
camp, the rest
invade one an-
other, and
are put to
flight.

Hedio & Ruffi-
nus, cap. 7.
Ver. 20, ad 25.
Saul hearing
that there was
a rumour in
the Philistines
camp, fallith
out upon
them.

Ver. 27, ad 30.
Saul's Edict
unwittingly
broken by
Jonathan.

Ver. 32.
The Hebrews
feed on blood.

Ver. 37, 38.

Ver. 41, 42.
Saul's Edict
broken by
Jonathan.

to appease God, with no less severity punish them, than any the least stranger that is neither H
by alliance nor affinity tyed unto me. Now when the People cried out, and encoura-
ged him to the performance of what he had spoken, he presently assembled them in one
place, and standing with his Son apart, began by casting lots to find out him that was
faultry. When the lot fell upon Jonathan he ask'd him what Crime he had committed.
Jonathan answer'd, I know no other thing, but that yesterday, being in pursuit of the
Enemy, and ignorant of thine Edict, I tasted of an Honey-comb; whereupon Saul
swore that he would put him to death, rather than violate his Oath, the observation of
which he prefer'd before his own blood, and all the sentiments of nature. He nothing
astonish'd at his present danger, with a generous and dreadless mind, presented himself
with this Reply: O Father, (said he) I intreat no favour at thy hands: for I willingly sub-
mit to that death, which may discharge thee of thy vow, the more contentedly, because I have
seen so famous a victory: for I shall die contented, to see the influence of the Philistines over-
mastered by the power of the Hebrews. This valour and courage of the young man, mo-
ved the whole multitude to remembrance and commiseration; so that they all swore that
they would not suffer Jonathan, who was the Author of so famous a Victory, to be put
to death: so they refused the young man out of the hands of his displeased Father, and
pray'd to God to pardon him the fault which he had committed. Saul, after he had
slain about 6000 of his Enemies returned with victory to his own house, and Reigned
afterwards very happily, and overcame the Ammonites, Philistines, Moabites, Idumeans,
Amalekites, and King Zoba. He had three Sons, Jonathan, Ishboba and Melchi, and two K
Daughters, Merob and Michol. The General of his Army was Abner the son of his Un-
cle called Neer; for Neer and Cis Saul's Father, were Brothers, and Sons of Abiel. He
was very strong both in Horse and Chariots; and against whatsoever Enemy he march-
ed forth, he always returned with victory: so that he reduced the Affairs of the He-
brews to a happy state, and so much increased their power, that they were feared by
all those Nations that neighboured upon them. But the chiefest of the youth, that
excelled either in strength or beauty, he chose to be of his Guard.

C H A P. VIII.

Saul's Victory over the Amalekites.

BUT Samuel coming to Saul, told him that he was sent to him by God, to admonish
him how he had chosen him above the rest, and preferred him to the Kingdom:
and for that cause that it behoved him to be obedient unto him in all things, because as
he Ruled the People, so God Rules both Kings, Kingdoms, and all things. Thus there-
fore (said he) doth God command thee. Since the Amalekites offer'd many injuries un-
to the Hebrews in the Desert, whilst in their departure out of Egypt, they travelled in-
to that Region which they now inhabit; justice requireth that they be punish'd for
that inhumanity. Wherefore I give thee order to declare War against them, and after
thou hast overcome them, to extinguish them utterly, without regard either of sex or
years; and this revenge shalt thou execute upon them, in requital of those injuries they
in times past offered to our Forefathers. Neither shalt thou spare either Beast or Horse,
or Flock, to apply them to thy profit or particular use: but thou shalt offer all to God
for a Burnt-offering, and according as Moses commanded, root out the name of the A-
malekites from off the earth. All these things did Saul promise to perform, and concei-
ving that obedience consisted in the speedy execution of that which was enjoined him,
he presently assembled all his Forces together, and mustering his Souldiers at Gilgal, he
found about 40000, besides the Tribe of Juda, which of it self afforded 30000 Men:
with these did Saul enter the Country of the Amalekites, and laid divers Ambushes near
a River, not only to molest them with open War, but also surprize them unawares, and
kill them amidst the High-ways: he afterwards gave them Battel, and put them to flight,
and discomfited their whole Army, pursuing them that fled. Which beginning, having
successes answerable to what God had promised him, he marched onwards, and besieged
the Cities of the Amalekites, and besieged and took some of them by Engines, others by
Mines and Countermine raised on the outside, others by famine, and want of water, and
divers other ways. And in those Cities which he overcame, he neither spared Women
nor Children, nor supposing their slaughter to be cruel, or inhumane: both for that they
were his Enemies, and for that he did nothing but according to God's commandment,
towards whom disobedience would be a Crime. He took Agag Prisoner also, who was
King of the Amalekites, whose beauty and personage seemed unto him so goodly, that
he thought him worthy to be kept alive, and so being led rather by his own inclination,
than

A than God's commandment, he us'd such clemency as was not lawful for him at that time:
For God so hated the Amalekites, that he would not have their Infants spared, though
they ought in natural compassion to have been more pitied than the rest. But Saul kept
alive the King of his Enemies, and the Author of all the Hebrews evils, regarding more
his beauty, than God's commandment. This sin of his the People presently imitated:
for they spared Horses, and other kind of Cattel, and made prey of them, withstand-
ing God had charged them to reserve nothing. They carried away with them all their
Moveables and Riches, and only consumed those things which were of smallest value, by
fire. This victory had Saul over those People that dwell between Pelusium, (a City on
the borders of Egypt) and the Red Sea. But he medled not with the Sicekinites, which
B inhabit in the Province of Midian, whom, before the Battel, he commanded to retire
themselves, lest they should partake the Calamities of the Amalekites: for being they
were allied to them by Raguel, Moses' Father in-law, the Hebrews had care of their safety.
Saul having obtained this victory, and rejoicing at his good success, returned home, as
full of content, as if he had pretermitted nothing of that which God had commanded
him by the Prophet Samuel, before his War with the Amalekites; but had precisely ob-
serv'd all that was enjoin'd him. But God was greatly displeased, both that the King of
the Amalekites was preserved, and that the People had made prey of their Cattel: for
both these actions of theirs were expressly against God's command. For it was not to be
tolerated, even by a mortal King, that they should neglect and contemn his Laws and
C Decrees, by whose only means they were further'd and favour'd in their victory. For
which cause, God told the Prophet Samuel, that he repented that he had made Saul
their King, considering that he infring'd his Commandments, and govern'd himself ac-
cording to his own will. When Samuel heard these words, he was much troubled, and
pray'd to God all Night, that he would appease his wrath and displeasure conceived
against Saul: but notwithstanding all the importunities and prayers which the Prophet
made for him, God would in no sort be reconciled, because he judg'd it not just, that the
sins which were committed by Saul, should be remitted by Samuel's intercession. For sin
never more augmenteth, than when such as are offended, are too remiss in their punish-
ments: for whilst they would be reputed both for good and merciful, they themselves
D become the Authors of sin. When therefore God had denied the Prophet his Re-
quest, and it manifestly appear'd that no prayers or supplication could appease him, as
soon as it was day, Samuel repair'd to Saul, who at that time remained in Gilgal. As soon
as the King saw him, he run unto him, and embraced him, saying, I give God, thanks for thy
victory; and all those things which he commanded me, I have performed. But Samuel answer'd,
How cometh it then to pass, that I hear this bleating of Sheep, and bellowing of Beasts through-
out the Army? Saul replied, That the People had reserved that Cattel for Sacrifice; but all the
Nation of the Amalekites was exterminated, as God had commanded, and none remaining but
only the King; whom he would cause to be presented before him, to the end they might consu-
der what should be done with him. Hereunto the Prophet answer'd, That God took no
E pleasure in Sacrifices, but in those men that are good and just, and such (said he) are they,
that obey his Will and Commandment; since no action may be reputed good, but in respect
of the reference it hath to God's Will: for God refuseth not him that sacrificeth meat, but him that
disobeyeth him. For he accepteth not those Sacrifices that are offered to him, by those that sub-
mit not themselves unto him, and offer not unto him the true and acceptable offerings: yea,
though they present drivers and many great Sacrifices, and bring him jewels of gold, and silver,
but he rejecteth such things, and respecteth them not as pledges of piety but effects of hypocri-
sie: But he taketh pleasure in those only that observe that which he hath commanded, and by
which he is offered, although of small and no value, yet are they more acceptable unto him in his
F very and obedience, than all those which the richest hand or strongest fortune can afford. Know
thou therefore, (said he) thou hast incur'd God's displeasure, in that thou hast contemned
and neglected his Commandments: for thou sayst, thou thinkst that he will regard those Sacrifi-
ces with agracious eye, which he himself hath adjudg'd to be perdition and ruine: Is it
possible for thee to think that there is no difference between, disobeying and sacrificing? Re-
assured therefore of the loss of thy kingdom and power, which hath in such sort, transported
thee; that thou hast contemned God, who bestowed the same upon thee. Saul confessed that
he had sinned, and done amiss, in that he had not obeyed the words of the Prophet; yet
alleg'd, That he was compelled to do the same, in that he durst not restrain the Souldiers
who was set upon the prey: but (said he) be favourable, and merciful unto me, for hereafter
G I will take heed, lest I fall into the like sin; and he entreated him that he would say wish him
a little, and offer a Peace-offering in his behalf. But the Prophet knowing that
God would be moved by no Sacrifice, would not be persuaded by him.

C A P. IX.

Samuel proclaims David King.

The year of the World, 2882, before Christ's Nativity, 1081.

Ver. 27, 28. Saul striving to slay Samuel, reneth his garment.

Helio & Ruffinus, cap. 10.

Ver. 32. The King of the Amalekites is slain by Samuel's command.

1 Sam. 16, 1.

Ver. 32. Samuel to Bethlehem to anoint David King.

Ver. 2, 8, ad 11. Saul respecteth not the beauties of the body, but him I consider that is perfectly furnished herewith, and hath his mind beautified with piety, justice, obedience and fortitude.

Ver. 12, 13. Samuel anointeth David King.

Ver. 14, 15, ad 20. God's Spirit forsaking Saul, defendeth on David, who beginneth to prophesie.

BUT Saul willing to retain Samuel, took hold of his Garment, and for that the Prophet hastily withdrew himself, he tore away a part thereof: whereupon the Prophet told him, *That in like manner his Kingdom should be rent from, and another who was more honest and upright, should take possession thereof: for God is not like men, he is unchangeable in his determinations.* Saul answer'd, *That he had grievously sinned;* but being it was impossible for him to recall that which was past, he desir'd him that at least he would worship God with him in presence of all the People: which Samuel condescended to, and went with him to adore God. After this, Agag the King of the Amalekites was brought before Samuel, who heard him lament, and complain that death was very bitter: to which he answer'd in this manner, *As thou hast caused divers Mothers amongst the Hebrews, to weep and lament the loss of their Children; so shall thy death cause thy Mother to weep and lament:* which said, he presently commanded that he should be put to death in Gilgal, and returned back again to the City of Ramah. But the King perceiving into how many mischiefes he had fallen by his offences committed against God, departed to his chief City call'd Gaba, (which name signifieth a *Hillock*) and from that day forwards, he never more saw the Prophet Samuel, who was heartily sorry for his fall: but God commanded him to give over his care, and that taking with him the sacred Oyl, he should repair to the City of Bethlehem, to the house of Jesse the Son of Obed, and there anoint that of his Sons for King, whom he should then see: and when the Prophet said that he was afraid, lest Saul getting notice thereof, should seek to slay him, God commanded him to fear nothing: whereupon being encourag'd in his attempt, he came to the forenamed Town, where he was saluted with great concourse of People, who enquired of him, to what intent he came thither? and he answer'd them that he came to offer Sacrifice to God. Now when the Oblations were performed, he invited Jesse and his Sons to banquet with him: and beholding the eldest of them to be a goodly and well proportioned Man, he conjectured by his stature and comeliness, that it was he that God elected King; but in this matter he mistook the intention of God. For demanding whether he should anoint that young man, whom he thought too worthy of the Kingdom: it was answer'd him, *That God judgeth not in such manner as men do.* For thou (said he) beholding the beauty of the young man, supposest him worthy of the Kingdom: but I dispose not of a Crown by the beauties of the Body, but by the virtues of the Soul; and him I consider that is perfectly furnished herewith, and hath his mind beautified with piety, justice, obedience and fortitude. Upon these words, Samuel desir'd Jesse to bring all his other Sons into his presence, and he presented to him five others, the eldest, being called Eliab, the second Aminadab, the third Sala, the fourth Nathaneel, the fifth Rael, the sixth Asam. Now when the Prophet beheld these no less beautiful Men than the eldest, he asked of God, which of them he should anoint King? God answer'd him, that he should anoint none of them. Then Samuel enquired of Jesse, whether he had any other Sons besides them? who told him, that he had one called David, who had the care and custody of his Flocks. The Prophet desir'd him to send for him, saying, that it was reasonable he should have a part as well as the rest of a martial aspect. This said, he fare down at the Table, and made the young man sit next him and above Jesse, his Father, and his other Brethren. Afterwards taking the Quet of Oyl in the presence of David, he anointed him, and told him in his ear, That God had chosen him to be King, and exhorted him to study Justice, and to be obedient to that which should be commanded him, forsaking him that by that means, his Kingdom should be of long continuance, his family and stock famous and renowned; and that he should overcome the Philistines, and conquer those Nations against whom he should fight, and obtain glorious Renown in his life-time and leave an immortal Memory behind him. Samuel having made this Exhortation, departed; and the Spirit of God abandoned Saul, and entered into David, so that he became prophetic: whereas on the other side, Saul was tormented with strange passions of the evil spirit, whereby he fell into strange fustocations, so that his Physicians could not find any remedy for him, but gave counsel that search should be made for a Man expert in singing and playing on the Harp, to the end that when the evil spirit should assault and trouble him, he might stand by him, and with voice and instrument sing sacred Hymns before him. And when the King had given command, that such an one should be

A was sought after, one of those that were present told him, that he had seen in Bethlehem a son of Jesse, a young man of excellent feature; and besides his other good qualities, very cunning both in Song, and playing on the Harp: and also dextrous enough, fit to serve in War. He therefore sent messengers to Jesse, to take David from the Fold, and send him to him, because that having heard report of his beauty and valour, he was desirous to see him. This command of his Jesse obey'd, and sent his Son with Presents to Saul the King, who greatly rejoiced upon his arrival, and made him his Pensioner, and favour'd him in all things. For he was delighted by him, and David was his only Physician against the vexation of evil Spirits, when they seized him: for by singing Psalms and to his Harp, he restored the King to his right mind. So the King requested Jesse that he would let him live with him, and attend upon him, because he was so much delighted with his presence; whereunto Jesse condescended.

C H A P. X.

A second Expedition of the Philistines against the Hebrews.

NOT long after, the Philistines gathered together great companies of Men of War, with which they assailed the Israelites, and encamped between Succoth and Azeca. Saul on the other side led forth his Army against them, and encamping upon a certain Mountain, he constrained the Philistines to dislodge from their first Camp, and intrench themselves upon another Mountain right over against that where he had pitched his Tents. The Camps being thus separated the one from the other, there was a Valley between both the Armies: into this there descended a certain Giant called Goliath, who was of Gath, of huge stature, being four Cubits and a span in height, having his Limbs cover'd with huge and mighty Armour; for his Cuirsars which he bare on his back, weighed five thousand Sicles; his Helmet and Pouldrons were of Brass, made fit to cover his massive Members; the Spear which he bare in his hand, was no light Lance, but he bare it on his shoulder, and the head thereof, weighed six hundred Sicles. This Giant follow'd by a great Troop, presented himself in this Equipage in the Valley that separated the two Armies, and cryed with a loud voice, addressing his Speech to Saul and the Hebrews in these terms, *Hebrews, what need you hazard the doubtful fortune of a Battel? Single me out an Adversary, and let us determine by our two fates, on whose side the victory and conquest shall fall; whichsoever of us shall be overcome, let his Party be obliged to receive Law from that of the Victor. For it is better that a single person, than the whole Army be expos'd to danger.* When he had spoken thus, he returned back to his own Camp. The next day he came forth again, and used the same words; and thus for forty days he ceased not to defie the Hebrews in such words: so that both Saul and all his Army were displeased, and kept themselves always ready and ranged in Battel, yet came not to blows. David was not then in the Camp, because Saul had sent him back again to Jesse his Father, (contenting himself with his other three Brothers, who at that time served under his Royal Standard) where he resumed his intermitted care of keeping his Flocks. But whilst the War was rather protracted than prosecuted, his Father sent him to carry Provisions to his Brothers, and to know how their affairs went in the Army: and whilst David discours'd with his Brothers touching those things which his Father had committed to his charge, Goliath came after his usual manner, but more insolent than ever, and reproach'd the Israelites, that none amongst them had the courage to fight with him. David was herewith so greatly moved, that turning himself to his Brothers, he told them, that he was ready to fight hand to hand against that Enemy. But Eliab the elder Brother reproved him for speaking, telling him that he was more hardy than became his Age, and that he knew not what concerned those matters, willing him to return to his Father, and mind his Flocks. David out of respect to his Brother, departed from thence, and meeting with certain Soldiers, said unto them, *That he fear'd not to encounter that proud Challengenger: which they presently signified unto Saul, who incontinently sent to seek him out.* When he came into his presence, Saul asked him, *Whether he had spoken after that manner?* David answer'd, *That he had, and that he fear'd not that Philistine, though he appear'd so terrible; and that if the King would permit him, he would abate the Pride of this Giant: and how terrible and fierce soever he appear'd, he would subdue him, and turn his error to contempt; and so much the more should the glory of his Army be enhanced, that so great and expert a man at Arms, should be subdued by a young inexperienced Soldier.* Saul admir'd his hardiness, and great courage; yet by reason of his years, told him, *That he was too feeble to encounter a man so expert in feats of Arms.* David answer'd, *That which I promise you (my Sovereign) is upon the assurance that I have in God, which heretofore I have proved,*

The year of the World, 2883, before Christ's Nativity, 1081.

Ver. 21. Saul maketh David one of his Pensioners or Guard.

Helio & Ruffinus, cap. 11. 1 Sam. 17, 1.

Ver. 4, ad 14. Another Expedition of the Philistines against the Hebrews.

Ver. 25. Saul sendeth David back again to his Father.

Ver. 26. David desireth to fight with Goliath.

wee, by the success which I have received at his hands. For whilst I fed my Fathers Flocks, I have rescued a Lamb that was ravished out of my Fold, out of a Lyons jaws; and catching the wild Beast by the tail, that with open mouth assailed and sought to devour me, I beat him to the ground, and slew him. With no less success I slew a Bear that set upon my Flock; and I do not believe that this Philistine is more terrible than Lyons or Bears. But that which gives me most assurance, is, that I cannot but think that his slanderous railings both against God, and Men, cannot longer escape the Divine arm of Justice which he so wickedly provoketh. And for these reasons, I dare assure my self that he will assist me to tame his Pride, and to overcome him.

So much prevailed this extraordinary hardiness of the young man, that the King imploring God's assistance to second his courage, furnish'd him with his own Armour, a Sword, and a Helmet, and sent him forth to the Combat. But David feeling the weight of his Armour, and finding himself rather loaden, than advantag'd by it, said to the King, These Arms, Sir, are proper for your Majesty, who are able to make so good use of them, but not for me; wherefore I beseech you to leave me at liberty, to fight as I please. Saul granted his desire; and he putting off his Armour, took a staff in his hand, and five stones, which he gather'd on the bank of the Torrent, and put into his Scrip, his sling he bore in his right hand; and being thus armed, he march'd forward to encounter his Enemy. When the Barbarian saw him thus furnished, he so much contemned him, that in way of scorn, he ask'd him, Whether he thought him a Dog, that he was thus come forth to fight with him only with stones? Nay (said David) I esteem thee worse than a Dog. These words so incensed the King, that he swore by his God, That he would tear his Carcass in a thousand pieces, and give them to the Beasts of the Field, and the Birds of the Air. But David answer'd, Thou comest against me with thy Sword, thy Javelin, and Cuirs; but I march out against thee, trusting in the power of God, who will destroy thee by my hand, and with thee thy whole Army; for this day will I take thy head from thy shoulders, and cast the rest of thy Body to the Dogs, whom by thy rage, thou respectest; and all Men shall know that God protects the Hebrews, that his Providence conducts them, that his help renders them invincible, and that no strength nor arms can keep them from perishing, whom he abandons. The weight of the Philistines arms hinder'd him from marching readily: so that he walk'd step by step towards David, contemning him, and trusting to kill him easily, both for that he was disarm'd; and because he was young, and of small stature.

CHAP. XI.

The single Combat betwixt David and Goliath, and the slaughter of the Philistines that follow'd it.

David advanced boldly against Goliath, being assisted in an invisible manner by God; and drawing one of the stones out of his Scrip, and fitting it to his Sling, he threw it against Goliath, which gave him such a stroke on the Fore-head, that it pierc'd him to the very Brain, so that he fell down suddenly dead; and David running upon him, as he lay sprawling on the earth, cut off his head with his own Sword: for he himself had none. As soon as he was stricken down, terror and confusion fell upon all the Army of the Philistines: for seeing the most esteemed Warrior amongst them overthrown and slain, they began to fear the issue of their Battel, and resolv'd to flee; which they did in great disorder and confusion, hoping by that means to deliver themselves out of danger. But Saul, and the whole Army of the Hebrews pursu'd them, with great shouts and cries; and in the pursuit made a great slaughter of them, and drov'e them to the borders of Gath, and even to the gates of Ascalon. In this Battel, there dyed on the Philistines side, above Thirty thousand, and the hurt and wounded were twice as many. Saul returning back to the Camp, pillaged and burnt their Tents; but David bore Goliath's head to his Pavilion, and hung his Sword in the Tabernacle, and consecrated the same to God. But Saul afterward conceived a secret hatred against David, upon this occasion: As he returned triumphant like a Conqueror with his Army, the Women and Maidens singing and dancing to their Cimbals and Timbrels, in way of honour, came out to meet him: the Women sung, that Saul had slain thousands of the Philistines; and the Virgins answer'd, that David had slain Ten thousands: which when Saul understood, and saw that barely thousands were ascrib'd to him, and Ten thousands to David, he thought that after so glorious Acclamations, there wanted nothing to David, but the name of King. For which cause he began to fear and suspect him: and by reason of this fear, he thought he was too near his own person, and therefore from being one of the chiefest in authority about him, which was to be one of his chief Commanders

A manders and guard, he made him Captain over a 1000, rather respecting his own security than David's honour; to the intent that being often engag'd in encounters with the Enemy he might perish by some disaster or other. But David, having in all places the assistance of Almighty God, returned always with good success: so that his extraordinary Valour acquir'd him an universal esteem, and Michol, Saul's Daughter, that was about that time marriageable, began to be enamour'd with him, that she could not hide her passion even from the King her Father. Saul, instead of being displeas'd, rejoic'd at it, hoping by that means the sooner to entrap David. He gave ear thereto with some shew of allowance, and told them who spoke of it to him, that he would willingly give him his Daughter to Wife; for he reason'd thus with himself; I will propose that I will give him my Daughter in marriage, on condition that he bring me six hundred Philistines heads; and I am certain that being valiant and generous as he is, he will with joy accept this condition, because the more dangerous it is, the more glory it will acquire to him; and by exposing himself to all manner of dangers, he will be slain by the hands of the Philistines; and that intention which I have conceived against him, shall succeed according to mine own hearts desire: for I shall be delivered of him, in sending him out of the world, not by my means, but by other mens hands. Having taken this resolution, he charged his Courtiers to found David's sentiments, and how he stood affected to the marriage: and they told him, That the King bore him great kindness, and so joye'd that the People admir'd him, that he would give him in marriage the Prince's his Daughter. David answer'd, Think you it a small matter to be Son-in-law to the King? for my self, I esteem otherwise, considering mine own base condition, who have neither reputation, nor any honourable quality. When Saul's servants had reported to him what answer David made them, Tell him (said he) that I value not Goods or Presents, (for that were to expose my Daughter to fail, and not to match her with an Husband.) I seek a Son-in-law that hath Valour, and that is adorned with all Vertue, such as is manifest and apparent in thee: and my desire is, that for the dowry of my Daughter, thou give me neither gold nor silver, nor any other wealth out of thy Father's house; but that thou make War upon the Philistines, and six hundred of their heads, shall be the most acceptable dowry thou canst present me with. My Daughter also desires, above all the dowry, to be married to a Man that is so embolden and famous for the overthrow of the Enemies of her Father and her Country.

When these words were reported to David, he was very joyful, thinking that Saul acted sincerely concerning his alliance: and without delay, or taking counsel or deliberation, whether the thing were easie or impossible for him to execute, he incontinently departed with his company to find out the Enemy, and execute the condition upon which the marriage was promis'd him; God assisted David in this occasion, as in all others. And after he had slain a great number of them, and cut off six hundred of their Heads, he returned, and presented them to the King; and in consideration thereof, desired the performance of his promise.

C A P. XII.

Saul admiring David's fortitude, giveth him his Daughter to Wife.

The year of the
World, 2843.
before Christ's
Nativity, 1081.

1 Sam. 18. 27.
Saul marrieth
Michol to Da-
vid.
Hedibz Ruffi-
ni, cap. 12.
Saul resolveth
to kill David.
Jonathan
loves David,
and thwarteth
him his fa-
ther's deter-
mination, and
counselleth
him to have
care of his
safety, and
stand on his
guard.

BUT Saul, that could not flie from his promise, (because it would be a great dishonour to him to fail of his word, and to have promised his Daughter under colour, either to murder him, or to put him upon the execution of things that were impossible) deliver'd his Daughter Michol unto him. Nevertheless he chang'd not his purpose. For perceiving that David was gracious in God's sight, and in good reputation among the People, he was afraid of him: and being unable to conceal his fear of being deprived of two things of such consequence, as his Kingdom and Life, he resolv'd to kill David; giving Commission to his Son Jonathan, and divers others of his Servants, to execute the same. But Jonathan amaz'd to see this change in his Father, who, instead of the good liking he had of David in times past, fought to injure him, not in any slight sort, but by taking away his life: and on the other side, being singularly affected towards him, and respecting his virtue, he communicated the secret intention of his Father to him, counselling him to have a care of himself, and to fly the next morning: in the mean while he would go and salute his Father, and as soon as occasion presented it self, he would confer with him, to know the cause of his displeasure against him, to the intent he might pacifie the same; conceiving it a matter unreasonable, that he should be deprived of life, who had so well deserv'd of all the people, and who, in particular, was his intimate Friend; and in respect in his former merits, if guilty of some offence, deserved pardon. I will tell thee afterwards (said he) what my Father's resolution is. David gave credit to his wholesome counsel, and retired from the presence of the King.

C H A P. XIII.

How the King practis'd to murder David.

1 Sam. 19. 3.
Jonathan
reckoneth up
unto his fa-
ther the good
deserts of Da-
vid, praying
him to pacifie
his displea-
sure conceiv-
ed against
him.

TH E next morning Jonathan came to Saul, and finding him well disposed, began to speak to him to this effect, concerning David: Of what fault, (O Father) either great or small, have you found David guilty that you have commanded him to be put to death? A Man that hath done you such signal service; that hath reveng'd you upon the Philistines, abated their Pride, and advanc'd the Honour of the People of the Hebrews, and hath deliver'd them from that disgrace and contempt under which they have lain for the space of Forty years, being the only person that dared to oppose himself against the proud defiance of that Giant, whom he so gloriously overcame; and who since that time hath brought as many of the Philistines heads as were demanded of him, in recompence whereof he hath taken my sister to Wife. Be pleas'd to consider that his death would be a great grief to us, not only upon account of his vertue, but also of his alliance with us; and that by his death, your daughter will have the affliction to see her self a Widow, as soon as she is a Wife. Weigh these things, and pacifie your displeasure, and do no wrong to such a Man, who hath been the Author of so good and great service, as is the conservation of your person at such time as you were possessed and tormented with evil spirits, and the revenging of your own Enemies. For it is a thing unworthy either your Majesty, or the name of a Man, to forget good deserts. With these words was Saul pacified, so that he swore to his Son he would do no hurt to David: for his just persuasions and arguments were stronger, than the choler and fear of the King. Jonathan sent to seek out David, and told him these good tydings from his Father, and brought him to him; and David continu'd to serve him as formerly.

Ver. 7.
Jonathan cer-
taineth David
how he hath
pacified his fa-
ther.

C H A P.

C H P A. XIV.

How hardly David escap'd the ambushes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murder him.

The year of the
World, 2883.
before Christ's
Nativity, 1081.

1 Sam. 19.
David hath a
great victory
against the
Philistines.

1 Sam. 19.
Saul directeth
his Iphelin at
David.

1 Sam. 19.
Michol persua-
deth the Kings
servants that
David is sick.

Michol exco-
cuth her self
for delivering
David.

1 Sam. 19.
David expect-
eth to Samuel
how the King
was affected
towards him.

1 Sam. 19.
Saul sent arm-
ed Soldiers to
apprehend Da-
vid, who began
to prophesie,
and he himself
likewise com-
ing thither
prophesied.

1 Sam. 20. 1.
David com-
plaineth unto
Jonathan of
his Father's in-
juries.

Jonathan
exhorteth his
Father,
unto

ABOUT the same time, the Philistines again led forth their Army against the Hebrews, and Saul sent David against them accompanied with his forces; who encountering them, slew a great number of them, and returned to the King with a great Victory. But Saul entertained him not as he hoped, and as the happy exploit achiev'd by him merited; but he envied his good actions and honourable deserts, as if David's happy success had been Saul's disadvantage and prejudice. But when the evil spirit returned to vex him, he lodged him in his own chamber, and having at that time a javelin in his hand, he commanded him to play on his Harp, and to Sing Hymns. Now whilest David obeyed his command, Saul stretching out his Arm, threw his Dart at him: but David foreseeing it avoided the stroke, and fled to his own house, where he stayed all the rest of the day. When night was come, the King sent certain of his Servants to watch his house lest he should escape, to the end that the next day, being brought forth to judgment, he might be condemned and put to death. But Michol, David's Wife, and Saul's Daughter, having intelligence of her Father's intention, went to her Husband, told him in how great peril he was, being desirous to save his life, with the hazard of her own. Beware (said she) lest the Sun at his rising find thee in this place; for if it do, I shall never more see thee. Fly therefore whilest night offereth thee opportunity, which I pray to God to lengthen for thy sake; for be assured, that if thou be surpris'd in this place, my Father will make thee die a miserable death. This said, she let him down by a window and so saved him; and soon after the prepared his bed as if he lay sick therein, and under the covering the laid the Liver of a new slaughter'd Kid; and when her Father sent the next morning to apprehend David, the answered that he had been sick all the night long; and opening the Curtains, she gave them to understand that David was laid therein, the Coverlet being moved by the Liver which was hot and yet stirred, made them believe that the Liver that lay there was David, who panted and breathed very hardly. Which being signified unto Saul, he commanded that he should be brought to him in that estate wherein he was, because he resolv'd to put him to death. But when Saul's messengers returned thither, and opened the bed, they perceived Michol's subtilty, and went and certified the King thereof: who reproved her very sharply, for that she had saved his Enemy, and deceived her Father. But she excus'd her self with words full of good appearance, saying that David had threatned to kill her; and through fear of death, she was induced to save him. For which cause she ought to be pardon'd, since by constraint; and not of set purpose, she had furthered his escape. For (said she) I think that you seek not so greedily after the death of your Enemy, as to preferre the same before the safety and security of your Daughter. Upon these reasons, Saul pardon'd his Daughter.

E David deliver'd from this peril, went to the Prophet Samuel at Ramath, and told him what ambushes the King had laid for him, and how hardly he had escap'd death by the stroke of his javelin; whereas in all things that concern'd Saul, he had always shew'd himself obedient: having served him advantageously in war upon his Enemies, and by God's assistance been fortunate in all things; which was the cause that Saul was so displeas'd with him. The Prophet inform'd of Saul's injustice, departed from Ramath, and led David to a certain place called Galbaath, where he remained with him. But as soon as Saul was inform'd that David was retired, and accompanied with the Prophet, he sent out certain Soldiers to lay hands on him, and bring him to him. They repairing to Samuel, and finding the congregation of the Prophets were seized with the Spirit of God, and began to prophesie. Which when Saul understood, sent out others with the like order, and they had the like extasy. For which cause he sent out others, and seeing the third company prophesie likewise, he was in the end so enraged, that he went thither in his own person. And when he drew near the place, Samuel before he saw him made him prophesie also, so that he was transported out of himself, and having despoil'd himself of his rayment, he remained naked all day and night in the presence of Samuel and David. David departed from thence, and went to Jonathan, to whom he complain'd of those ambushes which his Father had laid to intrap him, telling him, that notwithstanding he had never committed any fault against his Father, he earnestly purpos'd him to put him to death. Jonathan perswaded him not to suspect these things rashly, nor to be overcredulous to those reports which perhaps might be brought to him, but trust him only who was assur'd that his Father intended no evil against him: For if he had, he would have told him, being never wont to act any thing without his counsel. But David swore

Year of the
World, 2882.
before Christ's
Nativity, 1082.

v. 5, and 11.
David desired
Jonathan to
sound his Fa-
ther how he
was affected
towards him.

v. 16, 17, 18.
Jonathan con-
firms his friend-
ship to David
with an oath.

v. 20, and 24.
Jonathan gl-
adly David
certain signs
whereby he
should know
whether his
Father were
displeased
with him.

v. 25, and 30.
Saul quesiti-
ons about
David's ab-
sence. Jonathan
by his an-
swer, essayeth
to know his
Father's mind.

v. 25, and 30.
Saul discover-
eth his heli-
ous hate a-
gainst David.

v. 28, 29.
Jonathan ex-
cusing David
to his Father,
is almost slain
with a javelin
by him.

unto him that it was so, and conjured him not to doubt of it, but rather to consider how he
to procure his security, than by contemning his words, expect till his death ascertained
him of the truth thereof. He added that his Father did not communicate his counsels
with him because he was assured of the love and friendship that was between them.
Jonathan, persuaded by David's reasons, asked him what he desired at his hands, or wherein
he might shew him friendship: David said unto him, I know that thou wilt further me,
in what thou mayst, and refuse me in nothing. Now to-morrow is the first day of the
month, in which I was accustomed to dine at the King's Table; if thou thinkest good
I will depart out of the City into the field where I will lie hid. And if he ask for
me, thou shalt say, I am gone into the Country of Bethlechem, where my Tribe solemniz-
eth a feast; and thou shalt certify him also that thou hast given me leave. And if he
say God speed him, which is an ordinary wish that friends use to such as go a journey,
know that he hath no hidden rancour, nor secret malice conceived against me; But if he
answer otherwise, it shall be an assured testimony that he plotteth some mischief against me;
and this shall thou ascertain me of, as both becometh my present calamity, and our mutual
friendship, which by vowed oath, thou being my Lord, hast plighted to me, who am thy
Servant: And if thou think me unworthy of this favour, and injurious towards thy
Father, without expecting the sentence of his justice, kill me now at this present
with thine own Sword. These last words so pierced Jonathan's heart, that he promised
him to accomplish his request and certify him if he any ways could perceive that his
Father was ill affected towards him; and to the intent he might the better be believed, he
caused him to walk forth with him into the open air, and there swore to him that
he would not omit any thing that might tend to his preservation. For (said he) that God
that seeth and governeth all things in this universe, and who, before I speak knoweth
my mind; he, I say, shall bear witness of that accord which shall be between thee and
me; that I will not cease to found my Father, till I know his intention concerning thee;
and as soon as I understand the same, I will not conceal it from thee, but give thee
notice thereof, be it good or evil. The same God knoweth how incessantly I be-
sech him to be assistant to thee; as also he is at this present: and that he never abandon
thee, but make thee Lord over thine Enemies; yea, though it were my Father, or my self.
Only remember me in this point, that after my death (if I chance to die before thee),
thou take care of my children, and be as favourable towards them, as I am affectionate
to thee at this present. After he had sworn this oath, he dismissed David: willing him
to conceal himself in a certain place of the Plain, where people ordinarily exercised
themselves: For that as soon as he understood his Father's mind, he would return thither
with his Page; and if (saith he) having shot three shafts at the mark, I command my
Page to fetch them back again to me, know that thou art to expect no evil from my
Father: but if I do not, think thou that my Father is incensed and ill affected to-
wards thee; yet howsoever it be, I will do my best, that nothing shall befall thee other-
wise than we expect and wish. Be thou therefore mindful of these things when thou
shalt obtain thy happy days; and be favourable to my children. David being confirmed
by Jonathan's promises, retired to the appointed place. The next day after, which was the
solemnity of the new-Moon after the King had purified himself according to the custom,
he sat down to take his repast: and as his Son Jonathan was set on his right side, and
Abner the General of his Army, on the left, Saul perceived David's place void, and
spoke not a word, supposing that he was absent from that company, by reason he was
not purified since he had the company of his Wife: but seeing that on the second day
of the new-Moon he was absent likewise, he asked his Son Jonathan, why David was
not present at the feast those two days? he answered him, that he was gone into his
country, (according as it had been concluded between them) where his own Tribe celebra-
ted a feast, and that he had given him leave to assist at the same. Further (said he) he in-
vited me to the feast, and if it stand with your pleasure, I will go thither, for you
know how cherily I love the man. At this time Jonathan knew the displeasure his Fa-
ther had conceived against David, and perceived most apparently how heinously he was
affected: for Saul could not conceal his choler, but began to rail upon his Son, calling
him Rebel and Enemy, and companion and confederate with David; and telling him
that he shewed reverence neither to him, nor to his Mother, since he was so minded:
and that he could not believe, that as long as David lived, their Royal estate could be safe:
he commanded him therefore to bring him before him, to the end that he might do
justice upon him: Jonathan replied, What evil hath David committed, for which he
should be punished? Hereupon Saul not only expressed his choler in words, and re-
proaches, but took a javelin, to kill his Son, and had certainly slain him, had he not
been restrained by his friends. Thus Jonathan clearly discovered the hatred of Saul

A to David, and how ardently he sought his ruine, since his Friendship to him had like to
have cost him his own life. Then did Jonathan withdraw himself from the Banquet
without eating, seeing with how little profit he had pleaded: and seeing, that David
was adjudged to die, he passed all the night without sleep; and about day break he
departed out of the City, to the appointed field, making shew that he walked out to
take his exercise; but indeed it was to discover to his friend the intent which his
Father had, according as it was covenanted between them. After Jonathan had done
that which he promised, and sent back his Page into the City, he came to David, both
to see and speak with him in private. David, as soon as he saw him, cast himself at his
feet, calling him the preserver of his life. But Jonathan lifted him up from the earth,
and both of them embracing one another, and intermixing their mutual Kisses for a
long time, lamenting their misfortune with tears, and this their separation, which was
no less grievous unto them, than death itself. Finally, since there was no Remedy, ex-
horting one another to have in perpetual remembrance their Faith and Friendship, they
departed the one from the other.

David flying from the Persecution of Saul, retired to the City of Nob to Abimelech High Priest
the Priest: who wondered to see him come alone to him, without either Friend or Servant,
and desired to know the cause why he thus wandered without any attendance. David told him,
that the King had sent him about some secret order, which might not be com-
municated to him, although he were desirous to know it: and as touching my Servants,
(said he) I have commanded them to attend me at a place appointed. He further
desired him, that he would give him such things as were necessary for his Journey: and
some Arms, either Sword or Javelin. Now in this place was present one of Saul's Servants,
called Doeg, a Syrian by Nation, and the Master of the Kings Mules. The Priest answered
him that he had no Arms by him, except Goliath's Sword which he himself had hanged
in the Tabernacle, and dedicated to God at such time as he slew the Philistine. David
having gotten it, fled out of the Country of the Hebrews, and went to Gath, a Country
of the Philistines, where Achish was King. There being known by the Kings Servants,
he was discovered to be that David, that had slain so many thoyland Philistines. David
fearing to be put to death by him, and to fall into the same danger which he had escaped
by flying from Saul, counterfeited himself mad, so that he let the little issue out of his
mouth; and he counterfeited in all things so cunningly, that he made the King of Gath
believe that he was frantick. Whereupon the King was Angry with his Servants, that
they had brought him a mad-man, and commanded them forthwith to drive him out
his Country. Having in this sort escaped out of the Country of Gath, he went to
the Tribe of Judah, were hiding himself in the Cave of Adullam, he sent to his Brothers
to let them understand that he was there. They came to him with all their Relations,
and divers others, that either were in need, or stood in fear of Saul resorted unto him,
offering to perform whatsoever he should command them; and they amounted in all
to the number of four hundred. David therefore being thus assured, by the succours
and forces that came to him, dislodged from thence, and went to the King of the
Moabites, beseeching him, that he, and those that accompanied him, might remain in that
Country, till such time as he understood what would be the issue of his affairs. The
King vouchsafed him this favour, and treated them very well all the time they were in
his Country. David went not out of it till he received Instructions from the Prophet
Samuel to abandon the Desert, and return to the Tribe of Judah; which he obeyed,
and coming to the City of Saron, made his abode there. But when Saul understood
that David had been seen with a number of men, he fell into an extraordinary fear and
trouble of mind; for knowing both the conduct and courage of the man, he thought
that he would attempt no Action that was not great, and such as might endanger his King-
dom: For which cause, assembling his Friends and Captains, and those of his own Tribe in
Gaba (where he kept his Royal Court, and which stands upon a little Hill called Arago)
and accompanied with his Guards, and the Officers of his house, he spake to them from his
throne, after this manner: I cannot believe that you have forgotten the benefits wherewith I have
enriched you, and the honours to which I have advanced you: But I would know of you whether
you hope or expect greater from the Son of Jesse? For I am not ignorant of the Affection
which you bear him; and that my own Son hath inspired the same into you. I know that Jonathan
and he are united without my consent in a very strict alliance; that they have confirmed the
same by oath; and that Jonathan assists David against me with all his power. I see are none of you
concerned at these things; but in great quiet you expect what will be the event of them.

When the King had spoken thus, and none of the Assistants answered a word, Doeg
the Syrian, Master of the King's Mules, rose up and said, That he had seen David in the
City of Nob, whither he went to the High Priest Abimelech, to ask counsel of him touching

The year of the
World, 2882.
before Christ's
Nativity, 1082.

v. 33, 34.
Jonathan fly-
eth from the
banquet.
v. 35, 36.
Jonathan and
David meet in
the field.
v. 37.
Achish King
of Gath.
v. 38.
v. 41, 42, 43.
v. 44.
v. 45.

David cometh
to Nob, or
Abimelech.
David tells the
High Priest.
v. 9, 10.
David receiv-
ing Goliath's
sword, fleeth
to Gath; to
Achish King of
the Philistines.

v. 11, 12, 13.
David coun-
terfeits mad-
ness, to escape
the fury of
Achish.

v. 22, 23.
David repair-
ing to the Mo-
abites, cometh
to his Father
and Mother to
his protection.

David cometh
to Saron.
Saul searcheth
David.

v. 7, 8.
Saul's Oration
to his Cap-
tains, friends,
and relatives,
against David.

v. 9, 10, 11.
Saul's speech
to his Assistants,
concerning David.

The year of the
World, 3893.
before Christ's
Nativity, 1081.

6. 9.

Doeg telleth
Saul how he
saw David in
Nob with Abi-
melech.

9. 10, 11, 12,

11. Saul repro-
veth Abimelech
for furnishing
David with
Vittuals and
Arms.

9. 14.

Abimelech's
Apology to
Saul's accusa-
on of Treason.
v. 15, 16, 17.

The unjust
laughter of
Abimelech,
with his whole
Family.
Nob the City
of the Priests
is burnt, and
all the inhabi-
tants slain.
Sup. II. 5. ca.
11.

1 King 2, & 3.

v. 18, 19.
A manifest
exemplifica-
on of that
Proverb,
sinners change
manners.

Note dili-
gently.

v. 20, 21.
Abimelech
escaping from
Saul's hands,
telleth David
of the slaugh-
ter of Abime-
lech his Fa-
ther, and of
the Priests.

his affairs; and that he had received from him such things as were needful to his journey, H and Goliath's Sword; and how he was safely conducted towards the place whither he pretended to go. Hereupon Saul sent for the High-Priest and all his Kindred, and spake thus unto them, *What wrong or displeasure have I done thee, that thou hast entertained the Son of Jesse, and given him Vittuals and Arms; to him, I say, that seeketh but the means to possess himself of my Kingdom? what answer hast thou made him touching those demands he propounded to thee, concerning his future fortunes? canst thou be ignorant that he fled from me, and what hatred he bears against both me and my family?* The High Priest denied none of these things, but freely confessed that he had delivered him such things as were reported, but not with an intent to gratifie David, but the King: for I entertained him (said he) not as your Enemy, but as your faithful Servant, and one of the principal Officers of your Army; and which is more, as your Son-in-law. For who would have thought, that one dignified with so much honour by you, should be your Enemy? nay rather, who would not esteeme him for your favourite and nearest friend? And whereas he asked counsel of me touching God's will, this is not the first time I have answered him, but I have formerly done it often. And when he said he was sent by you about some speedy and secret business, if I should have refused him those supplies which he required at my hands, I might have been judged to have done an injury to your Majesty. Wherefore you ought not to think evil of me; or that if David at this time hath some ill design against you, that by reason of the courtesy I have shewed him, I either favour him or maintain him to your prejudice. Notwithstanding all these just allegations, Saul could not be induced to believe him: but imagined that it was fear that made Abimelech speak in this manner, so that he commanded certain armed men that were about him, to put both him and all his family to the sword. But when they executed themselves because it was no less than Sacrilege to violate, by violent death, such persons as were consecrated unto God: Saul commanded Doeg the Syrian to commit the slaughter, who accordingly, with certain other sacrilegious and impious men, murdered Abimelech and all his Race, who were in number three hundred thirty men, and five. He further sent to Nob the City of the Priests, and put all of them to the sword, sparing neither woman nor child, and consumed the whole City with fire; only one Son of Abimelech escaped, who was called Abiathar. All which came to pass, according as God had foretold to the High-Priest Eli, that, by reason of the Transgression of his two Sons, his posterity should be extinguished.

This cruel and detestable act perpetrated by King Saul (in shedding the blood of all the sacred Race, without either compassion of Infants, or reverence of old age, and his destroying of that City, which God had chosen to be the residence of the Priests and Prophets) manifestly shews how far the perversity of the mind of man may proceed. For so long as men are low, and limited by a private estate, because they neither dare nor can give scope to their wicked inclinations, they seem good and just, and make shew of great love of justice, and of a sense of pity, and are persuaded that God is present in all our Actions, and discerneth all our cogitations. But no sooner do they attain to Power and Empire, but they lay aside their former fair semblances, they take upon them as it were a new part, and another personage, becoming audacious and insolent, and contemners both of Divine and Humane Laws. And though the height of their station exposing even their least actions to the view of all the World, ought to make them comport themselves irreprehensibly; yet as if they thought that God shut his eyes, or feared them, they will needs have him approve, and men account just all that their Fear, Hatred or Imprudence suggests to them, without troubling themselves what will be the issue. So that after having rewarded great Services with great honours, they are not contented to deprive those that had so justly merited them, upon false reports and calumnies, but they also take away their lives not considering how deservedly they oppress, but only giving credit without proof to rash and scandalous detractions, executing and satiating their rage, not on those they ought to punish, but on those that may most easily be destroyed. A manifest example whereof appears in Saul the Son of Chisai, who after the Government of the Nobility and that of the Judges, having been established the first King of the Hebrews, slew three hundred Priests and Prophets, only for that he suspected Abimelech; and after he had slain them, destroyed their City with fire; and as much as in him lay, deprived the High Temple of God, of Priests, sacred Ministers; and after a hideous slaughter, neither spared their Country nor any of their off-spring. But Abiathar, Abimelech's Son, who only escaped of all his family, flying to David, he declared to him both the overthrow of his family, and the death of his Father. David answered him, That he expected no less than that which happened at Jachin time as he espied Doeg there, who, as his mind gave him, would not fail to calumniate Abimelech to Saul: yet he was extremely sorrowful for the misfortune that hapned to his friend by his means, and therefore prayed him to remain with him, because he could not be concealed or secured in any place better than with himself.

About

The year of the
World, 3893.
before Christ's
Nativity, 1081.

A. About the same time, David understanding that the Philistines made an inroad into the Country of Ceila, and waited the same, he determined to assault them, if after the Prophet had asked counsel of God, he should be by the Oracle animated to it: which accordingly falling out, he sallied out, accompanied by his friends, and set upon the Philistines, and made a great slaughter of them, and recovered a very rich prey, and gave safeguard to the Ceilans, till they had fairly gathered in and housed all the Corn and Fruit. The rumour of this his exploit was presently brought to Saul: for this great action was not shut up within the limits of the place where it was performed, but the renown thereof was dispersed every where, and both the Action and the Author thereof were highly commended. Saul was very joyful to hear that David was in Ceila, imagining that God had delivered him into his hands, by leading him to shut up himself in a City inclosed with Walls, Gates, and Barrs; whereupon he suddenly gave commandment to his Soldiers to march against Ceila, and besiege the same, and not to raise the Siege till David were either taken or slain.

But David having intelligence hereof, and advertised by God, that if he stayed among the Ceilans, they would deliver him into the hands of Saul, took with him his four hundred men, and withdrew himself from the City into the Desert, and encamped on a hill called Engaddi. Whereof the King being advertised, forbore to send out an Army against him. From thence David departed into the Territories of Ziph, where Jonathan, Saul's Son, met him, and after embraces, exhorted him to be of good courage, and to conceive assured hope of future good fortune, and not to give place to his present miseries, because he should one day obtain the Kingdom, and have the whole State of the Hebrews subject to him; but that such things were not wont to happen, till after suffering great Travels: and after they had once more renewed the oath of mutual Amity and Faith between them, for all the time of their lives, calling God to witness with imprecations against him, that should fail therein; Jonathan left David somewhat eased in heart, and disburthened of his fears: and returned to his own home. But the Ziphians to gratifie Saul told him, that David was amongst them, and promised to deliver him prisoner into his hands, if so be he would come out against him: for if he would seize all the straits of the Country, it should be impossible for him to rise into any other place. The King praised their fidelity, and promised them to requite it, and to remunerate them shortly for this their good affection; and withal sent out certain men to seek out David, and to break over the Forest, promising them that shortly he would follow after them. Thus did the Governours and Princes of the Ziphians offer themselves to the King to search out and apprehend him, expressing their affection therein not only in outward shew, but also with their whole power, labouring what they might, that surprising him, they might deliver him into the King's hands. But their unjust desire had an unfortunate success; (wicked people as they were) who being to incur no peril by concealing him from pursuit, promised to betray him into the King's hands, through adulation and avarice, a man that was both virtuous, and wrongfully persecuted to death by his Enemies. For David being informed of their malice, and of the King's approach, quitted those narrow straits wherein he then encamped and escaped to a certain Rock situate in the Desert of Simon. Saul continued to pursue him; and knowing by the way that he had overcome the straits, he came to the other side of the Rock, where David had surely been taken, had not the King been revolted by tydings, which assured him that the Philistines had forcibly entered and spoiled his Kingdom.

For he thought it more convenient to revenge himself on those his publick and open Enemies, and to give succour to his Country and People, being ready to be spoiled and wasted; than out of desire to lay hands on a private Enemy, to betray both his Country and Subjects to their Swords: and thus was David saved beyond all expectation; and he retained himself to the straits of Engaddi. But after Saul had repelled the Philistines, certain news was brought him that David was in the straits of Engaddi: whereupon, presently taking with him three thousand of the choicest men in all his Army, he led them speedily to the forenamed place, and being not far from thence, he perceived near the high way a deep and large Cave, where David with his four hundred men were hid, and he descended alone into the Cave to disburthen the necessities of nature. This was presently discovered by one of David's followers, who told him, that God had presented him a fit opportunity to revenge him on his Enemy, and counselled him to cut off Saul's head, and to discharge himself thereby of further trouble. But David smiling and finding him out, only cut off the lap of the vesture wherewith Saul was attired, and presently thereupon repented himself, saying, that it were a wicked death in him to kill his Lord, whom God by Election had raised to the estate of Majesty and Empire. For (said he) although he be unjust toward me, yet ought I not to be injurious towards him who is my Lord.

But

his life; he bare away with him his Javelin, and the Pitcher of water that stood by H Saul whilst he slept, without the knowledge of any of the Camp: so much were they devoured and overwhelmed with sleep. He therefore departed thence in all assurance, having executed all that which either the time or his courage would permit him to do. But after he had passed the River, and had attained the top of a Mountain, from whence he might be easily heard, he cried out to Saul's Soldiers, and their General Abner, so loud, that he awaked them from their sleep; and calling unto Abner, as well as the common sort of Soldiers, the General asked, *Who it was that called him? to whom David answered, It is I, the Son of Jesse, your Fugitive: but, said he, How comest it to pass, that thou who art so great, and in chiefest authority about the King, hast so small respect and guard of his person? Thy sleep is more pleasant unto thee, than to watch for his conservation. Assuredly this all of thine deserbeth a capital punishment, because thou neither hast discovered me, nor any others before we entered the Camp, or approached the King. Behold here the King's Javelin, and his Pitcher of water, by which you may perceive in what great danger he hath been, even in the midst of you, without any notice or discovery of yours.*

Saul perceiving that it was David's voice, and seeing that through the negligence of his Guards, it had been easy for him to have slain him, which (after so many provocations) would not have seem'd strange to any man, he acknowledgeth himself indebted to him for his life, exhorting him to be assured, and without suspecting any evil to return home unto his house, because he was persuaded, that he loved not himself so much, as he was beloved by David: notwithstanding that he had pursued him, and for a long time he had chased him like a Fugitive, confining him by divers persecutions, to forsake his dearest Friends: and instead of rewarding his services, had reduc'd him to the utmost extremities. Hereupon David willed him to send some one of his Servants to bring back his Javelin and Pitcher of Water: protesting that God should be Judge of both their natures, manners, and actions, who knew that that day also he had spared his Enemy, whom, if he had thought good, he might have destroyed.

David having thus the second time spared Saul's life, and not willing to continue any longer in a Country, where he might be in danger of falling at length into the hands of his Enemies, he thought good to retire into the Country of the Philistines, and sojourn there. So that accompanied with 600 Men which he had with him, he went to Achish King of Gath one of their five Cities; who received him kindly, and gave him a place to dwell in: so that he abode in Gath, having with him his two Wives, Abigail and Abigail. Which when Saul understood, he troubled him no more, because he had twice been in danger of his life, whilst he pursued him. David held it not convenient to remain in the City of Gath, and therefore requested the King of the Philistines, that he would assign him some part of his Country, where he might make his habitation, because he feared to be chargeable to him, if he remained in the City. Achish assigned to him a Village called Siceleg, which David, after he obtained the Kingdom, loved so well that he purchased the perpetual inheritance of it, after he came to the Crown. But hereof will we speak in another place. The time that David lived among the Philistines, and in the Town of Siceleg, were four months and twenty days; during which time, by several excursions against the bordering Sarrites and Amalekites, he spoiled their Country, and returned back again with a great booty of Oxen and Camels: yet brought he thence no Bondmen, left Achish by their means should thereby have intelligence into what Country he had made his inroad. He sent likewise a part of the prey unto the King, and when he demanded from whom he had taken it: he answered, That he had taken it from the Jews that dwelt Southward and in the Plain: so that Achish conceived an opinion, that since David warred against his own Nation all the time of his abode with him, he would be a faithful Servant to him. About the same time, the Philistines having determined to lead forth their Army against the Israelites, sent to their Allies requesting to assist them in that War, and to make their Rendezvous at Renga, to the intent that being there assembled, they might dislodge and assail the Israelites. Amongst the other their Auxiliary Companies, Achish had requested David to assist him with his 600 Soldiers: which he promised readily, telling him that the time was now come wherein he might requite his kindness, and the hospitality he had shewen him. Achish promised him, that after the Victory, when all things should have succeeded according as he desired, he would prefer David to be Captain of his Guard; thinking by the promise of his honour and trust, he might augment David's forwardness and affection towards him.

A

C H A P. XV.

The Philistines renew their War against the Hebrews, and obtain the Victory: Saul with his Son, are slain in the Battel.

Saul having advice, that the Philistines were advanced as far as Sunam, drew out his Forces, and encamped over against them; but when he perceived their Army to be much more numerous than his, his heart failed him, and desiring the Prophets to enquire all diviners of God, what should be the event of this War? and receiving no answer, his fear was doubled, since he had reason to believe that God had forsaken him. Hereupon his courage abated, and in this perplexity he resolved to have recourse to Magick; but having lately banished the Inchanters, Magicians, and such as pretended to tell Fortunes, he could hardly be expected that one of them should be found: but yet he commanded that they should enquire for one of those that could raise the spirits of the dead, and by their information learn what should come to pass hereafter. And being advertised that there was such an one at Endor, without the knowledge of his Army, laying aside his Royal Habits, and attended only by two of his most faithful servants, he repaired to Endor to this Woman, requiring her to divine and raise up the spirit of him whom he should name. The Woman denied, and said, *That she ought not to offend against the Kings Endor, who had driven out of his Realm all such sort of soothsayers,* telling him, *that he did a Crime, not well, who having received no wrong at her hands, should endeavour to lay a snare to bring her into a Crime which might cost her her life.* But Saul swore unto her, *I bat no man should know thereof, and that he would not discover her divination to others; and that she should incur no danger thereby.*

After that by his Oaths and Protections, he had persuaded her, that she should have no cause to fear, he commanded her to raise the spirit of Samuel. She not knowing what Samuel was, called him, and he suddenly appeared. But when the perceived somewhat divine, or more than ordinary, in his countenance, she was troubled; and turning to the King, she asked him, *If he were Saul?* for Samuel had certified her no less. Saul confessed that it was he, and asked her, *For what cause she seemed to be so much troubled?* She answered, *That she saw a Man ascend, that resembled God.* Saul commanded to declare unto him his shape, habit, and age: she told him, *That he was a reverend old Man, attired in the vestment of an High-Priest.* By these marks Saul knew that it was Samuel: whereupon, prostrating himself on the earth, he adored him. The spirit of Samuel asked him, *For what cause he had troubled him?* To whom he complained, *That he was enforced thereto by necessity: for that a mighty Host of his Enemies were at hand, and that he was forsaken by God, having from him no answer, either by Prophecy or Dream: wherefore, said he, I apply my self unto thee, who hast always expressed great kindness towards me.* But Samuel, and forcing that the King's end drew nigh, answered him, *It is in vain for thee to enquire concerning those things that shall happen, since thou knowest that thou art forsaken of God.* David therefore, said he, *that David shall possess the Kingdom, and that it is he that shall establish the State by Arms: but thou shalt lose both thy kingdom and thy life, because thou hast disobeyed God in thy War against the Amalekites, and hast not observed his Commandments, according as I foretold thee when I was alive.* Know therefore that thy People and Host shall be discomfited by the Enemy, and that both thou and thy sons shall be to morrow slain in the Battel, and be with me. When Saul understood these things, he became speechless, through sorrow, and fell down on the ground, either because his strength failed him through sudden grief or for want of food; because he had eaten nothing that night, nor the day before.

At length, hardly recovering himself out of his Swoon, the Woman importuned him to receive some sustenance, telling him, that she desired no other reward for the hazard which she had run of forfeiting her life, before she knew that he was the King himself, by whose Commands those Divinations had been lately prohibited: wherefore the prophet told him that he would sit down at the Table, and refresh himself, that he might be the more able to return unto his Army. And although he refused to eat, because he had no appetite, and was utterly desperate; yet she so effectually importuned him, that at length she persuaded him to receive some little nourishment. And whereas she had but one Calf, (for she was but a poor Woman, and had no other riches) yet spared her not to kill it, and dress it for Saul and his Retinue. After which, Saul returned to his Camp. The courtesie of this Woman, deserveth to be praised: for although she knew that the King had prohibited the exercise of her Art, whereby both she and her Family were well maintained, and although before that time she had never seen Saul; yet without

and with them a great number of their Nation was slain, they abandoned their Cities, H and fled to others that were better fortified. The *Philistines* finding these Cities destitute of Inhabitants, seized on them. The next day whilst the *Philistines* spoiled the dead, they found the bodies of *Saul* and his Sons, which they spoiled and beheaded, sending their Heads round about the Country, to make it known that their Enemies were defeated. They offered up their Arms also in the Temple of *Astarte*, and their Bodies they hung on the Walls of the City of *Bethsan* at this day called *Scythopolis*. When they of *Jabes*, a City of *Galaad*, understood how the *Philistines* had cut off the Heads of *Saul* and his Sons, they were enraged, and thought it became them not to be unconcerned: whereupon the most valiant amongst them, went out and marched all night till they came to *Bethsan*, and approaching near the Walls, they took down the Bodies of *Saul* and his Sons, and carried them unto *Jabes*, without any opposition of the Enemy. These men of *Jabes* lamented over the dead Bodies, and buried them in the best part of their Country, called *Arar*. Thus they mourned, both Men, Women, and Children, beating their Breasts, and lamenting for the King and his Sons, and tasting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he disobeyed God in his War against the *Amalekites*, and because he had slain *Abimelech* and all the Sacerdotal Race, and destroyed the City of the Priests. He Reigned, during the life of *Samuel*, the space of 18 years, and 22 years after his death.

K

L

M

The

N

O

A The Seventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 2891. before Christ's Nativity, 1073.

The Contents of the Chapters of the Seventh Book.

1. David is created King of one Tribe in Hebron: over the rest, Saul's Son obtaineth the Sovereignty.
2. Ishbosheth is slain by the treachery of his Servants; and the whole Kingdom cometh unto David.
3. David having surprized the City and Citadel of Jerusalem, driveth the Canaanites from thence, and causeth the Jews to inhabit it.
4. David assailed by the Philistines, obtaineth a famous Victory against them near unto Jerusalem.
5. David-overcometh the neighbouring Nations, and imposeth tribute on them.
6. They of Damascus are overcome by David.
7. David overcomes the Melopotamians.
8. How throw the intestine Wars of his Family, David was driven out of his Kingdom by his Son.
9. Abiathar marching out with his Army against his Father, is overthrown.
10. The happy estate of David restored again unto his Kingdom.
11. David in his life-time, anointeth his Son Solomon King.
12. The death of David, and what he left his Son towards the building of the Temple.

CHAP. I.

David is created King of one Tribe in Hebron: over the rest, Saul's Son obtaineth the Sovereignty.

THis Battel was fought on the same day that *David* returned Conqueror to *Siceleg*, after he had subdued the *Amalekites*. But about three days after his return, he that slew *Saul*, and had escaped from the Battel, having his Garment rent, and Ashes upon his Head, came and cast himself prostrate before *David*: and being asked from whence he came? he answered from the Battel of the *Israelites*; and certified *David* of the unhappy event: telling him, that many thousands of the *Hebrews* were slain, and that *Saul* himself and his Sons were fallen in the conflict. He likewise related, how he himself retreated amongst the *Hebrews*, when the King fled: confessing that he had slain him, that he might not fall alive into the hands of his enemy: For (said he) *Saul* having cast himself upon the point of his sword, was so weak, by reason of the agony of his wounds, that he could not dispatch himself. Thereupon he produced the bracelets and the Royal Crown which he took from him. *David* perceiving no cause whereby he should doubt of his death, whereof he had most evident and infallible testimonies, rent his garments, and spent the day in weeping and lamenting with his companions: but he was the more grieved for the loss of his dear friend *Jonathan*, whom he acknowledged to be the preserver of his life: And so affectionate shewed he himself towards *Saul*, that although he had oftentimes been in danger to have been slain by him, yet was he much troubled at his death; and not only so, but he likewise pur to death him that slew him, telling him, that he himself had accused himself for slaying the King, and shown himself by that parricide to be a true *Amalekite*. He composed likewise Lamentations and Epitaphs in the praise of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obsequies, he asked counsel of God by the Prophet: What City of the Tribe of *Juda* he would give him to inhabit in? who answered him, That he would give him Hebron. For which cause he forsook *Siceleg*, and came and dwelt in Hebron, and brought thither his Wives and his Army. All the people of the Tribe reformed thither unto him, and proclaimed him King: where understanding how the *Jabeshites* had buried *Saul* and his Sons, he sent Ambassadors unto them, both to praise and approve their Actions, assuring them, that he allowed their act, and would recompense that kindness which they had shewed to the dead: giving them likewise to understand, that the Tribe of *Juda* had chosen him for their King. But *Abner* the Son of *Ner*, General of *Saul's* Army, a man of great courage, and a noble disposition understanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the

2 Sam. 1. v. 15.

ad 12.

An Amalekite certifieth David of Saul's death, and in testimony thereof presenteth his bracelets and Crown.

v. 12.

David lamenteth Saul and Jonathan's death.

v. 12.

David commandeth the Amalekite to be slain that killed Saul.

v. 12, 14, 15.

David commandeth the Amalekite to be slain that killed Saul.

v. 12, 14, 15.

David by Gods commandment cometh to dwell in Hebron, and is declared King of the Tribe of Juda.

v. 12, 14, 15.

David persuades the Jabeshites for burying Saul and his Sons.

v. 12, 14, 15.

v. 12, 14, 15.

the Camp, and bringing with him the only Son of *Saul* that was left, whose name was *H*
Ishbosheth, he passed to the other side of *Jordan* and proclaimed him King. He appointed
 likewise for his Royal seat and place of Residence, a certain Country called in *Hebrew*
Macbare, that is to say, the Camp. From thence he went with a select band of Sol-
 diers, with a resolution to encounter those of the Tribe of *Juda*, because they had chosen
David for their King. Against him marched out *Joab* the Son of *Suri* and of *Servia*,
David's Sister, General of his Army, to encounter him, accompanied with his Brothers
Abisai and *Azael*, and all *David's* soldiers: and arriving near a Fountain in *Gaba*, he
 drew up his Army in that place. *Abner* proposing that before they joined *Battel* they
 should try some of the Soldiers of each party, it was agreed between them, that twelve
 of either side should be chosen out to decide the quarrel. These men marched out into a
 certain place betwixt both Armies, and having darted their Javelins the one against the
 other, came at last to their Swords; and one taking his enemy by the hair, they all of them
 slew one another upon the place. Hereupon the Armies met, and after a cruel *Battel*, *Abner*
 with his followers were discomfited: and flying in great haste were pursued by *Joab*, who
 encouraged his soldiers to follow them close without suffering any of them to escape. But
 amongst the rest, *Joab's* Brothers were hot upon the Chase, and the youngest of them
 called *Azael*, gave special testimony of his forwardness, for he ran not only more swift
 than other men, but outstripped horses also in their race. Whilst thus he pursued *Abner*
 with great vehemence, without turning either to the one side or the other; *Abner* seeing
 himself closely pressed after, advised him to forbear his pursuit, and promised him a com-
 plete sute of Armor for a present: but seeing him still advance, he desired him that he
 would not constrain him to kill him, and thereby render his brother *Joab* implacable.
 But *Azael* not regarding him, *Abner* struck him through with a Javelin so that he pre-
 sently died. But they that pursued *Abner*, likewise arriving in the place where *Azael's*
 body lay dead, stood round about him, and forbore to pursue the Enemy any further.
 But *Joab* and his Brother *Abisai* passing by and conceiving a more mortal hatred against
Abner, because he had slain their Brother, they pursued him till Sun-set unto a place called
Anon that is the aqueduct. Their mounting upon a hillock, he saw *Abner* with the Tribe
 of *Benjamin* flying from him; who began to cry out to him that men of the same Tribe
 ought not to be so incensed the one against the other: that their Brother *Azael* was in
 the fault, because that although he had exhorted him to cease from pursuing him, yet
 could he not persuade him, and that therefore he had slain him. *Joab* considering these
 his sayings, he commanded the Trumpet to sound a Retreat, and forbore to pursue them
 any more, and incamped for that night in the same place: during which time, *Abner*
 travelled without ceasing, and having past over *Jordan*, returned to his Camp to *Ishbosheth*
Saul's Son. The next day *Joab* surveyed the dead, and caused them to be buried. Those that
 were found dead on *Abner's* side, were about three hundred and sixty men; and on *David's*
 nineteen, besides *Azael*, whose body *Joab* and *Abisai* took with them, and carried it to
Bethlehem, and after they had interred it in the Tomb of their Ancestors, they repaired to
Hebron unto *David*. From that time forward there arose a civil War amongst the *Hebrews* M
 and endured a long time, in which *David's* followers had always the upper-hand, and
 never adventured the hazard of the field without some gaining advantage: whereas the
 Son of *Saul* and his partakers were daily weakened. *David* at that time had six Sons and
 as many Wives; the eldest of them was called *Amnon*, the Son of *Acchimaas*; the second
 was *Daniel*, the Son of *Abigail*; the third was called *Abisai*, the Son of *Maaca*, the
 Daughter of *Tolmar* King of *Gessure*; the fourth was *Adonias*, the Son of his Wife
 called *Aggite*; the fifth was *Sphacia* the Son of *Abithal*; the sixth *Jehoram* the
 Son of *Egl*. But after this civil War was begun, and that the Kings on both sides
 had oftentimes encountered and fought together; *Abner* the General of the Army of
King Saul's Son, a prudent man, and one that was beloved by the people, endeavored all N
 that in him lay, that the whole Country might be commanded by *Ishbosheth*, and in
 effect they all submitted unto him for a certain time: but when it afterwards fell out that
Abner was charged to have kept company with *Rispa*, *Saul's* Concubine, the Daughter of
Sibath, and that *Ishbosheth* reproved him for it, he was much incensed, as thinking him-
 self very ill rewarded for his services; whereupon he threatened to establish the Kingdom of
David, and to make *Ishbosheth* know that it was neither his own valour nor conduct
 that made him Sovereign over the Tribes on that side *Jordan*, but that his fidelity and
 experience was the cause thereof. Whereupon he sent unto *Hebron* to *David*, requiring
 him, by an oath, to accept of him as his confederate and friend, promising him to persuade
 the people to forsake *Saul's* Son, and to proclaim him King of the whole Country. *David* O
 swore unto him, as he had required, and very joyfully received his offices, and the more to
 confirm this league betwixt them, he sent back *Michol David's* wife whom he had purchased
 of

A of her Father *Saul* with the heads of 600 *Philistines*; which *Michol*, *Abner* had taken
 from *Phalti*, who had since that time espoused her: whereunto *Ishbosheth* also consented, the year of the
 to whom *David* had written. *Abner* therefore assembled all the Elders and Gover- world, 2891.
 nors of the people, and told them, that at such time as heretofore they were ready to before *Christ's*
 forsake *Ishbosheth*, and to submit themselves to *David*, he dissuaded them from that in- Nativity, 1073.
 tent; but that he was now willing to comply with them, because he was assured that God David requi-
 had chosen *David* by the mouth of *Samuel* the Prophet to be King over all *Israel*; and had teth his Wife
 foretold that he should subdue the *Philistines*, and bring them under his subjection. Which Michol at *Ab-*
 when the Elders and Governours understood, they all of them agreed to submit themselves ner's hands.
 to *David*. *Abner* seeing them thus resolved, did afterwards assemble all the Tribe *Abner* consul-
 of *Benjamin* (out of which the Archers of *Ishbosheth's* guard were chosen) and teth with the
 told them the like, and perceiving that they complied with him and submitted them- Elders and
 selves unto his pleasure, he gathered about twenty of his familiar friends, and came to Governours of
David to receive him in his own person, in confirmation of what *David* had promised. the Army to
David received and entertained him very kindly, and magnificently feasted him for many revolt to *Da-*
 days; after which, *Abner* desired him that he might return, and bring the people with him, vid.
 to the end that in their presence and fight, he might deliver him up the government. When v. 20, ad 23.
David had dismissed *Abner*, some little time after his departure, *Joab* the General of *Da-* The Elders
David's Army came to *Hebron*, and knowing that *Abner* had been with *David*, and was lately Captain per-
 departed from him, and considering the merit of *Abner* whom he knew to be a great soned by *Ab-*
 Captain, and the eminent service which he was now likely to do for *David*, he began to David, and
 fear some diminution of his own greatness, and that the Army was not like to continue kindly enter-
 under his command, whereupon he endeavored to persuade *David* to give no credit tained by *Da-*
 to the promises of *Abner*, since he was very well assured, that he had no other design than vid. 21, 22.
 to settle the Crown upon *Ishbosheth*, that this whole treaty was nothing else but a meer David, and
 trick to cheat him of his Kingdom; and that *Abner* was returned with a great deal of his sub- Heretofore
 tility took little effect with *David*, he attempted a more perillous exploit than the former. David, and
 For resolving with himself to kill *Abner*, he sent out certain men after him, whom he ceretish him
 appointed, that as soon as they should overtake him, they should desire him in *David's* self follow
 name to return with speed, because he had forgot to speak to him about some affairs of David.
 great importance.

When *Abner* heard the words of these messengers (who overtook him in a place
 called *Besira*, some twenty Furlongs off of *Hebron*) he struck out of the way without
 suspecting any treachery; and *Joab* going before him, embraced him with great kindness,
 and like an affectionate friend, and singling him from his other company, and making as
 if he would inform him of certain secrets, and having drawn him into a by-way beside
 the wall, accompanied only with his Brother *Abisai*, he drew his sword, and thrust it
 into his short ribs; of which wound *Abner* died, surprised by the Treason of *Joab*, who
 coloured that act of his, with the revenge and death of his Brother *Azael*, whom *Abner*
 had slain whilst he was pursued by him in the first War at *Hebron*; but in truth it was
 but the suspicion of his greatness and honour, fearing lest he should be deprived of his
 Place, and *Abner* obtain the next degree of honour unto *David*. Hereby may a man
 perceive how many and how mighty things men attempt and hazard for their avarice
 and ambition sake, and to the end they may not be inferior unto any others. For when
 they desire to attain riches and honours, they achieve it by ten thousand mischiefs; and
 at such time as they fear to be dispossessed, they strive to continue their estates by
 means more pernicious, because they think it to be the less sin; and that the unhap-
 piness is less, rather not to have obtained to any greatness and power, than after the
 possession thereof, to fall from it. Thence it cometh, that all of them intend and practise
 many hazards and difficulty through the fear they have to forfeit their Grandeur. But
 it sufficeth to have briefly touched this point. *David* having notice of the murder of
Abner, conceived a great grief in his heart, and called all his friends to witness, lifting
 up his hands unto God, and protesting that he was no partaker of the murder, and that
Abner had been slain without his knowledge. He likewise uttered most grievous curses
 against the murderer, his house and accomplices, praying that they might be overtaken by
 that vengeance which useth to pursue the murderer: for he greatly suspected lest he
 should be thought to be a party in that which had happened unto *Abner*, contrary to his
 Faith, and promise, which he had past unto him. Moreover, he commanded that all the
 people should weep and lament for him, and that his Funerals should be honoured ac-
 cording to the accustomed manner, in renting of Garments and putting on Sack cloth:
 and that the same should be done the Coffin being carried before, which both he and
 the chiefest Governours of the *Israelites* followed, beating on their Breasts, and shedding
 tears,

tears, and testifying the love which they bare unto him during his life, and their sorrow for his death, who had been murdered contrary to their will and intention. He was Entombed in *Hebron* with great Magnificence, and Epitaphs composed in his praise by *David* himself, who setting himself on the Tomb first of all lamented, and gave others an example to follow him. And so much was he troubled at the death of *Abner*, that he forbore all kind of meat until the Sun set, notwithstanding the instances of his friends, who urged him to take meat: which act of his purchased him much love amongst the people. For they that loved *Abner*, were very glad to be witnesses of that honour which he did him at his death, and that faith which he maintained in honouring him, as if he had been his Kinsman or friend, and not embasing him with a vile and contemptible Tomb, as if he had been his Enemy. And in general, all of them were so much possessed with the sweetness and Royal nature of King *David*, that they believed he would have the like kindness for them, as they saw him express for deceased *Abner*. And by this means *David* happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspicion that he might in some sort have been accessory to his death. He protested also unto the people, that he conceived no small grief at the loss of so good a man, declaring that it was a great prejudice to the State to be deprived of him, maintained their peace by his good advice, and ratified the fame by his executions and Warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenged: and he it is that shall bear me witness, that it lieth not in my power to punish *Joab* and *Abisai*, who have greater credit in the Army than I myself; yet shall they not escape God's justice for this fault. Thus ended the life of *Abner*.

C H A P. II.

Ishboeth is slain through the Treason of his followers: the whole Kingdom devolveth unto David.

When *Ishboeth*, *Saul's* Son, had notice of *Abner's* death, he was much troubled, not only that he was deprived of his near Kinsman, but also of so great a personage as had settled the Crown on his head. Neither did he himself long time remain alive after him: but by the Sons of *Jeremon Banaoth* and *Than*, he was Traitorously slain. These two being *Benjamites*, and of the chiefest Nobility amongst them contrived to make away *Ishboeth*, and thereby obtain a great reward from *David*; supposing that such an act would merit the chiefest place and dignity in the Army. For which cause finding *Ishboeth* alone in his house about mid-day, laid on his bed and asleep, and unattended by any of his Guard, and perceiving likewise that the Porter was asleep: they entered into the lodging where *Ishboeth* was asleep, and slew him: and having cut off his head, they travelled all the night and day, as if they fled from those whom they had offended, and fought for rescue. And when they came to *Hebron*, they presented *David* with *Ishboeth's* head, offering themselves to do him service, letting him know, that they had delivered him of an enemy, and made away his adversary. But *David* allowed not their act, but thus received them; O cursed men, (on whom I intend presently to execute justice) have you not heard how I punished him that murdered *Saul*, and brought his Royal Crown unto me? Ica, although he slew him at his own request, and to the intent the enemy should not surprise him alive: Did ye think that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your wickedness, or that I will countenance it, as if these acts of yours (who are murderers of your Master) were to be commended? Ungrateful Villains, have you no remorse for having murdered, on his Couch a Prince that never did an injury to any, and had shewed so much kindness unto you? but I will certainly punish you with the loss of your lives, because you have thought that *Ishboeth's* death would work my content: for you could not in any thing dishonour me more than by conceiving such an opinion of me. Which said, he adjudged them to die by the most cruel torments that might be imagined: and with a great deal of solemnity, he caused *Ishboeth's* head to be interred in *Abner's* Tomb.

These murderers being thus put to death, the chief of the people repaired to *David* unto *Hebron* both they that commanded over thousands, and such also as were governors) and submitted themselves unto him, they recounted the good offices they had done him, both during *Saul's* life-time, as also the honour which they had always shown him, since the first time that he was a Commander in that Army, especially that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him; declaring unto him, that God had given him the Country of the *Hebrews*, to defend the same, and discomfit the *Philistines*. *David* accepted their readiness

A readiness and affection, exhorting them to persist, assuring them that they should never repent themselves of their obedience: and after he had entertained them, he sent them to assemble the people.

Of the Tribe of *Juda*, there came together about six thousand and eight hundred men of War, bearing for their Arms a Buckler, and a Javelin; who before that time had followed *Saul's* Sons, and were not of those that had adhered unto *David*. Of the Tribe of *Simeon*, seven thousand, and one hundred, or somewhat more. Of that of *Levi* 4700, whose Captain was *Jodan*, with whom was *Sadoc* the High-Priest, accompanied with twenty and two of the same lineage. Of the Tribe of *Benjamin* four thousand of men War; for this Tribe were as yet of that opinion, that some of the Heirs of *Saul* should reign. Of that of *Ephraim* 20800 strong and valiant men. Of that of *Manasse*, eight thousand. Of that of *Issachar* two hundred, who were skilful in divination, and 20000 men of War. Of that of *Zabulon* 20000 chosen fighting men: for only this intire Tribe was wholly at *David's* command, who were armed in like manner as they of *Gad* were. Of the Tribe of *Nephthali* there were a thousand Captains, famous for their valour, and armed with shield and Javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there were 27000 chosen men. Of that of *Asher* 40000. Of the two Tribes on the other side of *Jordan*, and of the half Tribe of *Manasse*, six-score thousand armed men, with Buckler, Javelin, Helmet and Sword: The rest of the other Tribes also wore Swords. All this multitude was assembled together in *Hebron* before *David*, with great provision of victuals and wine, sufficient to sustain them all, who all of them with one consent, appointed *David* to be their King. Now when the people had mustered and feasted for three days space in *Hebron*, *David* dislodged from thence with his whole Host, and repaired to *Jerusalem*. But the *Jebusites*, who at that time inhabited the City, and were of the Race of the *Canaanites*, shutting up their Gates against his coming, and placing on their walls as many as were blind and lame, or maimed in any other fort, in contempt of him, scoffingly jested and said, That these were sufficient to keep out the Enemy: so much trusted they to their fortifications. Wherewith *David* being incensed, he prepared to besiege *Jerusalem* with all the vigour imaginable, that he might by making himself Master of that place strike a terror into all the rest that should dare to make any opposition. He took the lower Town; and because the higher Town as yet held out, the King resolved to encourage his men of War to shew themselves valiant, promising them honours and rewards, and that he would make him General over all the people, that should first of all Scale the Wall. Whilst they thus put themselves forward to mount without refusing any danger (through the desire they had to obtain the Government that was promised) *Joab* the Son of *Servia*, was the forwardest; and having got upon the Wall, called from thence to the King to acquit himself of his promise.

C H A P. III.

David having taken Jerusalem by force, turneth out all the Canaanites, and delivereth the City to be inhabited by the Jews.

After therefore he had cast out the *Jebusites* from the higher City, and repaired *Jerusalem*, he called it the City of *David*, and resided there all his Reign: so that the whole time that he ruled in *Hebron*, over the Tribe of *Juda*, was seven years, and six months. But after he had taken *Jerusalem* for his Royal City, his fortunes daily more and more increased, because God was with him. *Hiram* also King of *Tyre*, sent unto him, and made a league with him: he presented him likewise with Presents of Cedar, and Workmen and Masons, to build him a Royal house in *Jerusalem*. Now when the King had taken the City, he joyined the Cittadel unto it; and having walled them about he gave the Government thereof to *Joab*. This King was the first that drove the *Jebusites* out of *Jerusalem*, and called the same by his name. For, from the time of *Abraham* our forefather, it was called *Solyra*: neither want there some that infer, that *Homer* under that name intendeth *Jerusalem*. For, in the *Hebrew* tongue, *Solyra* is as much as to say, Security. All the time since the war made by *Josua* against the *Canaanites*, since *Josua's* conquest to this time 515 years, the *Israelites* could not drive the *Canaanites* out of *Jerusalem* until *David* took the same by force, were five hundred and fifteen years. But I must not forget one Orphan, a rich man amongst the *Jebusites*, who because he was well affected towards the *Hebrews*, was not put to death at the taking of *Jerusalem*: but was much honoured by the King. *David* espoused other Women besides those which he had; and took many Concubines; by them he had eleven Sons, whose names are these which follow, *Amnael*, *Seba*, *Nathan*, *Solomon*, *Jaberi*, *Eliel*, *Phaltai*,

Phalma, Emapha, Jenaab, Eliphal: and a Daughter called *Thamar*. Nine of these were begotten of his wives, and the two last were the Sons of Concubines. But *Thamar* was *Abfalon's* Sister by the same Father and Mother.

CHAP. IV.

David assailed by the Philistines, obtaineth a great victory against them near Jerusalem.

2 Sam. 5. 18.
8th Book.
Heli & Ruffi-
nus, cap. 4.

The Philistines
moving War
against David,
are partly
lain or put to
flight.
The Philistines
invaded the
Hebrews with
a mighty Ar-
my gathered out
of sundry
nations.

The Philistines fight.

2 Sam. 6. 1.
ad 5.
David's com-
mand as
touching the
transporation
of the Ark.

u. 6, 7, 8, 9.
Oza directing
out his hand
to stay the
Ark, is sud-
denly fructu-
ously dead.

u. 10, 11.
David placeth
the Ark in O-
bed-Edom's
house, who
prospereth
there-through
in all felicity.

u. 12.
The Ark trans-
ported into
David's house,
and placed in
a Tabernacle.

Now when the Philistines knew that the Hebrews had created David King, they led forth their Army against him towards Jerusalem, where, encamping themselves in the valley of the Giants (which is a place not far from the City) they in that place expected the encounter. But the King of the Hebrews, who was wont to do nothing inconsiderately, commanded the High-Priest to ask counsel of God what success the War should have; who after he had informed him that God favoured their designs, he presently drew out his Army against the Enemy, and giving them battle, he suddenly assailed the Enemies, slaying many of them, he put the rest to flight. But let no man suspect that the Army of the Philistines was either small in number, or weak in courage, which at that time assailed the Hebrews, because they were easily overcome, without their performing any memorable action. For all Syria, Phoenicia, (and the other Warlike Nations beyond them) were confederates with them, in this War: which was the cause, that notwithstanding they were so many times overcome, and lost many thousands of men, that they do not list not to assail the Hebrews, with greater force: having been defeated in the battle before-mentioned, yet they reinforced their Army, and encamped in the same place. Whereupon David again required of God what the issue of this battle should be: and the High-Priest told him, that he should encamp in the Forest called *Tears*, because it was not far off from the Enemies Camp, and that he should not depart from thence, neither make any attempt upon them, before the trees should shake without any agitation of the wind. Whereupon, as soon as the trees shook, and the time which God had appointed was come, without any delay he marched out with an assurance of returning victorious. For the squadrons of the Enemy were disordered, and incontinently betook themselves to flight, being pursued unto the City of *Gerar* (which is a frontier-town of their Country) their Camp was plundered, and in it were found great riches; and amongst other things their gods which were broken to pieces by the Israelites.

The battle being ended, it seemed good unto David (by the counsel of the Elders and Colonels over thousands) that all the flower of their youth should be assembled from all the parts of the Country, every one according to his Tribe. And that the Priests and Levites should repair to *Cariatiarim*, and bring from thence the Ark of God and convey it to Jerusalem; to the end that when it should be there, the service of God might for the future be celebrated in that place, and other sacrifices and honours, agreeable to the divine Majesty be performed. Which if *Saul* had religiously observed, he had not fallen into those misfortunes which at the same time deprived him of his Crown and his life. Now when all the people were assembled (according as it was appointed) the King himself also assisted at the removal of the Ark; which being carried by the Priests out of *Aminidab's* house, they laid it upon a new Wain drawn by Oxen, and committed the conduct of it to their Brethren and their Children.

The King marched foremost, and after him all his people, praising God, and singing Psalms and Hymns to the found of the Trumpets and Cymbals, and several sorts of Instruments: and in this manner conducted they the Ark into Jerusalem. But when they were come to the threshing floor of *Chidon*, *Oza* died, thorow the wrath of God: for the Oxen stumbling that drew the Chariot, and the Ark tottering, he stretched out his hand to hold it up; but being no Priest, God struck him dead, because he presumed to touch the Ark. The King and the people were much troubled at the death of *Oza* and the place where he died is called to this day *Oza's Striking*. David, (fearing lest if he should carry the Ark with him into the City, the like misfortune might attend him that had befallen *Oza*, who died, because he only stretched out his hand) he carried it not with him into the City, but commanded that it should be left in the possession of one called *Obed*, by descent a Levite, a good and virtuous man: where it remained for three months space, during which time, his house was blessed with all worldly happiness. The King being informed of the success of *Obed*, (who of a poor man, was suddenly become very rich, so that all men had their eyes upon him, and some envied him) he assured himself that no inconvenience would befall him, if he should take the Ark to Jerusalem. It was carried by the Priests; and seven Quires of singing men who were appointed by the King, went before it: The King himself likewise played upon the Harp, so that *Michol*, David's

Wife

A Wife and *Saul's* Daughter, seeing him, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected by David, who offered Sacrifices of all sorts, in such abundance that he feasted all the People, both men, Women and Children, distributing unto every one a Cake, and a portion of the Sacrifice: and after he had thus feasted the People, he dismissed them, and retired unto his own House. But *Michol* his Wife, the Daughter of King *Saul*, drawing near unto him upon his return, besought God for him, that it might please him in all other things the might express unto her Husband all that which became her intire and unequalled love towards him: but in this she blamed him because that being so great and mighty a King he had dishonoured himself in dancing, and had thereby discovered that which became him not, doing all this in company with his Servants and Handmaids. To whom David answered, That he was not ashamed of performing a thing so acceptable unto God as that was who preferred him before her Father, and placed him above all others, assuring her that he should oftentimes behave himself after that manner. This *Michol* had no Children by David, but being married again to another (to whom her Father had betrothed her after he took her from David) the bare five Sons of whom we will speak hereafter. The King perceiving how by God's assistance his affairs prospered daily more and more, thought that he could not without offence dwell in an House of Cedar, and suffer the Ark to remain in a Tabernacle: wherefore he designed to build a Temple unto God, according as *Moses* had foretold, and to this intent consulted with the Prophet *Nathan*, who willed him to perform all that which he was minded to accomplish, assuring him that God would be assistant unto him: which confirmed him in the resolutions he had taken. But the same night God appeared unto *Nathan*, commanding him to tell David, that he accepted his will, and commended his resolutions, yet notwithstanding he permitted him not to proceed because he had embrewed his Hands in the Blood of many of his Enemies. But after his decease (which shall happen after he hath lived a long and prosperous Life) his Son *Solomon* (to whom he shall leave the Kingdom after his death) shall cause a Temple to be built, promising him to assist the said *Solomon* (even as the Father doth his Son) and that he would continue the Kingdom to his Heirs: And that if they shall happen at any time to offend him, he will only punish them with Sickness and Famine. David hearing this, was very joyful, because the Kingdom was assured to his Heirs: and for that his House should be renowned; and presenting himself before the Ark, he prostrated himself, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble Shepherd, he had raised him to so great a height of Majesty and Glory, that he had promised to take care of his Posterity; and that he would secure the Liberty of his People which he had asserted in delivering them from Bondage.

CHAP. V.

David overcoming the neighbouring Nations, imposeth Tributes on them.

Not long time after this, David made War upon the Philistines, partly, that he might avoid the suspicion of Sloth and Idleness; and partly, that having (according as God had foretold) discomfited his Enemies, he might leave a peaceable Kingdom to his Posterity after him. He therefore assembled his Army, commanding them to be in a readiness to march, and departing out of Jerusalem, he made an inroad into the Country of the Philistines; whom he overcame in Battle, and took a great part of the Country from them, by means whereof he enlarged the Frontiers of the Hebrews. He made War also against the Moabites: whose Army being divided into two parts, was by him defeated and overthrown, and many Prisoners taken and Tributes were imposed on them. Afterwards he led out his Army against *Adarezer* Son of *Ara*, King of *Sophona*; and giving him Battle near the River *Euphrates*, he slew about two thousand Foot and five thousand Horse; he took also almost a thousand Chariots. The greater part whereof was wholly consumed, and one hundred of them only reserved to his own use.

CHAP. VI.

They of Damascus are overcome by David.

A Dad King of Damascus and of Syria, understanding that David had made War on *Adarezer* (who was his Friend and Confederate) raised great Forces to assist him: but entering the Field, and encountering with David near unto the River *Euphrates*, he was overcome and lost a great number of his Soldiers: for in that Battle there fell on his side twenty thousand, and the rest fled. Of this King, *Nicholas* the Historiographer makes mention in the fourth Book of his History, in these words: A long time after the War with *David*.

R

most puissant Prince of this Country called Adad governed in Damascus, and over the rest of Syria (except Phœnicia) who making War against David, King of Judæa, and having oftentimes fought with him; in his last encounter (wherein he was overcome near the River Euphrates) he signalized himself by such actions as were worthy of a great Captain and a great King. Moreover he speaketh of his Heirs that reigned successively after him. That he being deceased, his Sons reigned for ten generations after him, each of them receiving from their Father, the same Name and the same Kingdom, after the manner of the Ptolomies of Egypt. The third of these being more mighty than the rest, and desirous to revenge himself of the injuries, which were offered unto his Grandfather, led forth his Army against the Jews, and destroyed the Country called at this day Samaria. Wherein he varied not from the truth: for he of whom he speaketh, is that Adad, that made War in Samaria, during the Reign of Achab King of Israel, of whom we will speak hereafter. But when David had led forth his Army against Damascus, and against the rest of the Country of Syria, he reduced them all under his obedience placing Garrisons in their Country and imposing Tribute upon them. He dedicated also to him in the City of Jerusalem, the Golden Quivers and Arms of Adad's Guard: which afterward Syssak King of Egypt, took when he vanquished Roboham his Nephew, & carried away great Riches out of the Temple of Jerusalem, as it shall be declared hereafter, when we come to treat of that matter. This King of the Hebrews being inspired by God (who made him prosperous in all his Wars) encamped before the chiefest Cities of Adrezer, that is to say, Betha and Maccon, which he besieged, took and spoiled, where there was found great store of Gold & Silver and of Bras, which was more precious than Gold, whereof Solomon made that great Vessel called the Sea, and other fair Lavers at such time as he adorned and furnished the Temple of God. When Thoy King of Amoth understood all which had happened to Adrezer, and how his Power and Forces were destroyed, he grew afraid of his own Estate, and resolved to enter into a League and Confederacy with David, before he should come out against him: and to that intent he sent his Son Adoram unto him, to Congratulate his Success against Adrezer his Enemy, and to contract an Amity with him. He sent him Presents also, namely Vessels of Antique Work of Gold, of Silver, and of Bras, whereupon David made a League with him, and received the Presents that were sent unto him: and afterwards honourably dismissed his Son both for the one, and the other: and consecrated that to God which he had presented him (together with the Gold and Silver, which he had taken from the Cities and Nations that were subject unto him.) For God did not only so far favour him, as to make him victorious and happy in his own Wars; but having also sent Abisai Joab's Brother the Lieutenant of his Army against the Idumeans, he likewise granted him Victory: for Abisai slew in the Battle about eighteen thousand of them, and filled all Idumea with Garrisons, imposing a Tribute throughout the Country by the Poll. This King loved Justice of his own nature, and the judgment which he gave was always most equitable. He had for his Lieutenant General of his Armies Joab, and appointed Josaphat the Son of Achilles chief over the Registers. After Abiathar, he established Sadoc of the House of Phinees for High-Priest, who was his Friend. Sifa was his Secretary, Banaia the Son of Joisada was Captain over his Guard, and all the Elders were ordinarily about him to guard and attend him. He remembering himself also of the Covenants and Oaths that past twice him and Jonathan the Son of Saul, and of their amity and affection (for amongst his other excellent qualities he was always most eminent for his gratitude.) He caused inquiry to be made, if any one of the House and Family of Jonathan were left alive, to the intent he might return the Friendship he had received from Jonathan. Whereupon a certain man named Ziba, was brought unto him (who was entrained by Saul) that might inform him what one of his Race was alive: who asked him if he knew any of Jonathan's Sons then living, to whom he might make some return of the kindness which he had formerly received from their Father. Who answered him, That he had one Son remaining, whose name was Mephibosheth, who was lame of his Legs, for when the news came that both his Father and Grandfather were slain, his Nurse hastily snatching up the Child, let him fall from her Shoulders, and so hurt him. When he heard where he was brought up, he sent unto the City of Labath to Machir, with whom Mephibosheth, was kept, and commanded him to be brought unto him. Now when he came to David's presence, he cast himself on his Face before him; but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his Father's House with all the possessions, that were purchased by Saul his Grandfather, appointing him to eat with him daily at his own Table. The young Man did him reverence, thanking him for the Royal Offers he had made him. At that time David called for Ziba, and told him how he had given Mephibosheth his Father's House and all Saul's Purchases, commanding

A manding him to manure his Possessions, and to have a care of all things, and to return the Revenue to Jerusalem, because Mephibosheth was every day to sit at his Table, charging both him and his fifteen Sons, and twenty Servants to do him Service. After the King had thus disposed of him, Sifa did him reverence; and after he had promised to perform whatsoever he had given him in charge, he departed, and Jonathan's Son remained in Jerusalem, where he lived at the King's Table, and was entertained and tended as carefully as if he had been his own Son: he had a Son also called Mica. These were the honours that those Children which survived after Jonathan and Saul's death, received at David's Hands. About the same day dyed Nabas King of the Ammonites, who during his lifetime was David's Friend, and his Son succeeded him in his Kingdom, to whom David sent Ambassadors to comfort him, exhorting him to bear his Father's Death with patience, assuring him that he would express no less love towards him, than he did unto his Father. But the Governours of the Ammonites entertained this Embassage very contemptuously, and not according as David had intended it, and murmured against their King, telling him that they were but Spies sent by David to inquire into their Forces, and discover the Strength of their Country under a pretext of Kindness; advising him to stand upon his Guard, and not to give ear to his Protestation, lest being deceived, he should fall into some remediless inconvenience.

Nabas King of the Ammonites, supposing that his Governours spake nothing but truth, unworthily affronted the Ambassadors that were sent unto him: for causing the half of their Beards to be shaven close by the Chin, and cutting away the half of their Vestments, he sent them back again. Which when David saw, he was much displeased, and protested that he would not suffer that injury so easily to be digested, but that he would make War on the Ammonites, and revenge those indignities that were offered to his Ambassadors. The Friends and Governours of Nabas considering how they had violated and broken the Peace, and how for that occasion they deserved to be punished; prepared for that War, and sent a thousand Talents to Syrus, King of Mesopotamia, desiring him that he would be their Confederate in that War, and receive their pay: they requested the like of Nabas: these Kings had 20000 Footmen in Pay. They hired also with Money the King of the Country called Michas, and the fourth called Ithob, which two brought with them twelve thousand men.

CHAP. VII.

How David overcame the Mesopotamians.

But David being nothing discouraged, either with the Confederacy, or force of the Ammonites; but trusting in God, since he was satisfied that his cause was just, persisted to the revenge of those Outrages which he had received from them. Having therefore Mustered under Joab the flower of his whole Army, he commanded him to depart and make War upon them: who came and incamped himself before their chief City called Aramath; which when the Enemies perceived, they came forth and ranged themselves in Battel, not in one Body but two several Parties. For their Confederates and Allies were Incamped apart in the Plain, and the Ammonites stood in Battel-array near unto their City Gate, to make Head against the Hebrews; Joab perceiving this, took this course, that he might meet them without any disadvantage: for he chose out the ablest and stoutest of his Men to serve under him against Syrus and the other Kings Confederate with him, and gave the rest to his Brother Abisai, commanding him to oppose himself against the Ammonites whilst he charged the rest; and appointing him, that if he perceived that the Syrians were stronger than he, and did put him to the worst, that he should come to succour him; promising to do the like, if he perceived him to be oppressed by the Ammonites. When therefore he had exhorted his Brother to behave himself valiantly, he sent him before to charge the Ammonites; and he on the other side assailed the Syrians who valiantly resisted him for a little space: but Joab having slain many of them, constrained them at length to turn their backs. Which when the Ammonites perceived (who were afraid of Abisai and his People) Retreated likewise, following the example of their Allies, they took their flight into the City. By which means, Joab having defeated his Enemies, returned in Triumph and with Victory unto the King to Jerusalem.

Yet were not the Ammonites wholly weakened by this loss: for although they had by experience a certain knowledge that the Hebrews were stronger than themselves, yet would they by no means hearken to a Peace. They sent unto Chalamia King of the Syrians on the other side of Euphrates, whose Confederacy they attained by Bribes and huge sums of money. This King had one called Sobac for his Lieutenant-General, and under him fourcore

3 King. 14.
The Frey that
was made in
the War.
2 Sam. 8.6. Sec.
The King of
the Ammonites
required a
League at Da-
vid's hands.

David com-
pelleth the
Idumeans to
pay Tribute
by the Poll.
The distribu-
tion of Offices.
2 King. 9.

2 Sam. 8.9. Sec.
David maketh
an inquiry if
any of Jonathan's
kindred were left a-
live.

1 Sam. 7.8.
David giveth
Mephibosheth
his Father Jo-
nathan's House
and Saul's In-
heritance.

The year of the
World, 2910.
Before Christ's
Nativity, 1014.

David com-
misseth the
disposing of
Mephibosheth
unto Siba
undercommand-
eth him to re-
turn of his Re-
venues in Je-
rusalem.

Hed. & Ruf-
fines, cap. 6.
2 Sam. 10.4, 5.
David sendeth
Ambassadors
to comfort the
Son of the
King of the
Ammonites,
who are basely
abused.

David is fore-
displeased with
the injury offer-
ed to his
Ambassadors,
intending re-
venge.

The Ammo-
nites hire
their Confede-
rates and pre-
pare for the War
against
David.

David sendeth
out Joab with
the choicest
Flower of his
Army against
the Ammo-
nites.

Joab and Abi-
sai's Armies.
2 Sam. 10.11.

David sendeth
out Joab with
the choicest
Flower of his
Army against
the Ammo-
nites.

Joab and Abi-
sai's Armies.
2 Sam. 10.11.

David sendeth
out Joab with
the choicest
Flower of his
Army against
the Ammo-
nites.

Joab and Abi-
sai's Armies.
2 Sam. 10.11.

David sendeth
out Joab with
the choicest
Flower of his
Army against
the Ammo-
nites.

Joab and Abi-
sai's Armies.
2 Sam. 10.11.

David sendeth
out Joab with
the choicest
Flower of his
Army against
the Ammo-
nites.

thousand foot, and ten thousand horse. David understanding that the Ammonites drew H to an head, and intended to assault him again, he forceaid to send his Lieutenants, but went himself in Person, and meeting them, he overcame them and killed forty thousand of their Foot, and seven thousand Horse: he hurt Sobac also, Chalamas Lieutenant, so that he died of his wounds. Hereupon the Mesopotamians yielded themselves unto David, and gave him many great and magnificent Presents. He therefore by reason of the Winter, retired to Jerusalem, but at the Spring he sent out his Lieutenant Joab once more to make War upon the Ammonites: who over-running their Country, utterly spoiled it, and shut them up in Aramath their principal City, which he besieged and took. About this time it so fell out, that David (notwithstanding he were a just man, and one that feared God, and an exact observer of all the Laws and Ordinances of his Forefathers) fell into a great sin, and offended God. For as he walked on the top of his Royal Palace, in the evening, he discovered a Woman of incomparable Beauty, (whose name was Bathsheba) bathing her self. His passion became forthwith so impetuous, that he could not resist it: whereupon he sent for her, and kept her with him till she conceived. She desired him to betink himself of some means whereby her shame might be concealed, and her life (which was in hazard, by the Law, for her Adultery) might be preserved. Who thereupon sent for Urias (Bathsheba's Husband, and one of Joab's Captains, who at that time was at the siege, of Aramath) and enquired of him upon his arrival touching the state of the siege, and of the Army: who answering him that all things were fallen out according to his wish; David took a part of his own supper and gave it him, willing him to repair unto his own house, and repose himself with his Wife. But Urias slept among his fellow-souldiers near unto the person of the King. Which when David understood, he asked him wherefore he repaired not to his own house, according to the custom of Husbands that had been long absent: and why he visited not his Wife from whom he had been so long parted? Urias replied, That it became him not either to repose or take pleasure with his Wife, whilst his Companions and General lay upon the ground in the Enemies Country. Which said, David commanded him to sojourn there all the day long, to the end that on the next morning, he might send him back again to Joab. That night the King invited him to supper, and although he were made drunk through the abundance of Wine he received, which the King had purposely caused to be given him, (yet he slept at the Kings gate, without any desire to go home unto his Wife.) Here- upon the King being much troubled wrote unto Joab, commanding him to punish Urias because he had offended him: enjoining him to place him in the greatest danger, and in face of the Enemy, to the intent, that he might be abandoned and left alone, whilst they that fought next unto him, retired when they saw him charged. When he had thus written and sealed up the Letter with his own seal, he delivered it to Urias to carry to Joab: who receiving the same, and conceiving the Kings pleasure, placed Urias in that quarter where he knew the Enemies would fight most desperately: appointing him some of his best Soldiers to second him: he assured him, that if he could make any breach in the wall he would come up to him with all his power, that he might through that place force M his way into the City.

Urias (who was a good Soldier, and a man of much honour and reputation among those of his Tribe, and refused no danger) valiantly accepted the charge: But Joab privately appointed those that were ranked next him, that when they should see the Enemy fall out with the greatest fury, they should abandon Urias. When therefore the Hebrews drew near unto the City, the Ammonites, fearing lest the Enemy should speedily Scale and enter the City on that side where Urias was placed, they chose out a Squadron of the most resolute men amongst them and setting open their gates they furiously assaulted their Enemies. They that were near Urias seeing them draw near, retired back again according as Joab had before-hand commanded them: but Urias being ashamed N to sile or forsake his rank, expected the Enemy, and valiantly encountering him, he slew divers of them; but at last being inclosed and shut in the midst of them, he was slain with some others of his companions. This done, Joab sent messengers unto the King, to let him know, that not enduring the delay of the siege, but attempting to carry the Town by Storm, he was compelled to return back into his Camp, with the loss of some of his men: but he commanded the messengers, that if they perceived the King to be displeased with the news, they should let him know that Urias was dead also.

The King hearing this seemed displeased, saying, that it was a fault in him: that he had so nearly approached the wall, alledging that he might have done far better, to have taken the town by Mine, or by battering it with his Engines: in the case of Abimelech instantane- ously, Gideon's son, who intending to surprize by force a tower that was within the City of Tobek, was stricken with a stone that was cast at him by a woman: whereof he died. In remembrance

A brace of whose disaster, they ought to have been more wary, and not to have approached the Wall of the Enemy so nearly. For it is the part of a Soldier to retain in his memory both fatal and fortunate successes, to the end that when he shall be in the like danger he may follow the one and fly the other. Whilst he thus rebuked them, the messenger certified him of Urias death, which did somewhat appease him. So that he commanded them to tell Jacob, that it was but an humane accident, and that such was the nature of War, that sometime the one had the better and sometime the other: To conclude, that he should provide for the siege, and take care lest hereafter they should receive any further loss; counselling him by Trenches and Engines to ruinate the wall, and commanding that all those that were in the Town, should be put to the Sword. The messenger thus dismissed, reported all these things unto Joab, according to the King's commandment. But Urias Wife having notice of the death of her Husband, wept and mourned for him divers days: And when her mourning for the dead was ended, the King espoused her, and the bare him a man-child: Yer God beheld not this Marriage with a favourable eye, but was wroth with David, and appearing to the Prophet Nathan in a dream, he commanded him to reprove David. Now Nathan, who was a wife and experienced man, knew well that when Kings are displeased, they suffer themselves rather to be guided by passion, than by reason: Wherefore he thought fit to conceal the threatnings of God for that time; and to begin his discourse with something that should be less harsh to the King; wherefore he addressed himself after this manner. Two Men (said he) dwell in the same City: The one of them was rich, having much great and small cattel; the other was poor, and had but one only sheep, which he fed and loved like his children. It hapned that this rich man had a stranger came to his house, for whose entertainment he would not suffer any one of his own Beasts to be slain, but sent a messenger, who took away, by force, the poor mans sheep, and caused it to be dressed, to entertain his guest. This report of Nathans much displeased the King, inasmuch that he swore unto him, that he that had committed such an act, was a wicked man, and that he should restore him fourfold, and that afterward he should be put to death. Whereunto Nathan replied, saying, That it was he that deserved this punishment, who had given sentence against himself; in that he had presumed to commit so grievous a sin. Moreover, he certified him of God's displeasure, who, notwithstanding he had made him D King over all the Hebrews, and Lord over all the Nations round about, which were many and great; and had protected him from the hands of Saul, and had given him Wives, whom he had espoused lawfully, was so dishonoured by him, that he had taken another mans Wife, and caused her Husband to be slain. For which sins, he pronounced that he should be punished by God, and his Wives should be violated by one of his own Sons, who should likewise lay a snare for him so that he should suffer an open shame for the sin he had committed in secret. Moreover, (said he) the Son which thou shalt have by her, shall shortly die.

After the King had received this message, he was troubled, and wept, confessing that he had done wickedly: For before this time he had always feared God, and had never in his life offended him, but in the case of Urias: Whereupon after his submission, God was E appeased, and took compassion of him, promising him to continue both his life and Kingdom, and that he would be no more displeased with him, if he repented him of the sin he had committed. After Nathan had declared these things unto David he departed unto his own house. But God, according to the word of the Prophet, inflicted a grievous sickness on the Infant that was born by Bathsheba: For which cause the King was troubled, and for seven days space would eat no meat, although he was earnestly pressed thereunto by his Servants. He put on likewise a mourning habit, and clothed himself with Sackcloth, beseeching God that it would please him to grant him the child's life. But when the Infant was deceased about the 7th day of his sickness, his servants durst not let him know it, supposing that if it should come unto his ear, he would the more obstinately abstain from eating, F & his health would be endangered by his inordinate grief, considering he had so vehemently been afflicted for his sickness. But the King perceiving that his Servants were troubled, and that they concealed something from him, and gathering thereby that his Son was dead: He called unto him one of his officers, who certifying him of the truth, he arose and walked himself, and changed his rayment, and presented himself before the Tabernacle of God, and commanded that they should bring him meat that he might eat. Whereat his Friends and Servants wondered, and besought him that they might know the cause; he answered, while the child was alive, and I had hope of his recovery, I omitted no means whereby I might move God to mercy; but now after he is dead, it were in vain for me to spend my self with unnecessary grief. Which when they heard they approved the wisdom of the King. After this Bathsheba his Wife brought him a second Son, who was called Solomon. Mean while Joab closely besegged the Ammonites, and cut off their water and supplies of Provision; so that they were nigh famished for want of victuals

The year of the World, 2910. before Christ's Nativity, 1054.

v. 25. David is appeased, hearing of Urias death.

v. 26, 27. David marrieth Bathsheba, who beareth him a Son.

2 Sam. 12. v. 1. 2. ad. 6.

v. 7. ad. 13. Nathan propheseth of Davids punishment, and sharply rebuketh him, he is condemned by his own mouth, and repenteth himself.

v. 13. 14. David confesseth his sin, & obtaineth pardon out of Gods hands.

v. 15, 16, 17. David fasteth seven days, lamenting, & mourning for his Son.

v. 20, 21. David being certified that the child was dead, ariseth, and washing, callest for sustenance.

v. 21, 22. David yieldeth a reason why during the child's life he fasted, and why being dead he took refreshment.

v. 24. Solomon was born by Bathsheba.

The year of the world, 2816. Before Christ's Nativity, 1055.
 Viduals: for they had only one little spring, so that they feared lest it would be suddenly H dry. He therefore wrote unto the King, and certified him of the state of the City, and exhorted him to come in person, and be present at the taking of it, to the intent that he might have the honour of taking the Town.

The year of the world, 2816. Before Christ's Nativity, 1055.
 The King understanding what *Joab* had written, commended his affection and fidelity; and taking with him all the forces which he had, he came to the taking in of *Rabatha*, which being carried by force, and the plunder given to his Soldiers, he reserved for himself the Crown of the King of the *Ammonites*, weighing a talent of Gold, in the midst whereof was enchafted a Sardonyx of great value, which *David* wore upon his head. He found likewise in that City divers spoils of great price: But the inhabitants he put to the Sword, and did the like in all the Cities of the *Ammonites* which he took by force. But after the King was returned unto *Jerusalem*, a great misfortune befel his family, upon this occasion. He had a Daughter which was a Virgin, fair and beautiful, and surpassed all other women in perfections, whose name was *Thamar*, born of the same Mother with *Abalom*. Of her, *Amnon* the eldest Son of *David* became enamoured: And because he could not enjoy her at his pleasure, he grew to melancholy, that his body dried up, and his colour changed through grief. A certain cousin and friend of his called *Jonathan*, perceiving his passion, and observing every day how *Amnon's* beauty and strength decayed, came unto him, and asked him the cause thereof, alleging that that indisposition of his seemed to proceed from some amorous affection. Which when *Amnon* confessed, and he how he was in love with his Sister by the Fathers side, *Jonathan* suggested to him the means how to compass his desires: For he persuaded him to counterfeit himself sick, and that if his Father came to visit him, he should desire him to send his sister to attend him, by which means he should easily be delivered of his sickness. This counsel of his was plausible in *Amnon's* ears, who presently counterfeited a sickness: and laid him down on his bed (as *Jonathan* had advised him) and when *David* came to visit him, he desired him to send his Sister unto him. When she came, he prayed her, that with her own hands, she would make some Cakes for him, because they would the more content him if they were of her own making: wherefore she in her Brothers presence tempered the flower, and made certain Cakes, and fried them in a Pan, and presented them unto him: But he tasted them not, but commanded all his Servants to retire out of his lodging, because he intended to take his rest without noise or trouble. As soon as this commandment of his was performed, he prayed his sister to bring the Meat into his inner Chamber: He followed her, and discovering his passion began to offer violence. But the Virgin crying out, endeavoured what she could, to disuade him from an action so sinful, and dishonourable to their family; or if he had not the power to resist the same, she advised him to require her at his Fathers hands, and not to take her honour from her by force. But he enraged with love, neglected all these sayings, and violated her, notwithstanding all her resistance. And as soon as he had satisfied his lustful desire, he would not suffer her to remain there until night, but thrust her out in the day time, to the end the might have her shame discovered: notwithstanding all these just reasons of hers, he commanded his Servant to drive her out. She being grieved at the outrage and violence that had been offered her, tore her Garment (which was such as the Noble and Princely Virgins were wont to wear) and strewed ashes on her head, running thorow the City with cries and lamentation, wherein she expressed what wrong had been done unto her. Her Brother *Abalom* met her and enquiring what evil had befallen her, she reported all the injury which her Brother *Amnon* had done her: Whereupon he exhorted her to pacify her self, and to suffer moderately whatsoever had befallen her; and not to suppose her self to be dishonoured by any act of her Brother. Whereupon she was somewhat pacified and remained a long time with her Brother *Abalom* unmarried.

Per. 13. Amnon persecuted his sister to fulfill his lust. Amnon notwithstanding his sister's resistance, violated her.
Per. 20, 21. Abalom comforted his sister Thamar.
Per. 24, 25. Abalom invited his father and brethren to his sheep-shearing, and commanded his servants to kill Amnon, being overcharged with wine and sleep.
David having intelligence of that which had hapned, was displeased, notwithstanding he loved *Amnon* very intirely, (because he was his eldest Son) and would not disquiet him: But *Abalom* hated him extremely, expecting some fit opportunity, wherein he might revenge himself on the Ravisher. Now when two years were expired since his sister was deflowered, it chanced that *Abalom* intending a sheep-shearing in *Bethsebon*, a City of the Tribe of *Ephraim*, invited his Father and Brethren to come to his Entertainment. But when the King refused to go, lest he might be chargeable unto him, *Abalom* pressed and persuaded him to send his brothers thither; which he granted. Hereupon *Abalom* commanded his servants, that when they should see *Amnon* charged with wine and sleep, they should suddenly (upon a sign given by him unto them) kill him, without fear or regard of any person.

CHAP.

A

CHAP. VIII.

How through the Domestic discord of his Family, David was banished by his Son out of his Kingdom.

The year of the world, 2912. Before Christ's Nativity, 1055.
Per. 30, 31. David is certified that all his Sons are slain by Abalom.
Per. 32, 33. Jonathan comforteth David, contradicting his fear in respect of all his Sons, and only upon just suspicion of Amnon's death.
David's Sons resort unto their father.
Per. 34. Abalom fleeth to his grandfather.
2 Sam. 24. 1-5. Abalom, by the subtilty of a woman, and the letting on of Joab, is reconciled from banishment unto Jerusalem.
 After that *Abalom's* servants had thus executed his Commandment; a trouble and fear seized all the rest of his Brethren, inasmuch as they suspected their own persons: wherefore mounting themselves on Horseback, they posted all in haste towards their Father. But a Messenger who arrived before them, reported unto *David*, that *Abalom* had slain all his Sons. Who, surprized with the dreadful apprehension of so heinous a crime, in supposing that such a number of his Children should be slain, and that by their own Brother, neither enquired the cause, nor had patience to expect the confirmation of the report, but gave himself over to extreme grief; and renting his garments, laid him down on the earth, bewailing all his children, both those that were slain, as him also that had slain them. But *Jonathan*, the Son of *Sama* his Brother, exhorted him to moderate his passion, telling him, That he could not be persuaded that the rest of his children were slain, in that he could conceive no probable cause of conjecture. But as touching *Amnon*, there needed no question, for that it was very like that *Abalom* (by reason of the injury which was offered unto his sister *Thamar*) would hazard himself to kill him. Mean while a great trampling of Horses, and a confused Troop of Men brake off their discourse. These were the Kings Sons, who returned in Post from the Entertainment, the afflicted Father ran forth to embrace them, accompanying their tears with a heavy and sorrowful countenance: And seeing (beyond all hope) how they, whom a little before he supposed to be lost, returned in safety, they gave themselves over to tears and lamentations; the Brothers returned bewailed the loss of their Brother, and the King his murdered Son. But *Abalom* fled into *Gessur* (unto his Grandfather on the Mothers side, and Lord of that place) and sojourned with him three whole years: At the end whereof, *David* determined to send for his Son *Abalom*, not to punish him, but receive him into favour, (for the indignation he had conceived against him, was at that time abated:) *Joab* also furthered this resolution by all means possible: For he caused a certain old Woman, attired in mourning Habit, to present her self before *David*, who said unto him, That betwixt her two Sons that lived in the Country, there hapned such a difference, that falling to handy-strokes, they were so enraged one against the other, that not enduring to be parted, the one of them so wounded the other, that he died; and because her Relations were incensed against the Murderer, and sought without mercy, to deprive him of life, she humbly besought the King that he would give her her Sons life, and not deprive her of that only comfort of her old age; which he should bring to pass, if so be he prohibited those that would kill her son, from executing their intents: For except it were for fear of him, they would by no means be withdrawn from their fatal and bloody resolution. Now when the King had granted her Request, the Woman proceeded, I most humbly thank your Majesty, (said she) who have had compassion of mine age, and do so providently take care that I be not deprived of my Son; but that I may be the better assured of thy sincerity, I beseech thee (O King) first of all pacify thy displeasure conceived against thy Son, and be no more incensed against him: For how can I persuade my self that you will grant me this favor, if you your self continue your displeasure conceived, upon the like occasion, against your Son? For it is contrary to the Rules of Wisdom, to add to the irreparable loss of one Son, the voluntary deprivation of another. Upon these words, the King began to suspect that *Joab* had suborned this Woman; and understanding no less by the old Womans report, he sent for *Joab*, and told him, That he granted him that which he desired, commanding him to send for *Abalom*, assuring him that his displeasure was pacified, and choler asswaged. *Joab* cast himself down prostrate before the King, and returning him Thanks, he went unto *Gessur*, and brought *Abalom* from thence with him to *Jerusalem*. The King understanding that his Son was come, sent out a Messenger to meet him, commanding that as yet he should not presume to come into his presence, because he was not disposed to see him so suddenly. Whereupon he forebore to throw himself unto him, and went and dwelt amongst his own Friends, and Household Servants: Neither was his beauty any way decreased by the sorrow he had conceived, or for that his entertainment was far different from the quality of a Princes Son; but he rather exceeded, and grew more famous thereby: So that for beauty, and comeliness of person, he excelled all others: his Hair was so thick, that it could scarcely be polled in eight days, and weighed 200 shekels, which amount to five pound. He lived two years in *Jerusalem*, and was the Father of three Sons, and one Daughter, which *Roboam* the Son of *Solomon* afterwards took to Wife, of whom he begat a Son called *Abia*. In process of time, he sent Messengers unto *Joab*, to desire him that he would pacify his Father, and prevail with him to admit him

him to his presence, that he might see him, and submit himself unto him. But receiving H no answer from *Joab*, he sent his servants, and commanded them to burn *Joab's* Corn-fields that joined unto his: Who hearing what had happened unto him, he came unto *Abshalom*, accusing him, and asking him, *For what cause he had done him this injury?* To whom *Abshalom* answered, *I have* (said he) *invented this stratagem, to make thee come unto me, seeing thou tookst no notice of the Address, which I made, to desire thee to reconcile my Father unto me.* And now, I beseech thee, that thou wilt move my Father in my behalf; otherwise, I shall think my return more grievous than my banishment hath been, if my Father shall yet continue his displeasure. *Joab* was persuaded through the compassion he conceived of the King, who was in his low him, and went and solicited the King, with whom he so effectually debated, as touching, *Abshalom*, that altering his disposition, he graciously sent and called for him. I As soon as he came unto his presence, *Abshalom* cast himself prostrate on the ground, asking pardon for his offences: But *David* raised and lifted him up, and promised that from thenceforth he would no more upbraid him with those misdeeds. After these things had thus fallen out, *Abshalom* within a little space, provided a great number of Horses and Chariots, and entertained fifty Men for his Guard, and every day early in the Morning presented himself before the Kings Palace, and talked with those that resorted thither about the trial of their differences: And whereas some of them lost their cause, he talked with them according as he found them affected, alleging, *That his Father had no good Counsellors, and that perhaps he himself had in some things judged amiss: And by these means endeavoured he to get the good will of all men, telling them, That if he had the like authority, he would make them know by proof what his equity was.* Having by these plausible persuasions drawn the hearts of the common People unto him, he was perwaded they would serve him in whatsoever he intended.

Four years after his reconciliation, he came to his Father *David*, desiring that he might go to *Hebron*, and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request when *David* had granted him, he went thither, being attended with a great concourse of People, (by reason he had appointed divers to meet him in that place, amongst whom was *Achitophel* the Gelimite, one of *David's* Counsellors, and 200 others of *Jerusalem*, who altogether ignorant of his design, assembled themselves in that place to be assitant to his Sacrifice:) by all whom he was declared King, according as he himself had commanded. When the News hereof came unto *David's* ears, and he was assured how his Son had behaved himself; he was much troubled for his impiety and arrogance: That he should so soon forget his pardon, which he had obtained for his enormous Crimes; and, contrary to all Law, plunge himself, and hazard his Reputation in more grievous offences, to pervert the state of the Kingdom which God had established, to deprive his own Father of the Crown and Dignity; wherefore he resolved to flie to the other side of *Jordan*, carrying with him his most trusty Friends, to whom he represented the unbridled fury of his Son, remitting all things unto God, who judgeth all things; and leaving the Government of his Royal House to the management of his six Concubines, he departed from *Jerusalem*. He was accompanied with a great number of People, besides those 600 Soldiers, who had followed him in his Banishment during *Saul's* life-time. And although the High Priests, *Abiathar* and *Sadoc*, with all the *Levites*, had resolved to depart with him, yet perwaded he them to abide with the Ark, assuring them, that God would deliver them, although the Ark should continue in its place. He commanded *Abiathar* likewise to send him private intelligence of each occurrence that should happen, referring with him for most intimate and trusty Counsellors, *Achimaaz* the Son of *Sadoc*, and *Jonathan* the Son of *Abiathar*.

But *Ethieth* the Gittite, by no persuasions of the King, could be induced to stay, but contrary to his Command, followed him, whereby he more manifestly exprest his affection towards him. But as he went on his bare Feet up the Mountain of *Olivet*, and all they of his Train followed him, (intermixing their travel with bitter tears) a certain Messenger came and certified him, that *Achitophel* was with *Abshalom*. Which report aggravated and increased his grief: So that he besought God, that it might please him to alienate the Affection of *Abshalom* from *Achitophel*, that he might not give heed unto any of his counsels, because *Achitophel* was a Man of a ripe judgment, and ready execution in all that concerned him. As soon as he came unto the top of the Mountain, he beheld the City: And as if he had utterly been banished from his Kingdom, he began, with abundance of tears, to call upon God. There he met with *Chusai*, his sincere and unfeigned Friend, whom, when he beheld with his Garments rent, with ashes on his Head, and lamenting the unhappy change which he beheld, *David* comforted him, and exhorted him not to be discouraged, and besought him to return unto *Abshalom*, under colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against

Against *Achitophel's* counsels, because he could not do him so considerable service in attending on him, as he might in staying with *Abshalom*: *Chusai* being after this manner persuaded by *David*, returned back to *Jerusalem*, where presently after he met with *Abshalom*, who repaired thither. In the mean time *David* marching onward a little further, chanced to meet with *Siba*, *Mephibosheth's* Servant; and Purveyor of all those Goods which *David* had given him, (for he was *Jonathan's* Son, who was the Son of *Saul*). This Man drove before him two Asses laden with Victuals, which he presented to *David* and his company, to refresh themselves and being demanded, Where he had left *Mephibosheth*? In *Jerusalem* (said he) where he expected to be chosen King, through the occasion of those troubles that have happened, and in memory of the benefits that divers men had received at *Saul's* hands. *David* displeased with this false report, gave *Siba* all those riches which he had conferred upon *Mephibosheth* in times past, judging him more worthy of the same than *Mephibosheth*. Whereupon *Siba* was very well contented.

When *David* drew near unto a place which is called *Babbar*, a Kinman of *Saul's*, called *Simei*, the Son of *Gera*, came out against him, and cast stones at him, and reviled him; and the more *David's* friends invironed and defended him, the more obstinately persevered he in his reproofs and scandalous railings: calling him Murderer, and Captain of the wicked, charging him like an execrable Man, to get him out of the Kingdom; giving God thanks for that he had deprived him of his Kingdom, by the means of his own son, as a punishment for those Crimes which he had committed against his own Master. This his licentiousness, moved all *David's* followers to displeasure, so that all of them were ready to revenge them on *Simei*; and amongst the rest, *Abshalom* would have slain him: But *David* would not permit him, but commanded him to forbear: For fear

(said he) lest to our present miseries we annex a further and new occasion. Forasmuch as concerneth my self, I sit light by this mad Dog, and refer the matter to God, who hath permitted him to be thus desperately bent against us. Neither is it to be wondered at, that I suffer myself to be thus abused by him, since mine own son is so wicked, that he dares openly declare himself my mortal enemy: But God, through his goodness, will at length look upon us with an eye of mercy, and his justice will certainly confound all those that have conspired to my ruine. He therefore walked onward on his way, not caring what *Simei* said, who ran on the other side of the Mountain, railing and reviling him. When *David* was arrived on the bank of

Jordan, he mustered and refreshed his Army, who were wearied with their march: mean while *Abshalom* entering *Jerusalem* with *Achitophel* his Counsellor, was saluted and applauded by the concourse of the People; and amongst the rest, *David's* friend came unto him who prostrated himself before *Abshalom's* feet, wishing him along and happy Reign. *Abshalom* asked how it came to pass, that he who was reputed to be one of *David's* most intimate friends and esteemed always to be most loyal and faithful unto him, should at that time (when occasion served to exprest his loyalty) abandon him, and submit himself to his enemy? To whom *Chusai* answered readily, That it became him to follow God, and the good will of the people.

Since therefore (said he, my Sovereign) that both these are on your side, it concerneth me to follow you, because you have received the Kingdom from God: If therefore you shall think fit to account me amongst your friends, I will approve unto you my loyalty and affection in like manner, as to your knowledge I have done unto your father, who ought not to be displeased at that which hath happened, since the Kingdom is not removed into another house, but remaineth in his own family, because he who was his son received the same. By these words he reconciled himself to *Abshalom*, and removed all suspicion. Hereupon *Achitophel* was sent for to consult about their affairs in hand: who advised him to abuse all his fathers Concubines, and make them his own. For (said he) from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear Arms, and oppose your father for your sake. For hitherto (said he) they have unwillingly professed themselves to be his Enemies, supposing lest a peace should be concluded betwixt the father and the son. *Abshalom* giving heed to this advice, caused a Tent or Royal Pavilion to be pitched in the sight of all the people, whereinto he entred, and enjoyed his father's Concubines: And thus was accomplished what was foretold by *Nathan* the Prophet.

C H A P. IX.

Abshalom's War against his Father's: his death, and the discomfiture of his Army.

When *Abshalom* had done that which *Achitophel* had advised him, he requested him once more to counsel him concerning that War which he had undertaken against his Father: who required 10000 chosen Men, by whose assistance he promised to kill *David*, and to bring all that were with him under his subjection: assuring him, that *Abshalom's*

Salon's Kingdom would be then established, when David's Head was cut off from his H Shoulders. This counsel pleased Absalon, whereupon he sent for Chusai, who was the chief est amongst David's Friends, (for so David himself had termed him) to whom he discovered the advice which Achitophel had given him, and required him to give his Opinion what he thought thereof: who knowing very well, that if Achitophel's counsel were followed, David would be in danger to be surprized and slain; enforced all his arguments and counsels to the contrary: For, (saith he) Sir, you are sufficiently informed both what your Father's valour is, and their virtue that accompany him; who hath fought many Battels, and hath returned victorious over all his Enemies. It is not to be doubted but that he is at this present encamped in the Field. For he is well exercised in leading Armies, to prevent any Stratagems whereby the Enemy may injure him; and about the Evening, he hath perhaps left a Party of his Men in some Straits, or placed them in Ambush behind some Rock: and if our Men shall assail him, his Soldiers will by little and little retire; and afterward recovering courage, by reason that the King shall be near unto them; they will charge us afresh; and during the encounter, your Father will suddenly break out of his Ambush, and encourage his own Men, and discomfort yours: wisely therefore examine mine advice, and if you find that it be good, neglect that which Achitophel hath given you. Therefore in my opinion (without following the advice of Achitophel) your Majesty ought to gather together all your Forces, and to take the command of them your self; without committing them to the conduct of any other, and by this means you may assuredly expect to have an easy Victory over him, if you assail him in the open Field, because he is accompanied with a very few men, and your self are attended by many thousands, who will be very forward to express their affection towards you at the beginning of your Reign, whereby you may easily rid you of your Enemy. And if so be your Father shut himself up in any City, we may easily take the same by Mines and Engines. This advice of his seemed to be better than that of Achitophel's, so that Absalon accepted it. For it was God that put this into his heart; to neglect Achitophel's and respect Chusai's counsel.

Ver. 14.
Chusai's counsel accepted: Achitophel's rejected.

Now when Chusai had thus prevailed, he presently went to the High Priests Sadee and Abiathar, acquainting them with Achitophel's designs, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to send private intelligence unto David thereof; and to inform him of his Sons Resolution; wishing him with all speed to pass over the River of Jordan, lest Absalon, being informed of his abode in that Place, should make haste and pursue him, and overtake him, before he might recover a place of security.

Ver. 15, 16.
Sadee and Abiathar's Son sent unto David.

The High Priests before-hand, had provided that their Sons should lie hid without the City, on purpose, that they might be sent unto David, to inform him how affairs went. They therefore sent a trusty Servant unto their Sons, who brought them news of Absalon's Intentions, with express commandment to inform the King thereof with all speed, who presently, upon this intelligence, like good and faithful Ministers, posted away, to report their Father's Message unto the King.

Ver. 17, 18, ad 22.
The High Priests Sons being pursued, are hidden by a Woman in a Pit.

But scarcely had they travelled two Furlongs, when certain Horsemen discovered them, and brought news thereof unto Absalon, who presently sent out Scouts to apprehend them: which when the Children of the High Priest perceived, they forsook the Highway, and retired into a certain Village near unto Jerusalem, which is called Beccura, where they besought a certain Woman to hide them, and shut them in some place of security, who let them down into a Well, and covered the mouth thereof with bundles of Wool. She being demanded by those that pursued them, Whether she saw them: denied the same, saying, That as soon as she had given them drink, they departed from her presently, assuring them, that if they presently pursued them, they might easily apprehend them: But after they had a long time followed, and could not find them, they returned from whence they came. The Woman perceiving that they were departed, and that there was no cause of fear, left the young Men should be surprized, the drew them out of the Pit, and set them on their way: who, with as great speed as was possible, repaired unto David, and declared unto him Absalon's Designs. Hereupon David passed the River Jordan with all his Men, and although it were night, he was not discouraged by the darkness.

Ver. 22.
David informed of Absalon's deliberation, passeth himself and his whole Army over Jordan by night.

Ver. 23.
Achitophel perceiving his counsel was despised, hung himself.

But Achitophel seeing that his counsel was rejected, took his Horse; and went unto his Country of Gelmone: there calling together his household Servants, he related unto them what advice he had given Absalon: which since he had not accepted, he told them that they should shortly find that he was a lost man, and that David would be victorious, and return into his Kingdom. It is better therefore, said he, for me, as it becometh a valiant man, to depart out of this life, than to submit my self to David's punishment, for having joined my self unto Absalon, and giving him counsel. This said he went into the most private of his House, and hung himself, being both his own Judge and Executioner; after which, his Kinsman cut him down, and buried him. But David having past Jordan came and

A and encamped in a strong City, the best fortified in that Country: there was he kindly entertained by all the Noblemen of that Country, partly moved thereunto by the man's present necessity, partly through the reverence of his former felicity. The chief before Christ of these were Bersillai the Galaadite, and Siplar the Governour of the Province of the Ammonites, and Machir, the Chief of the Country of Galaad, who supplied David and his Army with whatsoever they wanted: so that they lacked neither Beds, nor Bread, nor Fleth, but were plentifully stored with all things. They that were sick and wearied also, wanted nothing that either might serve for their repose or refecton. In this state remained he. But Absalon assembled a great multitude of people to make War upon his Father, and after he had passed Jordan, he pitched his Tents near unto his Father's, within the Country of Galaad, and made Amasa General of his Army, opposing him against Joab his Cousin: for Amasa was the Son of Jothar and Abigail, the Sister of Saravia, the Mother of Joab, both of them Sisters unto David. When David had mustered and numbered his Forces, and found that he had 40000 fighting Men, it was thought fit to put it forthwith to a Battel, and not to expect till Absalon should attack him.

He therefore appointed Colonels over thousands, and divided them into three Squadrons: the one of which he gave to Joab, the second to Abisai his Brother, and the third to Eliebi his familiar Friend (who was of the City of Geth). In this Battel his Friends would not permit him to be present, (and that upon good consideration, for they said That if they should be defeated in his company, they should utterly lose all hope: but if one Squadron should be overcome, the rest might have recourse unto him, who might unite and reinforce the rather, for that the Enemies would always think it likely, that he had some other Recruits with him. This counsel pleased him, for which cause he remained within the City. But at such time as he sent out his Friends unto the Battel, he besought them (that in remembrance of all the benefits and favours he had bestowed on them) they would both shew themselves courageous in the Fight, and that having obtained the Victory, they would spare his Son, for fear lest his death should increase and redouble his discontents. Thus praying God to give them Victory, he dismissed them to the Battel. But when Joab had placed his Army right over against the Enemy, and had extended them on the Plain, having a Wood upon their Back, Absalon also drew out his Army against him; so that D encountering one another, they performed many notable actions on both parts: the one hazarding themselves in all dangers, and employing all their affections, to the intent that David might recover his Kingdom: the others neither refusing to do or endure any thing, so that Absalon might not be deprived, or exposed to his Father's punishment and displeasure for his insolent attempt. Besides that, they held it an indignity for them, that being so great in number as they were, they should be overcome by such a handful of people, as followed Joab: thinking it an utter disgrace unto them, that being so many thousands of them in Arms, they should be discomfited by David's followers.

But Joab and his men being more skilful and trained in Feats of Arms than the rest, discomfited and brake Absalon's Army: so that they fled through Woods, and into strong E places. David's Souldiers pursuing after them, took some and slew others: so that both in Flight and Fight, a great number of them were put to the Sword: for there fell that day about 20000 Men. But all David's Troops freshly set upon Absalon, who was easily known by his Beauty and Stature: he fearing to be surprized by his Enemies, mounted upon a swift Mule, and fled in great haste. But by the swift motion of his Body, his Locks being scattered abroad, his Bush of Hair was intangled in a thick and branchy Tree, where he hung after a strange manner, and his Mule ran onward with great swiftness, as if he had as yet born her Matter on her Back: but he hanging by the Hair amidst the Branches, suddenly fell into his Enemies hands. This when a certain Soldier perceived, he brought news thereof unto Joab, who promised him to give him 50 sicles, if he would kill him.

F The Souldier answered, That if he would give him 2000, he would not commit such a murder on the Son of his Sovereign, the rather, for that in the presence of them all David had requested them to spare him. Hereupon Joab commanded him to shew him the place where he had seen Absalon hang: who had no sooner discovered him, but thrusting a Javelin to his heart, he slew him. That done, Joab's Esquires surrounded the Tree, took him down, and cast him into a deep Pit, they overwhelmed him with Stones: so that in appearance it seemed to be a Tomb or Monument. After this, when Joab had founded a retreat, he withdrew his Souldiers from Pursuit, as thinking it unnatural for one Countryman to imbrue his hands in the blood of another. Absalon had erected in the Royal Valley, two furlongs distant from Jerusalem, a Marble Pillar, with an Inscription upon it, to G the intent that if his Race should be extinct, his memory might be preserved by that Monument which he had erected. Now he had 3 Sons, and a daughter called Thamar, who was married to Roboam, David's Nephew, and had by him a Son called Abia, who succeeded his Father in the Kingdom; of whom we shall speak more at large.

CHAP.

CHAP. X.

The happy State of David being restored unto his Kingdom.

The year of the World, 2900. before Christ's Nativity, 1044.

Ver. 21 ad 32. Chufai sent to certify David of the Victory.

After that Abfalon was slain, all the People returned privately to their own Houses; but Achimaas, the Son of the High-Priest Sadoe, drew near unto Joab, requiring him leave to repair unto David, and to certify him of the Victory, and how by God's help and providence he had vanquished his Enemies. This did the General deny him, telling him That it was not convenient that he, who heretofore was wont to bring joyful news, should now certify the King of his Son's death. He therefore commanded him to stay, and calling Chufai to his presence, he gave him commission to certify the King of that which he had seen. Achimaas requested him the second time that he would suffer him to go, promising him that he would make no mention but of the Victory: and that as touching Abfalon's death, he would not utter any thing, whereupon he dismissed him also, who choosing the shorter way, outstripped Chufai. Now as David sat in the Gate of the City, (expecting some Messenger that might certify him of the success of the Battle) one of the Sentinels perceiving Achimaas, that came running hastily, and not being able to distinguish who it was, told David that he saw a Messenger coming towards him: who answered, that it was some one that brought joyful news. Anon after, he told him that a certain other Messenger followed: to whom David answered likewise, that it was one that brought glad tidings. And when the Watchman perceived that it was Achimaas, Sadoe the High-Priest's Son, and that he was near at hand, he ran first of all and certified David: who was very glad thereof, saying, That he brought some good and desirable news touching the event of the Battle: and no sooner had the King spoken the word but Achimaas entred, and fell down upon his Face before David, to whom he reported that his Army had the Victory. Being afterwards demanded what was become of Abfalon? He answered, that he incontinently departed from the Camp, as soon as the Enemies were put to flight, but that a great number of Soldiers pursued Abfalon: and further then that he knew nothing, because by Joab's commandment he was speedily sent away to bring tidings of the Victory. When Chufai was come, and had humbled himself before the King, and had declared unto him the success of the Battle, the question was asked how Abfalon did? Whereunto he answered: *The like fortune happen to all thine Enemies (O King) as hath hapned to Abfalon.* These words quite extinguished the delight and joy that David conceived in the Victory, and the excess thereof much troubled his Servants; for the King ascending into the highest part of the City, bewailed his Son, beating his Breast, tearing his Hair, and afflicting himself after such a sort as cannot be expressed, and crying out in a mournful manner: *My Son, (said he) would God, my Son, that I were dead with thee. For although of his own nature he was of a tender disposition, yet loved he Abfalon above all the rest of his Children.*

Ver. 33. David hearing of Abfalon's death by Chufai, grievously bewailed him.

2 Sam. 19. 1, 2, 3. Joab and his Army enter the City in mournful manner.

Ver. 4 ad 8. David is careful for lamenting his Son, and upon Joab's persuasion persuadeth himself unto the People.

When the Army and Joab were informed that David lamented his Son in this sort, they had this respect unto him that they would not enter the City after a Triumphant and Victorious manner, but they entred hanging down their Heads, and weeping all of them most tenderly, as if they had returned from some Defeat. But when the King, having his Head covered, perlevered to bewail his Son, Joab entred into him, and said, *O King, you consider not in this behaviour of yours, you dishonour your self: For it is to be thought that you hate those that love you, and expose themselves to all perils for your sake; yea, that you hate your self and your own succession: and that contrariwise, you love your most mortal Enemies most entirely, since you bewail them, when they are justly deprived of their lives.* For if Abfalon had had the Victory, and had possessed the Kingdom, there had not any one of us been left alive that love you, but had all suffered death; nay, and in the first rank, your self and your own children; neither would they, being our Enemies, have lamented, but laughed at our deaths; yea, they would punish them likewise, who should have any compassion of our miseries: yet are you not ashamed to lament after this manner for a man that hated you, who, although he received his life from you, yet he shewed not that honour and respect which he was obliged to express towards a Father. Desist therefore from thy unjust lamentation, and offer thy self in presence to thy well deserving Soldiers, and give them thanks, that by their valour have obtained this Victory: otherwise if thou continue as thou hast begun, this day will I translate the Kingdom from thee, and give thee a more just occasion to lament than hitherto thou hast had. By these words Joab allayed the King's Lamentations, and drew him to the care of his Commonwealth; for cloathing himself in a Royal Habit whereby he might appear the more glorious unto his Soldiers he sat in the Gate: so that all the People hearing thereof, flocked out to salute him.

Whilest

Whilest these things past after this manner, they that remained alive of Abfalon's Army, returning home unto their houses, sent messengers to every Village, to remind them how many benefits they had received at David's hands, and how after many and grievous Wars, he had brought them to a secure liberty, and how unjustly they had revolted from him, and translated the Kingdom unto another. For which cause it behoved them, since he was dead whom they had chosen, to make their submission unto David, that he might be reconciled to them, and receive the people into his favor, and that according as heretofore, so now also, he would vouchsafe them his pardon and protection. David being informed of these things, by express Letters, commanded Sadoe and Abiathar the chief Priests, that they should certify the Princes of the Tribe of Juda, that it would be a great indignity for them, that other Tribes should prefer David to the Kingdom before them, especially since he was of their Tribe. In like manner he commanded them to speak with Amasa the General, and expostulate with him, why he who was his Nephew by the sisters side, did not persuade the Army to recommend the Kingdom to his hands: willing them to assure him, that he was not only to hope for pardon for that which was past, but also for the government of the whole Army, according as Abfalon had granted it unto him. Hereupon the High Priest not only conferred with the Princes, but also informed Amasa what the King had promised in his behalf, whereby they drew him to their party. And first of all, those of his own Tribe recalled David into his Kingdom; the rest of the Israelites, by their example, and Amasa's authority, did the like, and flocked from all parts, to congratulate his happy return to Jerusalem. But the Tribe of Juda signalled themselves above the rest, by going out as far as the bank of Jordan to meet him; with these came Simei the Son of Gera, with a thousand men, which he had brought with him of the Tribe of Benjamin; Siba likewise Saul's freeman came thither with his 15 Sons, and 20 Servants, who made a bridge over Jordan, that the King might the more easily pass over with his Army. As soon as he came unto Jordan, he was saluted by the Tribe of Juda: and Simei marched forward on the bridge, and prostrating himself at the Kings feet, asked pardon for his offences, and besought him to be reconciled: And that in recovering his Authority, he would not make him the first example of his justice, but that he should remember this also, that he had repented of his error, and did with the foremost march out to meet him upon his return. Whilest thus he besought the King, and lamented, Abifai, Joab's brother, spake after this manner: *Why should he not dye that hath thus villainously reproached the King, whom God hath established? But David turned back unto him, and said, Ye Sons of Servia, will you never cease to promote new troubles, and to add new divisions to your former commotions? Know ye not that this is the first day of my Reign? For which cause I swear an oath that I will pardon all them that have committed any crime against me, and that no man shall depart from me without my pardon. For which cause be of good cheer Simei, and fear thou not that I will seek thy blood. Whereupon he cast himself down before the King, and afterward marched on his way.* After this, Mephibosheth, Saul's Grandchild, came out to meet him, cloathed in mean apparel, having his Hair hanging down in a neglected and sorrowful manner. For since the time that David fled and forsook the City, he had been so afflicted, that he neither had trimmed his Hair, nor changed or cleaned his garment, supposing this calamity to touch him as nearly as it did the King: and he was the rather grieved, that Siba his Steward, had unjustly detracted from him, and accused him to the King. After he had prostrated himself, and adored the King, David asked him, *For what cause he forsook him in his troubles, and offered not himself to accompany him in his flight?* Who answered, *That it was the wickedness of Siba, who was the cause thereof: for he, said he, being commanded to prepare my necessities for that journey, neglected the execution thereof, concerning both me and it, as if I had been some abject slave: otherwise, had I had the use of my feet, and the means to have waited on thee in thy journey, I had never endured to have forsaken thee. Neither was he contented to hinder me from performing my duty, and to give your Majesty a testimony of my affection and loyalty, but furthermore, he hath maliciously incensed your Majesty against me: yet know I well, that your wisdom will not give credit to his detractions, both for that you are just, as also for that GOD and Truth, which you only aspire to, are only beloved by you. For whereas during my Grandfathers days, you were always conversant amongst the greatest dangers, and persecuted by him; and whereas all our posterity by that means deserved to be utterly extinguished, yet have you used moderation and meekness in forgetting those indignities, when it was in your power to revenge them. And notwithstanding all these things, you have entertained me like your Friend, seated me at your Table, and dignified me with no less Honours, than if I had been one of your nearest Kinsmen. When David heard these things, he thought neither good to punish Mephibosheth, nor to examine whether Siba had wrongfully accused him; but after he had certified him, that he had given Siba all his Goods, yet did he pardon him,*

Ver. 9. The year of the World, 2900. before Christ's Nativity, 1044.

Ver. 9. The king's pardon of Simei's offence more offered unto David.

Ver. 13, 14. David not only giveth Amasa his pardon, but maketh him General also of the whole Army.

Ver. 15. The Tribe of Juda cometh as far as Jordan to meet with David, and make a Bridge over the flood.

Simei is pardoned. Ver. 22, 23.

Ver. 24 ad 32. David's pardon of Simei's offence more offered unto David.

him, and promise him the restitution of half his possessions. Whereunto *Mephibosheth* replied, *Let Siba possess the whole, it only sufficeth, that I see your Majesty restored again to your Kingdom.* After this, *David* invited *Berzillai* the *Galaadite* (a virtuous man, and of great authority, and by whose bounty, during the time of his War, he was assisted, and who had attended him as far as *Jordan*) to accompany him unto *Jerusalem*, promising him to make no less account of him than of his Father, and assuring him that he would allow him all things that were suitable to his age and quality. But he being desirous to live in private, besought his Majesty to dismiss him from the Court, because (as he said) his age was so great as it made him unfit for pleasures, considering that he had attained to the age of fourscore years: Alledging, that it better became him to think of death, and his departure out of this World. For which cause he besought *David* to favour him so much, as that he might govern himself according to his own desire, because that by reason of his age he neither knew how to favour meat nor drink; besides, for that his hearing was lost, so that he could not distinguish or discern the sound of instruments, wherein they who converse in Kings Courts do most usually take such delight.

To this *David* replied, *since (said he) thou dost so earnestly request me to give thee leave to depart from me, I dismiss thee: But leave thou thy Son Achimaas with me, that I may express that kindness unto him which thou hast deserved.* Hereupon *Berzillai* left his Son with him, and taking leave of the King (with prayer that God would grant him the fulness of his desires) he returned to his own house. But *David* went unto *Gilgal*, (having already the half of the people with him, and the whole Tribe of *Juda*.) Thither resorted then unto him the chief governors of that country, attended by a great multitude of people, complaining unto the Tribe of *Juda*, for that unwitting to the rest they had resorted to him, when as by a mutual consent they should all of them have met him together. But the Princes of the Tribe of *Juda* requested them in no sort to misinterpret their prevention of them. For that by reason of their alliance, and being of the same Tribe with the King, they were obliged to shew him a more particular respect, neither for that diligence of theirs received they any reward, whereby they that came after should think themselves prejudiced. This answer of theirs the Princes of the Tribes took not in good part, but spake thus unto their brethren: *We wonder (said they) that you only challenge the King to be your kinsman, as if he were not to be accounted an Ally unto us all, whom God hath equally placed to be Governour over us all; when as therefore the noble people consisteth of Eleven parts, you only are but one; besides, we are your elders: So that you have not dealt uprightly, in that you have secretly sought out the King, without giving us notice of your design.* Whilst the Governours after this manner debated the matter, a certain wicked seditious person called *Siba*, the Son of *Bochri*, of the Tribe of *Benjamin*, standing up in the midst of the people, began to cry out with a loud voice, and exclaim after this manner: *We have no part with David, nor inheritance with the Son of Jesse.* This said, he sounded a Trumpet, and proclaimed War against the King, so that all men followed him, and forsook *David*. Only the Tribe of *Juda* remained with him, and established him in the Royal Throne in *Jerusalem*: upon his first coming thither he removed his Concubines (which his Son *Abshalom* had known) out of his Palace, and never after that time had any company with them. After this he declared *Amasa* General of the Army, and placed him in the same degree which *Joab* had, near unto the Person of the King; commanding him that he should assemble what forces he could out of the Tribe of *Juda*; and that within three days he should return unto him, to the end that having delivered him both the Army and the place of General, he might fend him to make War upon the Son of *Bochri*. After that *Amasa* was departed, and had employed his time in gathering up his Army; the King seeing that he failed to return upon the third day, told *Joab* that it was dangerous to permit *Siba* to gather a greater head by delay, and thereby breed more trouble and molestation than *Abshalom* had done. For which cause (said he) I say thou not, but take unto thee those forces which thou hast in readiness, and my six hundred men, with thy brother *Abitai*, and pursue thou the Enemy, and in what place soever thou meetest him, by all means endeavour to give him the Battle. Hasten therefore, and overtake him, lest he seize some of our strongest Cities, and thereby create us a greater trouble.

Joab with all expedition obeyed his commandment, and took with him the six hundred, and his Brother *Abisai*, and commanded all the forces that were in *Jerusalem* to follow after him, and marched in good order after *Siba*. When he came unto *Gaboon* (a Village about forty furlongs distant from *Jerusalem*) *Amasa* met him, with great forces. *Joab* having his Sword girt by his side, whilst *Amasa* came onward to salute him, he on purpose let his Sword slip out of his sheath, and taking it up from the ground with one hand, he drew near unto *Amasa*, under pretence to salute him, and taking him by the beard, he thrust

Joab by reason of *Amasa's* delay is sent out against *Siba* by *David*.

v. 9. 10. *Joab* killeth *Amasa*.

He thrust the Sword that was in his other hand into his belly, and slew him. Which action of his was heinous and detestable; proceeding from a jealousy he had conceived against a virtuous young man, one of great merit, and of great hopes, being his near Relation, who had in no sort offended him; but only by accepting the place of General, which the King had conferred on him; and because *David* had equalled him in honour with him; for which very cause heretofore he had slain *Abner*. Notwithstanding that act of his seemed in some sort more excusable; by reason of the wrong which he had pretended to be done unto his Brother *Azab*, yet was not this a sufficient colour to excuse the murder of *Amasa*. When this was done, he pursued *Siba*, and left a certain man to wait upon the body of *Amasa*, who had commandment given him to proclaim with a loud voice, I throw the whole army, that he was justly and deservedly slain; commanding those that favored the Kings title, to follow their General *Joab*, and his Brother *Abisai*, whilst his body lay thus in the way, and all the multitude (as it is usual in such like accidents) looked round about it, he that had charge of the body took it up, and bare it into a certain place out of the way, and covered it with a Garment: which done, all the people followed *Joab*.

Now whilst he pursued *Siba* thorow all the Region of the *Israelites*, he told him that he had retired himself into a certain strong City called *Abelmacha*; where he no sooner arrived, but that he begirt the City, and entrenched it round about, commanding his Soldiers to undermine and overthrow the walls: For he was much incensed because they had shut the gates against him. But a certain prudent woman, seeing her country in extreme

peril, she went up to the top of the walls and called unto *Joab*; who coming forth unto her, she spake after this manner, *God hath ordained Kings and Generals of Armies, to the end they might destroy the Enemies of the Hebrews, and plant amongst them an universal and perpetual peace: but you enforce your selves to destroy one of the chief Cities of Israel, that hath in no sort offended you.* *Joab* declared, that far from any such design, he wished them all happiness and prosperity, and said, that for his own part it was not his meaning that any one of the City should die, neither his pretence to raze and deface so famous a City; his intent only was that if *Siba* the Son of *Bochri* and the Kings adversary were delivered into his hands, to do of the justice on him, he would raise the siege, and cause his Army to retire from thence. When the woman heard what *Joab* had said, she prayed him to stay a little while, promising him

Very speedily to cast his head over unto him. Whereupon the came down amongst the assembly of the Citizens, to whom she spake after this manner: *Wretched men that you are, will you miserably suffer your Wives and Children to be slain for a wicked mans cause, and a stranger whom ye know not? will you admit him in the place of David your King, from whose hands you have received so many benefits? think you that one only City can resist so vast an Army?* After this manner persuaded the them to cut off *Siba's* head, and to cast it into *Joab's* camp: Which done, *Joab* commanded the retreat to be sounded, and raised the siege; and returning back unto *Jerusalem*, was once more declared General of all the people. The King also appointed *Benaja* Captain of his Guards, and of six hundred Soldiers.

Adoram was made Treasurer to gather in the Tributes; *Saphat* and *Achilais* had the charge of Registers; *Susa* was made Secretary; *Sadoc* and *Abiathar* were made the High-Priests. After this, it hapned that the Country was afflicted with a famine: For which cause *David* besought God that he would have compassion on his people, and that it might please him to manifest not only the cause, but also the remedy of the malady.

The Prophets answered him, that God would be revenged of the wrong done to the *Gibeonites* whom King *Saul* had deceived and Traitorously slain, without respect of the oath, which the Governor *Josiah* and the Elders made unto them. If therefore he would suffer the *Gibeonites* to revenge the death of their slaughtered friends according to their desire, God had promised to be appeased, and to deliver the people from their imminent and present evils. As soon as he understood by the Prophets what God required, he sent unto their hands seven of *Saul's* Sons to take their revenge on them; Whereupon the King made search after them, only sparing and protecting *Mephibosheth* the Son of *Jonathan*. When the *Gibeonites* had laid hold of these seven, they executed them according to their pleasures: And thereupon God incontinently sent down Rain, and disposed the earth to bear fruit; allaying the drought, so that the Land of the *Hebrews* recovered again its former fruitfulness. Not long after, the King made War upon the *Philistines*, and vanquished them in a great Battle; but it so fell out, that the King hotly pursuing the chase, was left alone, and discovered in his weariness by one of the Enemies called *Acmon*, the Son of *Arath* of the race of the Giants, who beside his Sword had a javelin. O the point whereof weighed three hundred ficles, and a coat of Mail; this man turning back charged *David* very violently, with an intent to kill the King of his enemies, by reason that he saw him spent with travel. But about the same instant, *Abisai*, *Joab's* Brother,

The year of the World, 3290. Before Christ's Nativity, 1044.

v. 9. 10. *Joab* killeth *Amasa*.

Joab beseegeth and flattereth up *Siba* with the promise of peace, and in *Abelmacha*.

v. 16. ad 22. A woman rebuketh *Joab* for seeking the subversion of the City, which he rather ought to protect.

Joab's conditions of peace proposed to the besieged.

The punishment of *Siba*.

v. 23. ad fin. Officers distributed by *David*.

Heli & *Refai*, cap. 21. 2 Sam. 21. 1. 2. A Famine in Israel for breach of oath

v. 7. 9. Seven men of *Saul's* kindred delivered to the *Gibeonites* to be punished.

v. 16. 17. *David* is pursued by his life is delivered by *Abisai*.

arrived in the place, who kept between them, and preserved the King, and slew his A Enemy. The whole Army, for a while, was very much concerned for the danger where- in the King had been; and the chief Captains obliged him to promise with an oath, that he would never, for the future, engage himself in person, lest he might fall into some disaster, by reason of his forwardness; and by that means should deprive the people of a most excellent Prince, whose wife conduct was the chief security of their happiness. The King having intelligence that the Philistines were assembled in the City of Gaza, sent out an Army against them, in which the Hittite, Sadoach one of David's chief Captains behaved himself very valiantly, and got great reputation: for he slew divers of them and pulled up with presumption of their valour, and was the chief author of that victory B which the Hebrews obtained.

After this last defeat, the Philistines once more hazarded their fortunes, against whom when David sent out an Army, Nephthai his kinsman shewed himself very valiant. For fighting hand to hand against him that was accounted the most valiant Champion amongst all the Philistines, he slew him; and put the rest to flight, very many of them dying in the Battel, in process of time they re-incamped near unto a City not far from the Frontiers of the Countrey of the Hebrews: In this Army there was a man six Cubits high, who had on either foot six toes; and on either hand six fingers. Against whom Jonathan the Son of Samai (one of those that were sent by David in this Army) fought hand to hand, and slew him: so that approving himself to be the means of that victory, C he bare away the honour of the Battel, and praise of his valour; for this Philistine boasted likewise that he was defended of the Race of the Giants. After this Battel, they warred no more on the Israelites. Hereupon David, delivered from War and danger, and ever after enjoying perfect peace, composed Odes and Hymns in praise of God, in divers kinds of verse: For some were Trimeters, other were Pentameters. He made Instruments also, and taught the Levites to praise God upon them, on the Sabbath days and other Feasts. The form of these Instruments was after this manner. The Viol was Composed of ten strings, and plaid upon with a bow. The Nable containeth twelve foends of cords and is stricken with the fingers. The Cymbals were large and made of Brass, of which it sufficeth, in this fort, to make some mention, lest the nature of those D Instruments should wholly be unknown. Now all those that were about the King were valiant men; but amongst all the rest, there were eight most notable and heroic men. The noble actions of five of which I will declare, which will give some specimen of that extraordinary and heroic courage by which they were able to conquer whole Nations: The first of them was Ifsem the Son of Achem, who having thrust himself into the midst of his disordered Enemies, never gave over fighting till he had slain nine hundred of them. After him was Eleazar the Son of Dodeias, who had accompanied the King in Sarphat: He, in a certain Battel (wherein through the multitude of the Enemies, the Israelites were affrighted and put to flight) kept his place, and faced the Enemy, and rushing in among them, made a great slaughter of them, so that thorow the E great quantity of blood which he shed, his Sword stuck fast to his hand; and the Israelites seeing the Philistines put to flight by him, came down and ran upon them, and obtained a great victory over them. For Eleazar slaughtered those that fled, and the rest of the Army followed and spoiled those that were slain. The third was the Son of Illu called Sebai, who fighting against the Philistines, in a place called the Jaw, (and seeing the Hebrews to be afraid of their power, and almost out of heart) resisted them alone, as if he had been an Army, and slew some of them, and pursued and put the rest to flight, in that they were unable to sustain his force and violence. These three performed, with their own hands, these great achievements. About that time that the King lived in Jerusalem, the Army of the Philistines came out to make War upon him; F and David (as we have declared heretofore) was gone up into the higher City to ask counsell, of God, what the event of that War should be; and the Enemies being encamp- ed in this Valley (that extendeth it self as far as Bethlehem, a City some twenty Furlongs distant from Jerusalem,) David said to his companions: There is very good water in the place where I was born, and especially that which is in the pit, which is near unto the gate; if any one will bring me of that water to drink, I shall esteem it more than if he gave me great riches. These three men hearing these words, instantly ran out, and past thorow the Enemies Camp, and went to Bethlehem; where having drawn water, they returned back unto the King, forcing their way through the midst of their Enemies, declaring that the Philistines being afraid of their hardiness, and great courage, kept themselves upon their guard, and dared not charge them; notwithstanding their small number. G But the King tasted not of this water which they brought him, saying, that it was bought

with

A with the danger of mens lives, and therefore that it was no reason that he should drink there- of, but he poured it out as an oblation unto God, giving him thanks because he had delivered his servants: After these three followed abisai Joab's Brother, who slew six hundred of the Enemy in one day. The fifth was Banai of the race of the Levites, who being defied by certain Brothers, famous amongst the Amalekites for their valour, overcame them. Moreover a certain Egyptian of a wonderful stature, having defied him (notwithstanding the said Banai was naked and the other Armed) yet charged he him, and took away his Javelin and slew him. To these fore said Acts of his, a man may annex this as the most valiant, or very nearly equalling the rest. For it came to pass, that after a certain Snow, a Lyon fell into a pit (whose mouth was so narrow, B that a man could not discern where it was, especially since it was at the same time cover- ed with Snow) where being inclosed, and seeing no means to escape, he roared out; which when Banai who passed that way heard, he followed the voice, and drew near unto the place; and afterwards went down into the pit, where with a staff he bear in his hand, he fought with, overcame and slew the Lyon. The thirty three other were of like valour and courage. But King David being desirous to know how many thousand men he could number amongst the people, and forgetting the Commandment or- dained by Moses (who had given order that if the people should be numbered, there should be paid unto God for every head half a shekel) he commanded Joab to go and number all the people: And although Joab represented it unto him as a thing C no ways necessary; yet could he not persuade him, but that he enjoyed him with all expedition to set forward on his way, and muster the people of the Hebrews.

Hereupon Joab took with him the principals of the Tribes and the Scribes, and went about the Countrey of the Hebrews, to know how many there were; and at the end of nine months and twenty days, he returned to Jerusalem to the King, and presented him with the list of the people, the Tribe of Benjamin only excepted (for he neither numbered that Tribe, nor the Tribe of Levi.) The King when it was now too late, per- ceiving that he had displeased God, was very sorrowful and penive. The number of the other Israelites was of 900 thousand men, able to bear Arms, and to follow the War, besides that the only Tribe of Judah contained 400 thousand men. When the D Prophets had certified David how God was displeased with him, he began to pray and beseech him, that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet Gad unto him, who brought him the choice of three things, willing him to make choice which of the three he would endure: either that Fa- mine for seven years space should reign in his Countreys; or that War for three Months space should afflict the same, wherein he should always have the worst; or that the Plague and Pestilence should rage for three days amongst the Hebrews. Being thus troubled by reason of his difficult choice, amongst these imminent Miseries; and the Prophet urging him to return a short Answer, whereby God might be satisfied: the King be- thinking him that if he should ask Famine, he should rather seem to respect his own E security, than the Common Wealth, in that no danger might by that means touch him, for that he had great store of Corn in his Barn, and they were unfurnished; and if for three months he would make choice to be overcome by the enemy: in that case also he might seem to have care of himself in that he had many strong Castles, and a valiant Guard of men, to attend his person; he therefore made choice of a Plague, that was both as incident to the Prince as the Subjects; wherein each man is equally concerned in the danger: saying, That it was better to fall into the hands of God, then into the hands of his enemies. When the Prophet had received this Answer from him, he reported it un- to God; who sent a Plague and mortality amongst the Hebrews, which afflicted them so variously, so that it was very hard to discern the Malady; which being but one F kind, yet notwithstanding it discovered it self with great variety of Symptomes. For one of them died after another, and the sickness seizing them unawares, brought a sudden dissolution of the Spirits, and swooning upon them; so that some of them gave up the Ghost with grievous torments, and strange dolours. Others were presently parched up through the burning Agonies they endured, and (irrecoverably by any Counsil or Re- medy) departed in the midst of their Tortures. Others died strangled, having their eyes suddenly darkned and blinded. Others giving order for the burial of their hou- shold servants, died before they were thoroughly interred; and from the day-break (at which time the pestilent Mortality began to rage) until dinner time, there died seven- thousand persons. And now had the Angel of God stretched out his hand over Jeru- G salem ready to inflict punishment thereon, when the King put on sack-cloth, and prostrated himself on the ground, beseeching God, that it would please him to appease his anger, and be content with the number of those that were already consumed with the Pesti- lence.

S 3

lence: Whilst thus he prayed; lifting up his eyes, he beheld the Angel of God hovering in the air over Jerusalem, with his naked Sword: whereupon he be sought God and said, That it was he that was the Shepherd, who had deserved to be punished, and not his flock; and ought to be spared, in that they had not any ways offended, praying him to satisfy his displeasure upon him and his posterity, and to spare the people.

Whereupon God giving ear unto his prayer, ceased the Plague, and sent the Prophet Gad unto him; commanding him that he should presently repair to the threshing-floor of Oronna the Jebusite, and there build an Altar, on which he should offer sacrifice unto God: Which when David understood, he neglected not this command, but went presently to the appointed place. When Oronna (as he was threshing his Corn) saw the King accompanied by his Sons coming towards him, he ran out to meet him, and humbled himself before him. This man was by Nation a Jebusite, and one of the greatest friends that David had (by means whereof he plundered him not at such time as the forefathers of the Jebusites was taken, as we have heretofore declared.) Oronna asked him for what cause his Lord came thus unto him, who was his Servant? David answered, that he was to purchase his threshing-floor, to the intent that he might build an Altar in that place, and offer sacrifice unto God. Oronna replied, that both his Floor, his Ploughs, and Oxen were the Kings to offer up for a burnt-sacrifice, beseeching God that he would graciously accept that offering. To this the King answered, that he commended his liberality and beneficence, and that he accepted the offer he had made him, yet that it was his pleasure that he should receive the price of the same, because he ought not to offer sacrifice unto God upon other mens charges. To this Oronna answered, that his Majesty might do as he pleased him: Hereupon he bought the foresaid Floor of him for fifty Sicles. Then erected he an Altar in this place, and offered sacrifice thereon, as well burnt-offerings as peace offerings: and by this means the Divine Majesty was appeased, and ever after shewed himself favourable. (Now this place was the very fame, whereto Abraham in times past had brought his Son Isaac to offer up for a burnt-sacrifice unto God; and as he was about to sacrifice him, a Weather upon the instant presented it self, unto the Altar, which Abraham offered up instead of his Son, as we have heretofore related) David seeing that God had heard his prayer, and favourably accepted his sacrifice, decreed that in that place the general Altar of the people should stand, and that on the very same Floor he would build a Temple unto God: which words of his, God afterwards ratified: For sending his Prophet unto him, he assured him that his Son that should succeed him, should build a Temple: After this Propheticall declaration, the King commanded to number the Inhabitants of Jerusalem, and it was found that there were one hundred and fourscore thousand men: of which number he appointed

Helio & Rufinus, chap. 14. The workmen allotted for the building of the Temple. 1 Chron. 22. 2. 14. David gathered great store of Iron, Brass and Wood.

CHAP. XI. DAVID during his life-time, surrenders the Kingdom to SOLOMON.

THEN calling unto him his Son, Solomon, he charged him that after his decease, and in his own inheritance in the Kingdom, he should build a Temple unto God: Telling him that though he had both a will and intent to perform the same, yet that he was not permitted by God, because he had been a man of blood, and brought up in War. Adding further, that it was fore-prophecied unto him, that the finishing of that Edifice was by Gods appointment referred to his younger Son that should be called Solomon: whom God should not forsake and care for, than the Father doth the Son: and how the whole Land of the Hebrews should be made happy under this Prince; and among other benefits, that they should have peace (which is an especial blessing) and not only be freed from foreign Wars, but also from civil dissensions. For which cause (said he) since by God thou wert appointed King before thou wast born; take care to make thy self worthy so great an honour by thy piety, justice and fortitude, and keeping shofe his Ordinances and Laws: Which he gave us by Moses, and not permitting others to transgress the

the same. And as touching the Temple (which he will that thou shalt build when thou shalt obtain the Kingdom) take care to discharge that duty towards God: neither be thou dismayed, or afraid at the greatness of the work. For, before I shall depart out of this world, I will bestow all things in a readiness for thee. Know therefore that I have already gathered ten thousand talents of Gold, and an hundred thousand talents of Silver; and an incredible quantity of Brass and Iron, and of Stone and of Wood. Moreover thou shalt have many thousands of Masons and Carpenters, and if after this anything else shall be wanting, thou shalt thyself make provision thereof: Thou shalt hereby perform that which is most agreeable in the sight of God, and he shall be thy Sovereign and safe conductor. He exhorted also the Governors of the people to set to their helping hand, and yield their assistance to his Son in finishing this Work. B and in furthering the service of God without suspicion of any inconvenience; assuring them that they should enjoy a firm peace, and flourishing estate (such blessings as God bestoweth upon those that study after piety and justice.) Moreover he charged him to place the Ark within the Temple at such time as it should be finished, with all other sacred utensils, for the reception whereof the Temple should long since have been builded, had not their forefathers neglected Gods command, who had enjoyed them, that at such time as they should possess their Enemies Land, they should build him a Temple. These were Davids exhortations, not only unto his Son, but also to the other Princes.

Now when David was very old, so that by reason of his years his body was cold and benumbed, that notwithstanding the many coverings and clothes they laid upon him, yet could he not be warmed: it was the advice of his Physicians, that one of the fairest Virgins that was in the Country should be chosen to lie with the King: because by this means the might warm his chill limbs, and comfort his decaying heat. Whereupon after search made, they found out a Damself called Abisag, which surpassed all other in beauty, who slept with him and warmed him: for by reason of his age, he was unable to have the use of a woman. But of this Virgin hereafter we shall make further mention.

The fourth Son of David was a goodly tall young man, called Adonias, the Son of Aegistha, who (resembling Absalom in complexion and ambition) designed to make himself King: And amongst his ordinary discourses which he used to his friends, he said that the succession of the Crown belonged of right unto him. To this intent he prepared many Chariots and Horses, and fifty men to attend him for his Guard: His Father certified of these his proceedings, reproved him not, nor crossed his designs; nor demanded any account of his actions. Joab the General, and the High-Priest Abiathar, were engaged on his side, and stood firm to his interest; but they that opposed him, were the High-Priest Sadoc, and the Prophet Nathan, and Benaia the Captain of the Guard, with Simei, Davids friend; besides all other the Valiant Men at Arms. Whereas therefore Adonias made a Banquet without the City, and in the Suburbs near unto the Fountain of the Park-Royal, he invited all his Brethren unto the same, except Solomon; and took with him Joab and Abiathar, with the Governors of the Tribe of Juda: But as touching Sadoc, the Prophet Nathan, Benaia, and the rest of the contrary party, he called them not unto the banquet. This did the Prophet Nathan tell to Bethsabe, Solomons Mother, certifying her that Adonias was made King, without the knowledge of David, advising her both to have care of her own security, and the state and Majesty of her Son (who by reason of Adonias usurpation was like to be supplanted) withing her in person to certify the King thereof: And further promising, that while she debated these things with the King, he would come in the mean while and confirm that which he had said. Bethsabe being thus perswaded by Nathan, came unto the King, and humbling her self before him (and afterwards desiring leave to speak unto him) the informed him of all those things that had happened, according as she had been advised by the Prophet, particularly giving him an account of the banquet which Adonias had made, and what guests he had invited (namely Abiathar and Joab, with the rest of his Sons, except Solomon and his particular friends) urging this furthermore, that the people expected who it should be whom David would nominate to succeed him: For which cause she earnestly besought David that he would provide, that he who should succeed him in the Government, should neither seek her blood, nor the death of her Son Solomon. Whilst Bethsabe discoursed after this manner, the King had notice that Nathan attended to speak with him. Whereupon, David commanded that he should be called in, and as soon as he was entered; he asked the King if that day he had appointed Adonias to govern and succeed in the Kingdom after him? For that (said he) he hath made a sumptuous feast, whereunto he hath invited all thy Sons; but Solomon, thy eldest son, hath he called Joab: where after the great cheer and banquetting they have proclaimed and cried, Long live the King Adonias: Furthermore (said he) he hath neither invited me, nor the High Priest Sadoc, nor the Captain of the Guard Benaia: It therefore becometh thee to let us know, if this be done by thy approbation and allowance.

The son of the world, 399. Nativus, 1034.

AVTAD 91. The treasure that was gathered towards the building of the Temple. The Affluents that Solomon had in building the Temple. The commandments as touching the Ark, and laying up all other sacred utensils within the Temple. Helio & Rufinus, cap. 15. 1 Kings. 1. 15. 2. 3. 4. David grew old and numb. Abisag, warmeth him.

2. 11. ad 29. Bethsabe by Nathan perswaded certifyeth David of Adonias usurpation.

Per. 54. 6. The building of Solomon's Temple is commanded.

Per. 7. 27. David from Solomon's counsel honours God.

As soon as Nathan had made an end of his speech, David commanded that Bethshabe should be called in (who had retired out of the Kings Chamber, at such time as the Prophet entered in.) As soon as Bethshabe re-entered the Chamber, David said unto her, I swear unto thee by the great God, that thy Son Solomon shall reign after me, according as before this time I have already sworn unto thee, and he it is that shall sit upon my throne, yea even this present day. Upon these words Bethshabe humbled her self, and besought God to grant the King long life. Whereupon he called for Sadoe, the high-Priest, and Banaiia the Captain of the Guard, and appointed them to take the Prophet Nathan with them, and all the men at Arms that attended him in Court; charging them to mount his Son Solomon upon his Royal Mule; upon which only the King was wont to ride, and to conduct him out of the City, near unto the Fountain of Gethon: in which place (after they had appointed him with holy oyl) he willed them to proclaim Solomon King; commanding the High-Priest Sadoe, and the Prophet Nathan to see his will performed: charging those that followed him through the City, with sound of Trumpet, and a loud voice, to cry out, that Solomon was fitted for ever in his Fathers throne, to the intent that all the people might understand that by his Fathers consent he was declared King. And calling Solomon unto him, he gave him instructions, by which he might, with justice and integrity, govern the Tribe of Judah and the rest of the Israelites. After this, Banaiia besought God that it would please him to be favourable unto Solomon; and with all expedition Solomon was mounted upon the Kings Mule, and conducted out of the City near unto the Fountain; where (as it had been anointed with oyl) they brought him back again into the City with great joy and applause, wishing him a long and prosperous Government: then re-conducting him to the Kings Palace, they placed him on his throne; and the people generally gave themselves over to feasting and mirth and to sport, and joye with dances and Instruments of Musick; so that by reason of the multitude of Instruments, not only the air resounded, but the earth also seemed in a manner to be moved therewith. So that Adonias and they that banqueted with him, hearing the noise, were all of them troubled, and Joab in particular said, that those Tunes and Trumpetings did no ways please him.

Whilst thus they late at the Banquet, and every man thorough pensiveness forebore to eat (being distracted through variety of thoughts) Jonathan the Son of Abiathar came hastily in amongst them. This young man did Adonias most willingly behold, and said that he was a Messenger of some glad tidings: But contrariwise he recited unto them all that had befallen Solomon, or had been decreed by David. Whereupon Adonias, and all his Guests forsook the Banquet, and suddenly fled every man unto his own house. But Adonias fearing the Kings displeasure (by reason of his Ambition and Arrogancy) ran unto the Altar, and laying hold of it, after the manner of a Suppliant, hung thereon, according as he in reason had cause to do.

Now when these Tydings were brought unto Solomon, and what he had done, and how he required that Solomon would assure him, that he would never more call to memory that which had happened, but pardon his Offence: Solomon answered him graciously and moderately, and pardoned that fault; notwithstanding with this caution, that if hereafter it should appear that he intended or acted any Rebellion, it should be Adonias himself, who should be the Author of his Mischief: with this Answer he sent some to deliver him from the Altar.

When as therefore he came into Solomons presence, and had saluted him, he was commanded to repair home unto his house, without fearing any Mischief that might befall him: yet by the way was he admonished to behave himself uprightly for the time to come, if he respected his credit or profit.

But David willing that his Son should be accepted for their known and anointed King amongst the people, assembled the Governours in Jerusalem, with the Priests and Levites; and first of all taking the number of them, he found thirty three thousand men that were N above thirty three years old; 23002 of which he appointed to take charge of building of the Temple, six thousand to be Judges and Scribes, with the like number of Musicians to play upon Instruments, who were furnished therewith by David (as we have heretofore declared) and distributed by him accordingly to their Families. So that separating the Priests from the rest of their Tribe, he found four and twenty Families of them; sixteen of the house of Eleazar, and eight of the house of Ithamar, giving order that one only Family should officiate for the space of eight days. And thus were all the Families distributed by lot in the presence of David, of the High-Priest Sadoe and Abiathar, and of all the Governours. The first Family that went up to the Temple was enrolled first, the second next, and so successively the rest, to the number of 24. (and this order remaineth even unto this day.) He made also 24 divisions of the Tribe of Levi, (who ascended according as they were chosen by lot, in the same manner as the Priests, every

Hevery eighth day.) He honoured in particular those of Moses posterity, for he appointed them to be keepers of Gods treasury, and of those presents which the Kings should offer. He appointed also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by Moses. That done, he distributed his whole Army into twelve companies, with their Governours, Centurions, and other field Officers: Every Squadron contained four and twenty thousand men, whom he appointed to guard and attend King Solomon, for the space of thirty dayes (continuing from the first to the last, with their Captains over Thousands, and Centurions.) He likewise established those men in Office and Authority over every Squadron, whom he knew to be most resolute and courageous. He appointed also Surveyors, who should have the charge of the treasure, of the burroughs and fields, and of the Cattel (whose names in mine opinion it were unnecessary to declare.) After that every one of these things were in this manner disposed, he summoned all the civil Magistrates of the Hebrews (and in general all those that had any commission over the affairs or domains of the Kings) to a general assembly, and placing himself on a high Throne, he spake after this manner: My brethren and countrymen, I am desirous that you should know, that having determined with my self to build a Temple unto God, I have made provision of a great quantity of Gold and Silver, the summe whereof mounteth to an hundred thousand talents: but God by the Prophet Nathan, hath forbidden me to build the same, by reason of your Wars, and because my hands have been stained with the slaughter of the Enemies, which I have conquered in so many Wars in which I have been engaged for the publick good and the interest of the State; but he hath commanded that my Son (who shall succeed me in my Kingdom) shall erect a Temple unto him. Now therefore, since you are satisfied that amongst the twelve sons of Jacob, Juda, by the general consent of them all, obtained the principality; and that I amongst my six brethren have been preferred and placed by God in the Kingdom, and notwithstanding no one of them supposeth himself to be injured: So do I also request that Solomon having obtained the Empire, my other sons should neither in respect of him nor amongst themselves nourish any unnatural hatreds and seditions, but knowing that he is chosen by God, they may willingly submit themselves to his dominion. For whereas if God shall think meet you ought patiently to submit yourselves to the yoke of a foreign Prince, how much greater reason have you to rejoice that God hath conferred this honour on one of your Brethren, whereof you also by your Proximity of blood may seem in some measure to partake. I desire nothing more than that Gods promises may be accomplished, and that the felicity which attendeth this Nation (under the Government of Solomon) may be durable. Which without doubt will so fall out, and all things shall happily succeed, if thou my Son be a maintainer of piety and justice, and the ancient Laws and ordinances of thy progenitors: otherwise, if these be neglected, there is no other thing to be expected, but misery and destruction. After he had finished these sayings, he gave his Son the model of the building of the Temple, with all the foundations: both of the houses and chambers, together with the number, height and breadth of the same. He also limited the weight of those vessels that were to be fashioned either of Gold or of Silver, exhorting him to employ all his care and diligence in performing the same. He encouraged likewise the governours and the Tribe of Levi to assist him, both because his years were not yet come to maturity, as also because by Gods divine providence he was elected King, and appointed to build the Temple, assuring them that the building would be very easie, and no ways laborious; considering that he had prepared a great number of talents of Gold, and far more of Silver, and Wood, besides a great multitude of Carpenters, and hewers of Stone, a great quantity likewise of Emeraulds, and other sort of precious Stones. Lastly, he told them, that now also for the present he would bestow on them, to that use, other three thousand talents of pure Gold, out of his own treasury to adorn the holy place, and the chariot of God, and the Cherubims, that should stand upon the Ark, and cover it with their wings.

N This speech of the Kings was received with great joy by all the Governours, Priests and Levites who hewed a greater readines, and voluntarily proffered to contribute towards the carrying on of this holy work five thousand talents of Gold, and ten thousand stateres, of Silver an hundred thousand, and of Iron many thousand talents; and if any one of them had a precious Stone, he brought it and delivered it into the Treasurers custody, who was called Jafur, being one of Moses posterity. This thing pleased all the people, and David (seeing the affection and readines of the Governours and Priests, and in general of all the rest) began to bless God with a loud voice, calling him the Creator and Father of this whole World, the fashioner both of divine and humane things, and the President and Governour of the Hebrews, whose Kingdom he had committed into his hands. After this, he prayed for all the people, that God would be pleased to continue his favors unto them, and to enrich the heart of his Son Solomon with all Princely virtue. He commanded the people likewise to sing praises unto God; which they

The year of the world, 2931.
Before Christs Nativity.
1033.

v. 13, 14.
Moses posterity appointed to keep the divine treasure.
1 Chron. 26.
1. of 12.
The Army divided into 12 parts.

1 Paral. 27.
David assembling the governours of the Tribes, commended his Son Solomon to them.
2 Chron. 28.
ad finem.

v. 11, ad 19.
David giveth his Son the model of the Temple.

1 Chron. 29.
5. ad 9.
The Princes of the people gave a huge summe of Gold, Silver, Bras, and precious Stone towards the building of the Temple.

they performed; and prostrated themselves upon the earth, and afterwards gave thanks A unto David, for all those benefits they had received, during the time of his Government. The next day as a sacrifice to God they offered up a thousand Calves, a thousand Rams, and a thousand Lambs, for a burnt-offering; and for peace offerings they flew many thousand other Beasts. The King celebrated a feast all that day with the whole people, and Solomon was anointed with Oil the second time, and proclaimed King. Sadoc also was established High Priest of all the people; and Solomon was conducted into the Kings house and placed in his Fathers Throne, and from that day forward they obeyed him.

CHAP. XII.

The last instructions of David to Solomon: his death, and the magnificence of his funeral.

NOT long after this, David failing through age, and knowing that he should depart out of this world, he called for Solomon his Son, and spake unto him after this manner: My Son, I must now depart and sleep with my Fathers, and enter the common way which both they that now live, and those which come after shall tread: from whence we shall not return, nor behold and revisit those things that are done in this life. For which cause, whilst I yet live and draw onward to my death, I earnestly exhort thee (as heretofore I have counselled thee) that thou behave thyself justly towards thy Subjects, and piously towards God, that hath honoured thee with this kingdom; charging thee to keep his precepts and Laws, which he hath given us by Moses, and to take heed, lest either surprized by flattery, or misled by favour, or seduced by covetousness, or any other sinister affection, thou be drawn to neglect and forsake the same: for thou canst by no means continue in Gods favour except thou keep his Laws, for otherwise he will withdraw his providence from thee. But if according to the obligation which lieth on you, you shall follow my counsel, and diligently perform your duty, thou shalt establish the Kingdom in our family; and no other house at any time but our own, shall obtain the dominion over the Hebrews. Remember likewise the iniquity of Joab, who, through emulation, slew two good and just Generals, Abner the Son of Ner, and Amasa the Son of Jethram; punish him as thou thinkest meet, for hitherto he hath escaped punishment, because he was stronger and more powerful than my self. I commend also unto thee the Sons of Berzillai the Galaadite, whom for my sake advance to honour, and dignity: Nor would I have thee esteem the Kindness which thou shalt show them to be any courtesy, but only a recompence and requital of the obligations which I have received from their Father in the time of my banishment, and for which he made us indebted to him. As touching Simci the Son of Gera, of the Tribe of Benjamin, who during the time of my flight, and at such time as I retired my self into my Camp, injured and reviled me, and afterwards came out to me near unto Jordan, and took assurance of me, that for that time I should not punish him: I leave him to you to be punished according as you shall find an opportunity.

After he had thus exhorted his Son, and had communicated with him all his affairs, both touching his friends, and those whom he thought worthy of punishment, he gave up the ghost (after he had lived seventy years, and Reigned in Hebron a City of Juda for the space of seven years and an half, and thirty three in Jerusalem over the whole Nation.) He was a just man, adorned with all virtue, requisite in a King that should govern so many Nations. For he was valiant beyond comparison, and in those battels which he fought to behave themselves valiantly, not commanding them like their Governour, but fighting with them as their fellow-fighter. He was very well qualified by his knowledge and experience to make the best use of the present, and to manage his future occasions: he was moderate and just, courteous and favourable to those that were afflicted; which are those ornaments which are worthy of a great Prince, and in this great Authority wherein he was placed, he kept not any ways awry, but in the case of Urias Wife. He left as much or rather more riches behind him, than any other King of the Hebrews, or other Nations had done. His Son Solomon buried him most Royally in Jerusalem, with all those ceremonies which were accustomed in Royal obsequies, and amongst other things, he buried a great quantity of riches with him; the incredible estimate whereof may be conjectured by that which followeth. For one thousand three hundred years after, the High-Priest Hircanus being besieged by Antiochus furnished the Religious (who was Demetrius's Son) and willing to gratify him with some sum of money (to the intent he might raise the siege, and remove his Army) and unable to levy money by any other means, he opened the Sepulchre of David, from whence he took three thousand talents, which he delivered to Antiochus, and by this means delivered the City from the siege (as we have declared in another place.) And again a long time after, this Herod also opened it, and took from thence a great sum. Nevertheless no man violated that part of the monument where the body of the King was laid, for it was so artificially hidden under ground, that it would be very difficult to discover it.

The Eighth Book of the Antiquities of the JEWS, Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighth Book.

1. How Solomon obtaining the Kingdom, expelled his Enemies.
2. Of the riches, prudence and Wisdom of Solomon; and how first of all he builded the Temple in Jerusalem.
3. How Solomon being dead, the people revolted from Rehoboam his Son, and made Jeroboam King of the ten Tribes.
4. How Sulac King of Egypt sacking Jerusalem, carried away the riches of that City into Egypt.
5. The War of Jeroboam against Abias, Rehoboam's Son, and the slaughter of his Army; and how Balanes extirpated Jeroboam's posterity, and possessed the Kingdom.
6. The Invasion of the Ethiopians under Asa, and the overthrow of their Army.
7. The Race of Balanes being rooted out, Zamiruled in Israel with his Son Ahab.
8. Ahab King of Damascus and Syria, is twice overthrown by Ahab.
9. Of Jeholophat King of Jerusalem.
10. Ahab being provoked to War by the Syrians, is overcome and slain in battel.

CHAP. I.

How Solomon obtaining the Kingdom, expelled his Enemies.

WE have declared in the former Book what David was, how great his virtue hath been, what profits and benefits those of his Nation received by him, what Wars he undertook, what Victories he obtained, and how happily at last (through extremity of age) he departed out of this life. But after that Solomon his Son (being at that time very young) had obtained the Kingdom, and was placed in his Fathers Throne (according as David had determined, and the divine power had decreed) the whole people (according to the common course in the election of new Princes) with many Acclamations wished him a long and prosperous Reign. But Adonias, who during his Fathers life-time, thought to possess and seize himself of the Royal estate, came unto the Kings mother, and with all humility and reverence saluted her. To whom Bathsheba said, That if there were any thing wherein she might serve him, he should let her know it, and that she would willingly apply her self unto it. Whereupon he began to say, That it was a thing very well known, that the Kingdom appertained unto him, both in regard of his age, as also in respect of the favor and good liking of the people: but since that it had been transferred unto Solomon, her Son, by the Will of God, he was content therewith, and would be his servant, being very glad of the fortunate success of his Affairs. He therefore besought her, that she would sollicite Solomon in his behalf, and persuade him to give him Abisag to Wife, who had slept with David for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.

Bathsheba promised him to further his suit to the uttermost of her power, and willingly to employ her self toward the accomplishment of the Marriage, since she knew the King was willing to gratify her in whatsoever he should desire, as also for that she would instantly intreat him: So that he departed from her with assured hope of good success in his designed Marriage. Whereupon Bathsheba presently addressed her self to the King, intending to certify him both what Adonias had requested, and what she had granted. When Solomon heard that his Mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into his Presence-chamber, he sat him down, and commanded his servants to place a seat on his right hand, for his Mother; who being seated by him, spake unto him after this manner: My Son, vouchsafe me one favor that I shall request at thy hands, and send me not hence discontented, and dissatisfied through thy refusal. Solomon answered her, That she should command him; by reason that duty tyed him to the satisfaction and favor of his Mother's suits, reproving her for that intimation he had used, by reason that thereby she evidently expressed that she was not thoroughly assured to obtain her demand, but that she feared a refusal and repulse: he therefore required him to give the Damself Abisag for Wife to Adonias his Brother. The King displeased at this her suit, dismissed his Mother, alledging that Adonias had ill designs,

signs, and that he wondered that in requiring *Abisag* to Wife, he had not requested *Solomon* likewise to give him place in the Kingdom: for *Adonias* was elder than he, and had more mighty friends than he had; namely, the General *Joab*, and the High-Priest *Abiathar*. For which cause he forthwith sent *Benaia*, Captain of his Guard, to kill *Adonias* his Brother. Then calling unto him the High-Priest *Abiathar*, *The pains* (said he) *that thou hast endured by accompanying my father David, and attending and bearing the Ark with him, make thee escape from death; yet notwithstanding, for that thou hast been assiduous to Adonias, and followed his faction, I banish thee from my presence, charging thee not to see my face any more, but to retire thy self to thine own house, and there to live in thy Country, until thou hast ended thy days: since you have made your self unworthy of that charge whereunto you are entrusted.* For this cause was the House of *Ithamar* deprived of the Priestly dignity (according as God had foretold *Eli*, one of the Ancestors of *Abiathar*) and translated to the Race of *Phinees*, and established in *Sadoc*. Those of the Race of *Phinees*, who led a private life all that time that the Priesthood remained in the Family of *Ithamar* (whereof *Eli* was the first) were these: *Boccias*, the Son of *Joseph*; *Joabab*, the Son of *Boccias*; *Mareoth*, the Son of *Joabab*; *Aropha*, the Son of *Mareoth*; *Achitob*, the Son of *Aropha*; *Sadoc*, the Son of *Achitob*, who was the first High Priest under King *David*.

Joab having heard of the death of *Adonias*, was very much surprized; for he loved him more than King *Solomon*: And by reason of that friendship which he bare unto him, he, upon good grounds, apprehended his own danger, and in this respect he fled unto the Altar, hoping in that place to be secured, in regard of that reverence which the King bare unto God. But when *Joab's* resolution was made known unto the King, he sent *Benaia* unto him, with Commission to bring him from the Altar, and to conduct him to the Judgment-seat, that he might in that place justify his actions: but *Joab* said, *That he would never abandon the Temple, but that he had rather dye in that place than in another.* When *Benaia* had certified the King of this his answer, he commanded him to cut off his Head in the same place, as he required, and that in that sort he should be punished, by reason of the two murders which he had curiously committed upon the persons of *Abner* and *Amasa*: Commanding that his body should be buried in the same place, to the end that his sins should never depart from his Race, and that both *David* and *Solomon* might be held guiltless of the death of those Men that had been murder'd by *Joab*. This command of the *Benaia* executed, and was afterward made General of the Men of War. Moreover the King established *Sadoc* solely in the place of *Abiathar* whom he had deposed. He commanded *Simeï* also to build him an House in *Jerusalem*, to keep himself therein, without passing the Brook of *Cedron*: For if he should break that commandment, the penalty which he should incur, should be no less than death; and to the more serious performance of this his injunction, he tyed him by a solemn oath. *Simeï* thanked *Solomon* for the charge he had imposed on him, and swore that he would fulfil the same: So that forsaking his own Country, he came and dwelt in *Jerusalem*, whereafter he had sojourned for the space of three years, it happened that he had news that two of his slaves had fled, and betaken themselves into *Gath*: Whereupon he went to find them out, and no sooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and which is more, that he had broken that oath which he made unto God: Which incensed him very much. Wherefore calling unto him, he spake after this manner: *Hast thou not sworn (said he) that thou wilt not go out of this City to another place? And dost thou think it a small matter, to add Perjury to that other Villany which thou hast been guilty of, in so scandalously reproaching my father of blessed memory, when the rebellion of Abiathar compelled him to forsake the capital City of his Realm? Prepare thy self therefore to suffer the punishment which thou deservest, which shall be such as shall suffice to convince the Murtherer though the punishments of the wicked are oftentimes late, yet they are abundantly recompensed by their sureties and severity.* Whereupon *Benaia* slew *Simeï*, according as he was commanded. From that day forward, *Solomon* had his Royal estate secured; and after that his enemies had received condign punishment, he took to wife the daughter of *Pharaon* King of *Egypt*, and afterwards builded the walls of *Jerusalem*, far larger and stronger than they were before: And all the rest of his life he governed his Commonwealth in peace, so that his youthful years hindered him not from the observation of Justice, and the maintenance of Laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: But behaving himself in all things exactly, he executed the affairs of his Kingdom with that Circumspection, that such as excelled him in years, could not surpass him.

of the wisdom, Prudence, and Riches of Solomon, and how first of all he builded the Temple in Jerusalem.

AS soon as he came to *Hebron*, he determined to pay his Vows unto God, on that brazen Altar, which was erected by *Moses*, and sacrificed thereon in Burnt-offerings a thousand Head of Cattle; which honourable Devotion of his was most acceptable unto God. For the very same night he had appeared unto him in a dream, and commanded him to ask whatsoever blessing he thought fit, as a recompence of this his Piety. But *Solomon* required a most excellent thing, which God both liberally bestowed, and Men very happily receive. For he demanded neither Gold nor Silver, nor any other kind of Riches, (such as a youthful man would require) for these are only affected by the common sort, when the other are only worthy of the Divine Magnificence: But give me (said he) O Lord, a ripe Judgment, and a good Understanding, to the intent that by these means I may administer Justice to this people with truth and equity. With this demand of his God was well pleased, and promised him to give him all other things whereof he had made no mention, namely, Riches and Glory; and above all these, such an Understanding and Wisdom, as no King or private Man hath had before him. Moreover, that he would continue the Kingdom in his Family for many Ages, if he continued in the ways of Justice, and obeyed God in all things, and walked in his Fathers ways, and imitated his Virtues.

C After that *Solomon* had received these blessings from God, and was made happy by these Promises, he forsook his Bed, and worshipping God, returned unto *Jerusalem*, where he offered great Sacrifices before the Tabernacle, and magnificently feasted all those of his Household. About the same time a very difficult Case was brought him to decide, the Resolution whereof was very hard to be discovered. And I have thought it necessary to declare the occasions whereon at that present the debate was grounded, to the end that the Readers may understand the difficulty of the thing in question, and that if they happen at any time to be concerned in such affairs, they might by his example learn to discover the truth. Two Women of loose Life and Conversation came unto him, one of the which (who seemed to have suffered the injury) began after this manner:

D I, O King (said she) and this Woman, dwelt together in one Chamber; but so it fortune, that both of us on one day, and at the same hour, bare each of us a Son; some three days after we were delivered, this woman laying her Infant in sleep overlaid it, and stifled it, and hath taken my Child from between my knees, and laid it by her, and put the dead Child, whilst I slept, into my bosom. Now on the morrow, when I thought to give my Infant suck, I found not mine own, but perceived that her Child lay dead by me: for I knew it, because I had exactly marked it. This my Child I have demanded at her hands; and because I could not recover it, I have made my address unto your Majesty: for in that we were alone, and she is obstinate, and feareth not to be convicted by any, she persisteth in her denial of the same.

After the King had heard her request, he enquired of the other if she had any thing to answer to this Accusation. But she denying the Act, and averring that the Child which remained alive was hers, and that the dead one appertained to the other: and besides that, since no man appeared that might determine the Controversie, but all that stood by were amazed at the obscurity and difficulty of the Debate; the King at last found out this expedient of discovering the Truth: He commanded that both the Children should be brought before him as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the Children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead Child. This sentence of his at first seemed so ridiculous, that it was exploded by all that stood by. In the mean time the true Mother began to cry out; and desire that

F the matter might not pass so far, but rather that they should give the whole Child that was alive, unto the other: for that it sufficed her, so she might see him alive, though he might be supposed to be another. The other willingly consented to the division of the Infant; and moreover, required that the true Mother should be punished. But the King conjecturing by the discourse both of the one and of the other, which was the true Parent, adjudged the Infant unto her that opposed his death (for that in equity she was the true Mother) and condemned the wickedness of the other, who had murdered her own Child, and laboured as much as in her lay, to procure the death of her Companions innocent Infant. All the people took this Judgment for an assured proof and sign of the Kings Prudence and Wisdom, and from that time forwards, they respected and honoured him, as one that was endowed with a Divine Spirit. The Chierfains and Governors under him thorough all the Kingdom, were these: *Uri* governed the Country of *Ephraim*, wherein was comprised the Rule of *Bethlehem*; *Aminadab* commanded over the quarter of *Dura*, and

The year of the World, 2931. before Christ's Nativity, 1037.

ver. 5. ad 8. God appears to Solomon by night in a dream, and willeth him to ask that which most of all he desired. ver. 9. ad 15. Solomon requirereth Wisdom at Gods hands, who with it giveth him riches and honours also.

Two women, accused one another, for exchange of their children. ver. 16. ad fin.

Ver. 24. 25. Solomon commandeth both the children to be divided into two parts

ver. 27. Solomon, by the speech and gesture of the women, discovereth the true mother.

Ver. 28. ad 33. Joab is slain. Benaia is substituted in his place. Ver. 35. Sadoc obtaineth Abiathars place in the Priesthood.

Simeï's punishment & death. Ver. 36. ad fin.

Helio & Roy finis, cap. 2. 1 Kings 3. ad 4. Solomon marrieth the King of Egypt's daughter, and stabiliseth the Kingdom.

The year of the world, 5931. before Christ's Nativity, 1033.

Solomon's Government and Captains. 1 King. 4. 1. ad 51.

The happy peace of the Kingdom in Solomon's time.

1 King. 4. 23. Solomon's daily expences.

1 King. 4. 26. Solomon's chariots and horsemen. Solomon's prudence and wisdom.

Solomon's method in conjuration, whereby he cast out Devils.

The Author in this place attributes the gifts of God bestowed on Solomon in extending them to those Arts which are forbidden by the express word of God. A few cast out Devils.

and the Sea-coast, and had espoused the Daughter of Solomon. The great Plain was subjected to Benaiia the Son of Achilai, who governed likewise all the Countrey that extended towards Jordan. Gaber commanded the Galadites and Gaulonites, as far as the Mountain Libanus, and had under him sixty great Cities and Forts. Achinadab governed all Gihlee as far as Sodon, and had espoused also one of Solomon's Daughters called Basma: Baradat presided over the Maritim Countrey near to the City of Arce: Saphat commanded the Mountains Itaby and Carmel, and the Land of Galilee as far as Jordan: Soudan governed the whole Land of the Beniamites: Tabar had all the Government on the other side of Jordan, and was elected Governour-general over them all. Thus about the time did the Hebrews wonderfully increase in Riches, and particularly the Tribe of Juda, by reason that the people addicted themselves wholly to the tilling and manuring of their Lands: For they were assured of their peace, and not distracted by any warlike Tumults, and besides that fruitfully enjoying a most desired liberty, they especially intended this thing only, to encrease their private Estates. The King also had other Governours who ruled the Syrians, and commanded other strange Nations, which are extended from Euphrates as far as Egypt, who gathered the Tribute of those Nations for the King. These Barbarians every day furnished the King for his own Table, and the maintenance of his Household, with thirty Measures of fine flower, and sixty of the courser: Ten fat Oxen, and twenty grags Beeves, with a hundred fat Lambs: All which things, besides Venison and Buffaloes taken in chase, Birds and Fish were furnished daily by the Barbarians to serve the Kings Household. He had likewise a great number of Chariots, so that he had forty thousand Mangers wherein his Horses fed; and besides these, he had twelve thousand Horsemen, half whereof kept always about the King in Jerusalem, the rest were billeted in divers Villages belonging to the Kings, and remained there. And they that had the charge to furnish the Kings Expences, provided likewise necessary Provender for the Wildom and Prudence which God had bestowed upon Solomon, that he surpassed all his Progenitors, and the Egyptians likewise, who are esteemed the wisest of all Men, were far behind him. For he excelled all those that in that time were in the greatest account amongst the Hebrews, whose names I will not omit; these were Eisan, Eban, Chai, and Dodan, all four the sons of Machol. He composed also 5000 Books of Odes and Songs, and 3000 Books of Parables and Similitudes; beginning from the Hyfion, unto the Cedar. The like did he of all living Creatures that feed on the earth, swim in the waters, or fly in the air; for none of their natures was he ignorant of: Neither had he omitted to search after their qualities in particular, and discoursed of them all, and had knowledge of their several and secret Properties. He obtained also the knowledge of the Art of Magick, for the profit and health of Men, and the exorcising and casting out of Devils; for he devised certain Incantations, whereby the diseased are cured, and left the method of Conjunction in Writing, whereby the Devils are enchanted and expelled: so that never more they dare return: And this kind of healing to this day, is very usual amongst those of our Nation. For I saw a certain private man amongst the Hebrews, by M name Eleazar, in the presence of Vespasian, his Sons, Tribunes, and other Soldiers, that cured divers that were possessed. And the manner of his Cure was this: He applied to the Nose of the Demoniack a Ring, under the Seal whereof was a root of those things that Solomon had declared, which drew the Devil out of the Nostrials of the Sick, as soon as he smelled the Root: And as soon as the Man was fallen, he adjured him never more to return, intermixing some mention of Solomon, and rehearsing those Incantations that were invented by him.

After this, the said Eleazar being desirous to shew unto them that were present, the efficacy of his Art, he set a Pot or Pitcher of Water not far from the place where the Possessed stood, and commanded the Devil at such time as he forsook the man, to overturn the Pot, and thereby to give a sign unto those that stood by, that he had forsaken the Possessed: which Act of his, manifestly declareth how great the Science and Wisdom of Solomon was. For which cause I thought good in this place to make mention thereof, that the worthy endowments of this King might be known unto all men; and how beloved of God he was, and how surpassing in all kinds of Virtue. When Adam King of Tyre understood that Solomon succeeded his Father in the Kingdom, he was glad thereof (for he was Davids friend) for which cause he sent Messengers unto him to salute him, and to congratulate his Succession to the Crown; by whom Solomon returned an Answer in these terms:

Solomon to Hiram the King: Know thou that my Father having a great desire to build a Temple unto God, hath been hindered from performing it, by the continual wars and Troubles he hath had: for he never took rest, before he either had defeated his enemies, or made them tributaries

butaries unto him. For mine own part, I thank God for the peace which I possess, and that by the means thereof, I have opportunity (according to mine own desire) to build a Temple unto God: for he it is that foretold my Father, that his house should be builded during my reign. For which cause I pray you send some one of your skilfullest men with my servants to the mountain Libanus, to hew down trees in that place: For the Sidonians are more skilful in hewing and preparing timber, than our people are, and I will pay the Workmen according to your direction. When Hiram had read this Letter, he was very glad to peruse the Contents of the same, and wrote back again unto him to this effect:

The King Hiram unto King Solomon: Thou hast caused to thank God, that he had delivered thy fathers Kingdom (who was a wise and virtuous Prince) into thine hands. For which cause, since no news can come unto me more acceptable, I will accomplish all that thou requestest: for after I have caused a great quantity of Cedar and Cyprus wood to be cut down, I will send it thee by Sea by my servants; whom I will command (and furnish with convenient Vessels of burthen) to the end they may deliver the same in what place of thy Kingdom it shall best please thee, that afterwards thy Subjects may transport them to Jerusalem. And I desire that by way of exchange, you would furnish us with Corn, whereof we stand in need, because we inhabit an Island.

The Copies are yet at this day kept, not only by those of our Nation, but also by the Tyrians: So that if any man desire exactly to know what they be, let him search the publick Records of the Tyrians, and he shall find in them matters agreeing to that we have said. All which I say, to the end the Readers might be assured that I go not beyond the truth in any fort, and that I insert not in this History matters that are merely apparent and deceitful, and only fashioned for delight; neither fear I that any man shall examine my Writings, nor desire I likewise that every man give credit at the first sight to the same, or that I be held blameless in suffering my self any ways to vary, or improperly dilate ought in this History: but contrariwise, if I cannot approve the truth by sufficient Testimonies, I desire not to be allowed. As soon as Solomon had received these Letters from the King of the Tyrians, he praised his facility and benevolence, and presently sent him that which he demanded: Every year therefore he sent him two thousand measures of Wheat, and two thousand Baths of Oyl, and two thousand Baths of Wine (each Bath containing about 72 Quarts.) From that time forward, the friendship betwixt Hiram and Solomon increased more and more, so that both of them protested that it should continue for ever. The King ordered that thirty thousand Workmen should be provided, whom he gave in charge to work continually, allotting to each man his part. He ordained that ten thousand of them should cut Wood in Libanus for the space of one Month; and that then they should rest two Months, returning every man unto his own dwelling place, until such time as the twenty thousand had in their turn accomplished the Task in the time that was prefixed unto them, and then the first ten thousand renewed their work, and followed the same in the fourth Month. Adoram was constituted Superintendent over them. Besides these, there were seventy thousand men appointed to carry stones and wood, who were Strangers in that Countrey, according to the commandment of David. There were fourscore thousand Hewers of Stone, over which were 32000 Commissaries; these had the King commanded to cut the greatest stones, to make the foundation of the Temple: which after they had hewed and prepared in the Mountain, he commanded should be drawn and brought into the City, which was observed not only by his Country-men, but by those Workmen also that were sent him by Hiram.

Solomon began this building in the fourth year of His Reign, in the second Month, which the Macedonians call Artemisium, and the Hebrews Jar (which is the Month of April.) Five hundred ninety and two years after the departure of the Israelites out of Egypt, one thousand and twenty years since the arrival of Abraham in Mesopotamia: One thousand four hundred and forty years after the Deluge, and since Adam the first man until Solomon (who builded the Temple) all the years that are passed, have been Three thousand one hundred and two. But the beginning of the building of the Temple happened in the eleventh year of the reign of Hiram, who governed in Tyre: And since the first time that Tyre began to be inhabited, until the said building of the Temple, there passed two hundred and forty years. The King therefore laid the foundation of the Temple, and made a deep trench, and fortified it with most strong stones, which might be able to resist all the injuries of time. These stones were closely joyned the one unto the other, that by the strength of the foundation, they might make the base and ground, to sustain that which should be builded thereupon, which foundation was as much to be admired, as that Fabrick which it was designed to support: neither could the foundations be of less strength and hugeness, which were to sustain a sumptuous pile of that

The year of the world, 5931. before Christ's Nativity, 1033.

Solomon required Carpenters and workmen from Hiram.

1 King. 5. 7. ad 10. Hiram promised Solomon wood, and instead thereof requiteth corn.

The truth of Josephus History.

1 King. 5. 11. The King sent Hiram a great quantity of wheat, oyl, and wine.

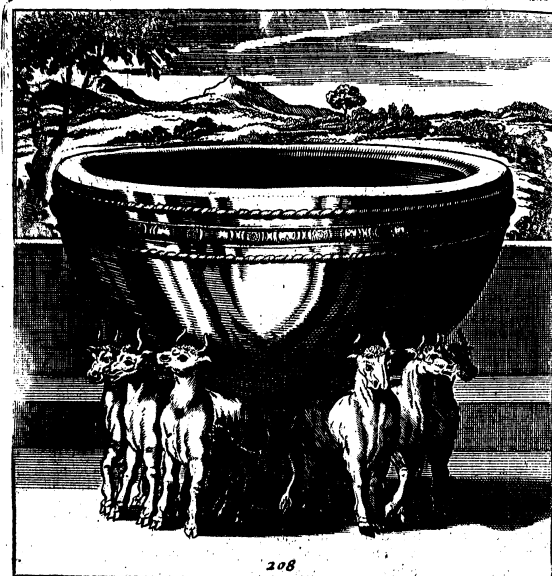
1 King. 5. 14. The order of the carpenters in Libanus.

1 King. 5. 15. Adoram. The order of the Masons, and other workmen.

1 King. 5. 16. The order of the building of the Temple.

1 King. 5. 2. When the building of the Temple began. The depth of the foundation of the Temple.

The Temple of the Jews, 2933, after Christ's Nativity, 1033.



208

height, greatness, magnificence and ornament. The walls were made of white stone, and continued of the same matter even until the roof. The height of the Temple was sixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like dimensions, so that the whole height of the Temple was six score cubits, and the entry thereof was Eastward. The porch thereof had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits; and the height thereof was six score cubits. About the Temple was built thirty Cells, which invironed the same on the outside, and served to sustain all the Edifice; for that they were of that number, and they passed out of the one into the other. The entries were made after the same manner, from whence a man might easily pass from the one to the other. Every one of these Cells had 25 Cubits in breadth, and as many in length, and 20 in height: And above them there were others built: And others likewise above these of like Number and Dimension; so that they were almost as high as the other buildings; they were all covered with Cedar: Every Cell had his cover apart, and had no dependence on the other Roofs. The rest of the building of the Temple was covered with long beams, mortized the one within the other, which sustained the whole: So that the walls being in this manner fastened the one unto the other, were the stronger. To these beams was fastened Waincoat of the same stuff, which was curiously polished, carved and gilded. The walls on the inside were covered with Cedar plants, intermixed with Gold: So that the Temple shined, and the burnished Gold dazzled their eyes that entered into it. All the whole building of the Temple was most artificially made of Stones most exactly carved, and most closely and cunningly joyned together: So that they that curiously pryed into the same, could not any ways observe the stroke of any Hammer nor other Workmans Tool, but all the whole Mass seemed to be a natural and no artificial

v. 2, 3, 4, 5. The height, length and breadth of the Temple. The Porch before the Temple. The Cells which were built in the circuit of the Temple.

v. 22, 23. The beams and with beautiful wood Gold.

cial frame; and rather growing in that place of it self, than garnished by the hands of cunning workmen. Touching the ascent into the highest part of the Temple, the King so contrived it, that in the thickness of the wall he included a pair of winding stairs to that purpose. This part had not a great Gate towards the East as the lower had, but in the sides there were little doots made: All the whole Temple both within and without was covered with Cedar-planks fastned together with strong chains to strengthen the same. The Temple within was divided into two parts, the one whereof contained the *Santum Sanctorum*, of twenty Cubits (which was unaccessible) the rest of the space of forty Cubits was consecrated to the use of the Priests. And in the midst of the wall made he two gates of Cedar, enriched with store of Gold, and divers curious carved works, and hung them with Tapistry: wherein were imbroided divers Flowers of Hyacinth, Purple, and Scarlet intermingled with pure white and delicate Linen. He placed also upon the Holy of Holies (which was twenty Cubits broad, and as many long) two Cherubins of massie Gold, each one five Cubits high; and each of them had two wings that were spread five Cubits broad, by which means they were not far distant the one from the other, but that the one of their wings touched the Southern wall of the sacred place, and the other the Northern wall: The other wings that touched one another served for a cover for the Ark, which was placed between them both. But what the figure of the Cherubins was, it is impossible to exprefs: He made the Pavement of the Temple also, of Plates of beaten Gold. To the Gate of the Temple he also fastned convenient doors twenty Cubits high, answerable in height to the wall, and covered with plates of Gold. In a word, he left not one place either within or without the Temple, that was not garnished with Gold: He likewise adorned the outside of the gates as he had done the inside. But the Gate of the Porch had no such ornament. After this, *Solomon* sent unto *Eiram* King of Tyre, for one who was a cunning Workman, called *Uram*, the Son of a woman of the line of *Nephthali*, and of *Urias* the *Israelite*; this man had great knowledge in all kind of works, but his especial excellency was in working Gold, Silver and Brass, who made all that which covered the Temple according as the King commanded. He made two Pillars of Brass four fingers thick and eighteen Cubits high, and twelve in the circumference, on the chapters of each of them, he placed Corniches in the form of Lillies, of five Cubits in height, which he invironed with certain Grates made of Brass after the manner of entrelaced nets, which covered the Lillies on each side, on which there hung down two hundred pomegranats in two ranks. These Pillars placed he in entrance of the Porch, the one on the right hand called *Jachin*, the other on the left called *Boz*. He founded also the Brazen Sea, made after the manner of a Hemisphere, and this vessel was called the Sea by reason of the hugeness thereof. For it was a laver that by measured line was ten Cubits broad, the thickness of a hands breadth, the midst thereof was sustained with a Pillar ten times twisted, whose bigness was a Cubit. This laver was sustained by 12 Heifers, which by three and three were placed directly opposite against the quarters of the four Winds: and the hinder most part of these Heifers were set somewhat slooping, to the end that this round and ample Vessel might be the more surely supported by them. This Sea contained two thousand Baths, which is a measure made use of for liquids. He made also ten brazen bafes four square, for the lavers, each one in length five Cubits, in breadth four, in height three; thus were the parts of this work severally fashioned. There were four little Pillars square and erected at every corner one, in which the sides of the Bafes were adjoyned, and divided into three forts, according to the place distinguished between the joyns; with Images, here a Lyon, there a Bull, and in another place an Eagle. The Pillars likewise were adorned with the same engraving; and all this whole work hung upon four wheels, which were made of cast work, which had certain naves or spokes a Cubit and a half in the Diameter: and it was a wonderful thing to see the circumferences of them, how cunningly they were wrought, and properly tyled to the sides of the Bafes by their naves, or strakes. They were thus made: the corners or Angles on the upper part were sustained by certain shoulders made after the manner of extended hands, on which there was placed a Spire, to which the laver was fastned, being upheld by the paws of a Lyon, and an Eagle, which were fashioned and so properly united, that they that beheld them, would have supposed them rather to be natural creatures, than otherwise: and betwixt them also there were certain Palm-trees figured: Such was the composition of the ten lavers. Moreover, he made ten other Brazen lavers after the manner of a round Cockleshell, each of which contained forty Choes: for they were in height four cubits, and from brim to brim, there were likewise four cubits: which lavers he placed upon ten bafes or feet called *Meconoth*, five of which stood on the left side of the Temple, that extended Northward, the other five on the right hand toward the South. Here likewise placed he the Sea full of Water, to the intent that the Priests entering into the Temple, might wash their hands and feet before they went up

The year of the world, 2933, before Christ's Nativity, 1033.

Winding Stairs. The Temple divided into two parts. v. 22. & 24. Two Cherubins.

The pavement, gates, and all other things in the Temple beautified with Gold.

Solomon sent unto *Eiram* for *Uram* a cunning workman.

2 Chron. 4. 2. A vessel called the brazen Sea

1 King. 7. 27. Ten brazen bafes of the laver.

v. 27, 28. Ten round lavers.

The year of the
world, 2933;
before Christ's
Nativity,
1031.

The use of
the Sea, and
the other ten
lavers.

The Altar &
Vessels apper-
taining to the
same.

The Table of
shewbread,
The Candle-
stick.

The Cups and
Vials.

The Bowles,
the Censers.

Priests Gar-
ments.

Instruments
of Musick.

The inclosure
before the
Temple.
The Pave.

The huge
trenches
wherein the
foundation of
the Temple
was laid, filled
with oil.

Heilo & Rey-
fours, cap 4.
1 Reg. 8. 5.

v. 1, ad 4.
The Ark is
carried into
the Temple.

Solomon
Temple was
consecrated in
the month of
Olioter.

upon the Altar. The other lavens served to wash the inwards and feet of those Beasts A
that were sacrificed. He builded likewise a brazen Altar of twenty Cubits long, and as many
in breadth, and ten in height, to offer burnt-offerings thereon. He made likewise all
the Vessels that belonged thereto of Brass: as Kettles, Water-pots, Hooks, and Forks,
and such like, that in brightness equalled the pure Gold. The King also dedicated many
Tables, and amongst these, one great one of Gold (on which the Sacred Bread was
laid) the rest not far inferior, yet made after divers manners, held Ewers and Platters
of Gold, to the number of twenty thousand, and of Silver forty thousand. He made
likewise ten thousand Candlesticks (according as *Moses* had commanded) whereof one
he dedicated to the Temple; that according to the Law it might give light there in
the day time. He made a Table also, on which the Loves of Bread were laid on the B
North-side of the Temple, hard by the Candlesticks, which were placed towards the South.
The Altar of Gold was placed betwixt them both. All which things were inclosed in the
part of the Temple that contained forty Cubits, before the Tabernacle of the Holy
of Holies, where the Ark was to be placed. The King also caused fourscore thousand
Pots, and an hundred thousand Ewers of Gold, and twice as many of Silver to be made,
and fourscore thousand plates of Gold, and twice so many of Silver to offer the kneaded
flower in them upon the Altar; and threecore thousand Cups of Gold, and twice so
many of Silver, to lay the Flour mingled with Oyl thereon; and two thousand measures
of Gold, and twenty thousand of Silver, wherein the perfume was burnt, to hallow the Temple; C
thousand Censers also of Gold, wherein the perfume was burnt, to hallow the Temple; and
other Censers likewise in which they carried fire from the great Altar, and laid it on
the lesser, which was within the Temple, to the number of fifty thousand; he prepared
also a thousand Vestments for the use of the Priests, with their surcoats, heads, and pecto-
rals, notwithstanding there was but one Crown, wherein *Moses* had written the Name
of God, which had continued even until this day. He made also ten thousand Stoles for
the Priests of fine Linen, with scarlet Girdles for every one of them; two hundred
thousand trumpets according to the ordinance of *Moses*, and forty thousand Instruments
of Musick, to record and praise God with (as the Ptery and Harp of a mixt matter
of the fifth part of Gold, and the fourth part Silver.) All which *Solomon* most magnificently
prepared for the Service of God, sparing no cost, but employing himself to the utmost D
of his power, toward the ornament of the Temple; which he beautified and endowed
with all these Treasures. He invironed the Temple likewise with a wall three Cubits
high, which in our Tongue we call *Gison*, to exclude the prophane multitude, and admit
none but the Priests only. Without this wall there stood a Temple four-square with
great and broad Idles; which opened with very great Gates; every one according
to the quarter of the wind; and the doors thereof were covered with Gold. Into this
place all the people that were purified might enter, and they likewise that kept the or-
dinances of *Moses*. It can scarcely be believed how admirable that exterior Temple was:
for he filled huge Trenches, which by reason of their unmeasurable depth, could not be
lookt down into without vehement apprehension of fear (for they were four hundred
Cubits deep) yet notwithstanding he filled them and raised them to the height of the E
Hill, whereon the Temple was built; and by this means it came to pass, that the walk
without the Temple was equalled with the Foundation of the same. This did he begin
with double Porches, sustained by Pillars of rich stone; the Roofs whereof were of
polish Cedar, and the Gates were of Massive Silver.

After that King *Solomon* had in seven years finished these so fair and magnificent
buildings, and all the other necessities which he had bestowed upon the Temple, and
declared thereby his great Riches, and shewed his Power, that that which at the first
fight might require a mans whole Life to finish, he accomplished in few years: He wrote
unto the Governours and Elders of the *Hebrews*, commanding them to assemble all the
people in *Jerusalem* to behold the Temple, and to bring in the Ark of God: And al- F
though this Assembly was publicly proclaimed, yet scarcely did the people make their
appearance in *Jerusalem* before the seventh month which we call *Thuri*, and the *Mace-*
donians Hyperbete. About this time fell the feast of Tabernacles, which the *Hebrews*
most Religiously observe and honour with great Festivals. They therefore took the Ark
and the Tabernacle that *Moses* had made, with all those necessities which appertained
to the Divine Service, and bare them into the Temple. The King and all the people,
with the *Levites* marched before, having their Cattel ready to sacrifice, and filling the
way with offerings, and the blood of divers slaughtered beasts, burning an infinite
quantity of perfumes, wherewith the Air was filled round about, the scent whereof dispersed
it self far and near, to make it known that God would be present in that new builded G
and consecrated place (if we may so speak of divine things after a humane manner.)
These ceased not to sing and dance until they came unto the Temple; and after this fort

con-

He conducted thby the Ark. But when it was to be carried into the Holy of Holies, the rest
of the multitude departed; and the Priest only placed it under the two Cherubims; who
embraced it with their wings, as if it had been covered with a Pavilion or some Canopy:
for they had been fashioned after that manner by the Workmen. The Ark contained
nought else but the two Tables of Stone, in which were kept in Writing the Ten Com-
mandments pronounced by God on Mount *Sinal*. For as touching the Candlestick,
and the Table and Altar of Gold, he placed them in the Temple before the most Holy
of Holies; in places correspondent to those where they stood, when they were in the
Tabernacle. Then offered they the ordinary sacrifices, and placed the brazen Altar before
the Temple near unto the Gate: So that when it was opened, the other stood in sight, and
a man might see the service and magnificence that was used in the sacrifices. And as touch-
ing the other utensils, he gathered them all together, and placed them in the Temple: But
after the Priests (having given order for all things about the Ark) were departed from
thence, suddenly there fell amidst the Sanctuary a thick Cloud, not pitchy, nor such as re-
sembleth Winter Clouds laden with rain; but diffused, and renniss, which dark-
ened the sight of the Priests so that they saw not one another. But thereby every mans
mind was easily induced to believe, and his opinion confirmed, that God was descended
into the Temple which was dedicated to his Name, to testify how acceptable it was to
his divine Majesty: In effect all men had no other opinion: But King *Solomon* arising
from his Throne whereon he was seated, addressed his Prayers unto God, in such words
as he thought to be agreeable to the divine Nature, and convenient for him to use: O
Lord (said he) thou hast an eternal house, neither are we ignorant that thou hast framed thy
whole mass of the Universe for thy self; which consisteth of Heaven, Earth, Air, and Sea:
which thou altogether fillest, yet art thou not contained by them. But therefore have we adored
and erected this Temple to thy Name, to the end that we might offer up our Prayers in the same,
and send them up to heaven (as a sweet sacrifice) to obtain thy favour, assuring our selves that
thou art here present also; and wilt never be absent from this place. For whereas thou see'st all
things, hearest all things, yet forsakest thou not us at all, neither dost thou abandon the place where
thou dost inhabit: but rather thou art always near unto all men, but in especial present with
those that do humbly desire to approach unto thee day and night. These words spake he, look-
ing upwards towards God, and afterwards addressing himself unto the people, he spake unto them
touching his power and providence, how he had foretold his father David of all this which should
happen: The greater part whereof was already accomplished, and the rest was shortly to succeed.
Furthermore he declared how God himself had given him his name before he was born, and
that it was known how he should be called: and how at such time as he should be King after the
decease of his father, he should build him a Temple; which things they saw brought to pass ac-
cording as they were foretold; for which they ought to give God thanks, and not to lose any hope
of any of those things that had been promised them for their future happiness, having sufficient
encouragement to believe by the accomplishment of those things which were already come to pass.

When the King had spoken after this manner unto the people, he turned again, and be-
held the Temple, and lifting up his hands towards the people, he began thus: It is im-
possible (said he) for men to return thanks unto God according to the greatness of those ben-
efits which they have received, for he is by his infinite greatness placed so far above us that
our Oblations are altogether unprofitable unto him. But (O Lord) it becometh us, that since
of thy grace thou hast made us more excellent than other living creatures, we should bless and
give thanks unto thy Majesty, and in special it concerneth us to honour thee for the benefits thou
hast bestowed on our Family, and all the *Hebrew* Nation. But by what other means can we
appeale thee when thou art displeased, than by that voice which we draw from the Air, and
which returneth into the air again; I ought therefore first of all to give thee thanks in respect
of my Father, whom from a low degree thou hast raised to the highest honour: Next that thou
N hast fulfilled all those things which thou hast foretold of me until this present day; I beseech
thee for the time to come to furnish me with those things, that thou bestowest on such as are dear
unto thee, that thou increase our house every way, according as thou hast promised my Father
David, establish the Crown on my Head, and continue it I beseech thee, to my successors, for
many Generations. Beslow thou this benefit upon us, and bequeath unto all mine, that spirit
wherein thou takest delight. Moreover I beseech thee that a portion of thy Spirit may come
and dwell in the Temple, to the intent that we may understand that thou dwellest upon earth;
for not only this Temple, but the whole heavens are too little for thy habitation. I beseech thee
therefore, that it may please thee to take care of it as thine own, to the end it may never be de-
stroyed by the enemy, but that thou mayest always secure it, as thine own peculiar inheritance.
O And if thy people shall at any time forget thy name, and offend against thy Majesty, let it suffice,
I beseech thee, to chastise them with famine or pestilence, or such other calamities, as thou art
wont to inflict on the disobedient; but when they shall be touched with repentance for their
former sins, and have recourse unto this Temple, and beseech thy mercy; hear them I beseech thee,

as

The year of the
world, 2941;
before Christ's
Nativity,
1023.

The Priests
place the Ark
of God in the
Sanctuary, and
in it the Ta-
bles of Stone,
wherein the Ten
Com-
mandments
were written.

The Candle-
stick, Table,
and Altar of
Gold.

The brazen
Altar.

A cloud in the
Tabernacle,
v. 22. ad 24.

Solomon
Prayer unto
God.

God immensi-
table.

The cause
why the
Temple was
builded.

God is true in
his Promises.

v. 55, 56, &c.

Solomon
Prayer where-
in he thanks
God for his
benefits, and
beseecheth his
future proce-
dence.

Solomon
beseech God,
that he will
protect this
Temple as his
own house.

as being present in this place & have compassion on them, & deliver them from their adversities. A
 Neither did I only intreat thee for the Hebrews when they shall have offended thee: but if
 it happen that if any stranger, of what Country soever he be, shall from hence implore thine
 assistance, hear thou him, I pray thee, and grant his request: For by this means all men shall
 know, that it is thy will that thy House should be built in this place, and that we are not so in-
 humane as to envy this happiness unto others, but that we have desired that thy help, and the
 communication of thy blessings should be bestowed, not only on those of our Nation, but also
 on all the World. This said, he cast himself on his face, and continued in Prayer a long
 time, and afterwards rising again, he offered sacrifices upon the Altar; and having filled
 the Temple with offerings, he knew most evidently that God did graciously accept of
 his oblations; for a fire passing through the Air, and lighting upon the Altar in the sight of
 all men, consumed and devoured the sacrifice. When this Vision had happened, the people
 manifestly conjectured that Gods abode should be in that Temple, and with great joy
 humbled themselves on their faces, and lay prostrate on the Pavement. But the King
 began to praise God, and incited the people to do the like, considering they had already received
 the testimonies of his mercy, exhorting them to pray that he would be always merciful unto them,
 and that he would keep them for ever in cleanness and uncorrupt minds, and that they might
 justly and religiously lead their lives in observing those commandments which he had given them
 by Moses. For in so doing, the people of the Hebrews should prosper and grow more happy
 than all the Nations of the World. Moreover he exhorted them to keep in their remembrance
 those means, by which the benefits they possessed had been gotten; assuring them that by the same
 they should be continued, increased and multiplied. For they ought to think that they received
 them not, but for their piety and justice; and that those blessings were not to be preserved, but
 by the same means by which they were first required. When the King had spoken after this
 manner to the people, he dismissed the Assembly (having first of all accomplished the
 sacrifices both for himself and the people, by offering up twelve thousand Oxen, and six-
 score thousand sheep.) For then first of all was the Temple embrewed with the blood
 of the slaughtered sacrifices, and all the Hebrews with their Wives and Children were
 entertained therein. The King also feasting with the whole people, celebrated the Solemnity
 of the Tabernacles for the space of fourteen days in great Pomp and Magnifi-
 cence. And when all things were performed, and nothing was deficient that concerned
 the Service of God, every one (dismissed by the King) departed to his own dwelling-
 place, giving him hearty thanks for the care he had taken of them, and for the Works he
 had done for them; praying God that it might please him to grant their King a long life.
 And thus they returned home with joy, praising and singing Hymns unto God, to that
 they arrived at their own habitations, without being sensible of the toil of their Journey.

After they had conducted the Ark into the Temple, and beheld the greatness and
 beauty of the same, and had celebrated most excellent sacrifices, and made great solemnities,
 they returned every one unto his City. But a Vision that night appeared unto the King
 during his sleep, which gave him assurance that God had heard his Prayer, and that he
 would guard his Temple and dwell in the same for ever (if his Posterity and all the
 people should observe his Commandments) promising him, that if he continued in the ob-
 servation of those commands which were given him by his Father, he would secure
 his blessing unto him, that none but his Posterity should sway the Scepter, and rule over
 the Tribe of Judah for ever; provided that they kept his Statutes and observed his Law: but
 if he forgot the Lord and followed strange gods, he would pluck him up by the roots,
 without leaving any Remainder to reign after him; neither should the people of
 Israel remain unpunished, but should be exterminate by infinite Wars and Adversities, and
 be cast out of the Country which he had given unto their Ancestors, and become banish-
 men, and Runagates in a foreign Land. And concerning the Temple which is built at
 this present, I will (said he) deliver it to the Enemies to ransack and burn it, and the
 City shall be destroyed by the hands of the Enemies: And their miseries shall be so
 numerous through the World, and to such extremity shall they be driven, as it shall hardly
 be believed: so as their Neighbours round about them, hearing of their Calamities, shall
 be astonished, and shall seek out the cause why the Hebrews are thus hated by God, who
 before time have been so advanced by him in Riches and Honours, and they shall be in-
 formed by those that survive, that those calamities are brought upon them by their sins; and
 the transgressions which they have committed against the ordinances of their Forefathers.

These things that were declared unto him in a dream, are registred in the sacred Letters.
 Seven years after the Temple had been thus built (as it hath been heretofore declar-
 ed) he began the building of his Palace, which he scarcely finished in thirteen years
 space; for he was not so intent and earnest in building thereof, as he was in the struc-
 ture of the Temple. For although the Temple was very great, and of incredible and mar-
 velous magnificence, yet to it that God (for whom it was made) assisting the workmen, it was
 thoroughly

A thoroughly finished within the term of the years aforesaid. But the Royal Palaces, be-
 ing far less than the Temple, were built more slowly, because the stuff had not been
 prepared so long time before, nor with so great diligence; and the rather, because the
 Palaces that were, were not for God, but for Kings: notwithstanding, this House was
 built very magnificently, according as the Wealth of the Country, and the power of
 the Hebrew King required. But it will not be amiss if I declare all the order and dis-
 position of the same House, that by the description thereof, the Reader may be infor-
 med of its capaciousness. It was a great and goodly Fabric, sustained by divers Pillars,
 prepared to receive and contain much people at the time of their Assemblies, wherein
 they treated of Affairs, and held Pleas. It was an hundred Cubits in length, and in breadth
 fifty; and in height thirty, supported by sixteen square Pillars covered with Corinthian
 work, with stairs and carved gates, which contributed no less to its beauty, than its se-
 curity.

In the midst of this space, and hard by the Temple, there was another Pavilion thirty
 cubits square, sustained with strong Pillars, within which there was another magnificent
 Tribunal, on which the King fate to give Judgment, unto which there was adjoined an-
 other Palace prepared for the Queen. All the Chambers, as well those that were ordi-
 narily in use, as those for Recreation, after he had retired himself from publick Affairs,
 were adorned with planks of carved Cedar, and were built partly of stone ten Cubits
 square, partly of curious Marble, and very rarely and cunningly wrought by the most
 curious and exact Masons. And that which made it more beautiful, were three panes of
 Tapitry, and the fourth admirable for the artificial Engravings: For the Workmen had
 made therein Trees and Plants of divers sorts, shadowed with their Branches and Leafs,
 hanging in such sort, that to behold them, a man would have thought that they shook,
 the Workmanship was so exquisite and curious that covered the stone. The rest, as far
 as the Roof, was enchaïed, and flourished with divers Antiques and Pictures. Further-
 more, he built other places of Pleasure, with very long Porches to beautify the Palace;
 amongst which, there was one most magnificent to make Banquets and Feasts in, which
 was throughout adorned with Gold: and all the necessaries for entertainment were of
 Gold. It would be difficult to give an exact account of the Variety, the Capaciousness
 and Magnificence of these structures, whereof some were of a greater, and some of a
 lesser bulk; some under ground, and others raised to a great height: The pleasant Arbors
 likewise, and the Gardens, which were so fashioned that they afforded a pleasant prospect
 to the eye, as well as refreshment from the heat. All the building was made of white
 Marble, of Cedar, of Gold, and of Silver: the floors and walls were figured with di-
 versity of Flowers, and of precious Stones, enchaïed in Gold, after the manner of the
 Temple of God, which shined with such like Ornaments. There was likewise erected a
 very large Throne, made in form of a Tribunal, with six steps of pure Ivory: On each
 side of which there stood two Lyons, and the like number were placed above. About
 the place where the King fate, there were several Armes stretched out, which seemed to
 succor or protect him; and he fate upon an Ox looking backwards: this Throne was
 all covered with Gold.

Solomon built all this that hath been spoken of, in the space of twenty years, being fur-
 nished by Hiram, King of the Tyrians, for these his buildings, with great sums of Gold,
 and far greater of Silver, besides a quantity of Cedar and Pine trees. Solomon also remu-
 nated him, and gave him great Presents, and sent him every year abundance of Corn,
 Wine and Oyl (as we have heretofore declared) whereof he stood in great need, by
 reason that his Countrey was an Island. And besides that, he gave him twenty Cities in
 Galilee, not far distant from Tyre. Hiram having visited them, and not well pleased with
 them, sent unto Solomon to certify him thereof, that he had no use for his Cities: And
 from that time forward they were called the Countrey of Chabel, which is as much as to
 say in the Phenician tongue, unpleasant. Hiram likewise sent unto Solomon certain Mys-
 teries and difficult Questions, requiring him to explicate them, and solve those Doubts and
 Difficulties that occurred in his Demands. Solomon being a man of ripe Judgment and
 Understanding, explained them all with a great deal of perspicuity. Of these two
 Kings, Menander (who translated the Antiquities of the Tyrians out of the Phenician
 Tongue into Greek) maketh mention, after this manner: After the death of Abibale,
 Hiram his son succeeded him in the Kingdom; who lived fifty and three years, and reigned thirty
 and four. He annexed the Field, which is called the great Field, unto the Island, and con-
 secrated a golden pillar in Tapitry's Temple. He also caused a great quantity of Wood to be hewed
 down in the mountain Libanus, to make pillars and roofs for Temples. For having pulled down
 some ancient Temples, he builded that of Hercules, and that of Asarte, and made his first
 building of Hercules in the month of Petition (which is February) and made War against the

The year of the
 world, 3043.
 before Christ's
 Nativity,
 1023.

For 8.
 The Hall.
 The Tribunal.

v. 9.
 The Queens
 house, and o-
 ther Palaces of
 pleasure.
 For 9. 9.
 The Orna-
 ments of So-
 lomons Palace.
 Chambers of
 pleasure, with
 household stuff
 of Gold.

1 King. 10.

Solomon
 Throne made
 of Ivory.
 2 Reg. 5.

For 11, 12.
 Solomon gave
 twenty Cities
 for the bene-
 fits he receiv-
 ed.

1 King. 9.

1 King 5.
 Solomon inter-
 preth cer-
 tain hidden
 questions sent
 unto him by
 Hiram. Me-
 under the
 Historiogra-
 pher, maketh
 mention of
 these Kings
 and Solomon.

the Eycens, who refused to pay their Tributes: and after he had brought them under his subjection, he returned to his own Palace. In his time lived a young man called Abdemon, who always resolved those questions which Solomon King of Jerusalem proposed.

Dion also maketh mention of him in these terms: After the decease of Abibale, his son Hiram reigned: he it was that fortified the quarter of the City to the Eastward, and enlarged the same, and joynd the Temple of Olympian Jupiter to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of Gold: and afterwards going up to Libanus, he hewed down timber to build Temples withal. He said also, that Solomon reigning at that time in Jerusalem, sent unto Hiram certain subtle questions demanding the exposition thereof under this Condition, that if he explained them not, by way of penalty he should pay a great Sum of money; and afterwards that a certain Tyrinn called Abdemon, expounded that which had been proposed, and in lieu thereof proposed certain others, which Solomon could not expound, and for that occasion he paid a great Sum of Money unto Hiram. This is that which Dion writeth.

The King seeing that the City of Jerusalem wanted both Bulwarks and Towers to secure the fame, and that the strength of it was no way answerable to the dignity thereof, he repaired the Walls, and erected great Towers on the same. Moreover, he built certain Cities, which deserve to be commemorated amongst the most Renowned, namely, Aschor and Magedon, and the City of Gaza in the Countrey of the Philistines: against which Pharaoh King of Egypt led out his Army, and took it by force; and after he had put all the Inhabitants thereof to the Sword, he destroyed the same, and he gave it in dowry unto his Daughter which was married unto Solomon. For which cause the King fortified it; seeing it to be already sufficiently fenced by nature, and that it stood very commodiously for the War, and to hinder the incursions of the enemy. Not far from thence, he fortified two other Cities, whereof one was called Betachor, and the other Balaeth. Besides these, he built others, which were Cities of Recreation and Pleasure, by reason of the good temperature of the Air, and the pleasantness of the Fruits, and in especially the sweet Rivers wherewith they were watered. Afterwards entering into the Desert that is above Syria, and conquering the same, he built another great City two days Journey distant from the higher Syria, a days Journey from Euphrates, and six from the great Babylon. The cause why this City was inhabited far from peopled quarters of Syria, was because in no place of the lower Countrey there was water to be found, and in this City only there were Fountains and Springs. He therefore built this City, and begit it with strong Walls, and called it Thadamor (which is the name which the Syrians term it by, even at this day, and amongst the Greeks it is called Palmyra. And these were Solomons Works in that time. But since divers are inquisitive to know the reason why the Kings of Egypt that have been since Mineus the Founder of Memphis (who reigned divers years before our great Ancestor Abraham) till Solomons time, for the space of more than Thirteen hundred years, have been called Pharaohs, deriving that name from one that reigned in the mid-time between both: I have thought fit to give some account of it. The name of Pharaoh amongst the Egyptians, signifieth as much as King. But I suppose that from their Childhood they had other distinct names, and that afterward when they are created Kings, they take upon them that name, which in their Mother-Tongue signifieth no less than Authority. (For the Kings of Alexandria having been heretofore called by other names, at such time as they take upon them the Kingdom, they are called Ptolomies, by the name of their first King.) The Roman Emperors likewise, notwithstanding they have other names at the time of their Birth, yet are they called Cæsars; because the Sovereignty and Honour whereunto they are raised, importeth that title on them: and the name that was given by their Fathers, is no more retained. For this cause it is, that although Herodotus of Halicarnassus, saith, that since Mineus the Founder of Memphis, there have been Three hundred and thirty Kings of Egypt; yet declareth he not their names, because they were called Pharaohs. For when after these a Woman had obtained the Kingdom, he called her by her own proper name, Nicaula: whence it appeareth, that the men who have been Kings, were usually called by this name, and that it had not been communicated unto this Woman: For which cause it was necessary to declare her own first name. For mine own part, I have found in the Books of our Nation, that since Pharaoh, who was Father-in-law to Solomon, none of the Kings of Egypt have been called by that name: and that some little while after, the forementioned Woman came unto Solomon, who reigned in Egypt and Ethiopia: of whom we shall speak hereafter. But at this present I have made mention of it, that it might appear that our Records, and the Chronicles of the Egyptians, agree in many things.

But King Solomon conquered the Canaanites (which till that time were not under his subjection) and those that inhabited the mountain Libanus, as far as the City of Amath, and

And made them Tributaries, and chose but from amongst them every year such, as he might employ in servile Works, and domestick Affairs, and tillage of the Land. For no Hebrew was slave: Neither was it convenient, that since God had subjected divers Nations under him (whom they might make slaves of) that they should tie those of their own Nation to that Bondage, who were all of them employed in Arms, and rather took delight to ride in Chariots, and on Horses, than to submit to any mean or servile Employment. Over the Canaanites (whom he employed in his service) he appointed Five hundred and fifty Commissaries, who had their Charge and Authority from the King, and imposed on them those works wherein they were employed. He built a Navy also in the Gulf of Egypt, in a certain place of the Red-Sea called Afiongaber, which is named Berenice, not far from the City of Elana (which Countrey in times past appertained to the Jews.) And toward the building of his Navy, he obtained of Hiram King of Tyre, a very considerable assistance: for he sent him Models of Ships, and men that were skilful in Navigation, whom he appointed to sail with his Factors to the Countrey at that time called ophir, and at this present the Land of Gold, in the Countrey of India, to bring Gold from thence: who returned back again unto the King, after they had gathered about Four hundred Talents.

About this time the Queen of Egypt and Ethiopia (a Woman adorned with Wisdom, and admirable in all other things) having heard of the renowned Virtue and Prudence of Solomon, desired to see with her own eyes whether those things which were reported of him were true; nor was she deterr'd either by the length or difficulty of the journey from underraking it, that she might thereby receive that satisfaction which she had promised her self. She therefore came unto Jerusalem with great pomp, glory, and riches: for she brought with her several Camels laden with Gold, Odors, and precious Stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily apprehended those doubts which she proposed, and gave her a more speedy solution of the same, than might be expected: So that she was ravished with the incredible Wisdom of Solomon, knowing by the effect, that it exceeded the report which she had heard of him. But in special, she wondered at his Palace, considering the greatness and beauty thereof; and above all, at the rich Furniture and curious Architecture of the same; wherein she perceived the great Wisdom of the King: but nothing more surprized her, than the beauty of one single Room, called the Forest of Libanus: but the magnificence of his ordinary Table, and the Furniture and service of the same, made her astonish'd. The attire of his Servants likewise, and the goodly order which they observed in their service. Moreover, the Sacrifices that were every day offered up unto God, and the care and diligence of the Priests in discharging their Offices, pleased her more than all the rest, when she observed them daily: And being not able to contain her self, she expressed how wonderfully she was affected; and her admiration still encreasing, she could not but express it to the King, after this manner:

We may very well doubt of things extraordinary, when we have no opportunity of being acquainted with them but by report: But the same of your riches, both those which you have in your self (I mean your wisdom and Prudence) as those also which your Kingdom hath brought you, is neither false nor feigned; but yet I must confess, that the happiness which I have seen, is much more excellent than that which was represented to me: for report dependeth only on hear-say, neither giveth it so certain a notice of things as the sight discovereth, when one is near unto the same. For mine own part, I gave no credit to what I heard, but I have seen far more than I could expect, and repute the people of the Hebrews to be most happy; and your servants and friends most blessed, who are continual witnesses and Hearers of your Wisdom. And each one of you ought to give God thanks, that he hath so much loved this region, and the Inhabitants thereof, that he hath established you in the Royal Seat. I shall relate also, how she expressed her affection the bare unto the King, by divers Presents which she offer'd unto him. For she gave him twenty Talents of Gold, and an innumerable quantity of sweet Odors and precious Stones. It is fit likewise, that we have that Plant that distilleth Balm, and which our Countrey bringeth forth at this day, by the gift of this Princess. Solomon for his part required her bountiful Presents with the like, which she made choice of according to her own liking, for there was nothing which she could require, which he granted not unto her: Shewing himself most ready to give her satisfaction with a liberal and Royal Heart. When the Queen of Egypt and Ethiopia had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own Countrey.

About the same time there was brought unto the King from the Countrey called the Region of Gold, a quantity of precious Stones, and of Pine-trees. This Wood was employed to make supportors in the Temple, and in the Kings house, and to make instruments

the year of the
world, 2952,
before Christ's
Nativity 9.
1015.

ments of musick likewise, as Harps and Cymbals, on which the Levites might praise H God. Amongst all the gifts that were ever presented unto Solomon, that which was given him at that time, was most excellent in greatness and beauty. But let no man think, that the Pine-wood (which we speak of) had any resemblance with that which we call by that name at this day, or which the Merchants, to delude their Chapmen, sell for the same. For they are like unto fig-trees, but that they are more white and clearer: which I thought good to take notice of in this place, lest any man should be deceived through ignorance, in not discerning the one from the other, because the affairs of Solomon have drawn us to make mention of this matter. The weight of Gold which this Navy brought unto the King, was six hundred sixty and six Talents: besides that which the Merchants bought themselves, or that which the Kings and Princes of Arabia had sent unto him by I way of Present. This Gold caused he to be molten down, and made thereof Two hundred Targets, each one weighing six Hundred Shekels; and three Hundred Bucklers, each one of them weighing three Hundred mines of Gold, and placed and hung them in the Hall, called the *Forest of Libanus*. He caused also divers Vessels of Gold and precious Stones to be made for the use of his Table, all curiously wrought; the rest of his necessities also were of Gold: for nothing was either bought or sold for Silver. For the King had many Ships upon the Sea of *Tharfis*, which upon his command carried divers Merchandize into remote Countries, by vent whereof they brought him home much Gold and Silver, and much Ivory and Ethiopian Moors and Apes; and this Navigation in sailing too and fro, was finished in three years. The renown and fame also of Solomon's Virtues and Wisdom, spread far and near throughout all Nations: so that Kings of the remote Countries had a desire to see him, because they believed not the Report, and desired to manifest their affection to him by magnificent Presents. They therefore sent him vessels of Gold and of Silver, scarlet Robes, and all sorts of Aromaticke Drugs, Horses and Chariots, Mules and Sumpter-Horses, wherein (as it was reported unto them) the King took pleasure, by reason of their strength and beauty: so that to the number of Horses and Chariots which he had before, there were annexed four Hundred more, which had been sent him as Presents. For before that, he had a Thousand Chariots, and twenty thousand goodly Horses, excellent for shape and swiftness: so that the like were not to be found, that were comparable to them for: beauty and pace. And that which gave them the greater Grace was, that they were backed by young Men of goodly personage to behold, and surpassing all other in height, having long locks, which they daily intermixed with wires of Gold, that when the Sun should shine upon their Heads, they might appear more glorious and bright. The King mounted on his Chariot, and apparelled in a white Rayment, was accustomed to ride abroad about the Sun-rise, guarded with these young armed Men, having Bows and Quivers.

There was a certain place called *Itan*, some eight leagues distant from *Jerusalem*, delightful and enriched with Gardens and pleasant Fountains of Water, whither he usually retired himself for his pleasure. He forgot not likewise to make Causeys, but caused the high-ways that led to *Jerusalem* (where he made his abode) to be paved with black stone, to make them more accessible for those that travelled to and fro, and to shew his Magnificence and Riches. He then divided his Chariots, and placed them in such sort, that in every City there was a certain number, and some few he kept about himself, and those Cities he called the Cities of Chariots: he stored *Jerusalem* also with abundance of Silver, so that it was as plentiful as stones; and with Cedar-wood (whereof before that time there was no quantity) he stored the Country, that it was as plentiful to be had as wild Fig-trees. He commanded the Merchants of *Egypt* also to buy him certain Chariots drawn by two Horses, for the price of six hundred Drachms of Silver, which he sent unto the Kings of *Syria*, and to those on the other side of *Euphrates*.

Now although he were the most magnificent and entirely beloved of God, surpassing N both in prudence and riches all those that before him had the government of the *Hebrews*; yet continued he not in this state until the end. For, forsaking the Observation of the Ordinances of his Fathers, his latter years were not correspondent to his former: for he grew altogether dissolute, and immoderately given over to Women; and was not content only with those of his own Country, but took also strange Women for his Wives, as *Sidonians*, *Tyrians*, *Ammonites*, and *Idumeans*, whereby he transgressed the Laws of Marriage instituted by *Moses*, who inhibited to Marry with those of foreign Nations. Afterwards he began to honour their gods also, that he might the more affectionately express the love which he bare unto them: which thing the Law-maker foreseeing, he had forbidden the *Israelites* to marry with those that were not of their own Nation, for fear lest O conforming themselves unto foreign Fashions, they should transgress the Ordinances of their Fore-fathers: and by doing honour to those gods, should forget the honour due unto

Solomon ships
spent 3 years
in their jour-
ney. Many
Kings present
Solomon with
sundry Pre-
sents. The
horses and o-
ther gifts pre-
sented to Solo-
mon.

Itan.

The wayes a-
bout Jerusalem
paved with
Flint.
The Cities of
Chariots.

v. 27, 28.
The abun-
dance of silver
in Solomon's
time.

29.
Egyptian Hor-
ses.

1 King. 11. 1.
ad 13.
Solomon Mar-
rying strange
Women, is re-
bucled by them

H unto the true God. But Solomon transported with these brutish pleasures, made no account of these things, but took him Wives of the Daughters of Princes and Nobles, to the number of 700, and 300 Concubins, besides the Daughter of *Pharaoh* King of *Egypt*: by which means he was excessively overcome by them, inso much as he follow'd their ex-amples, and was forced to give a Testimony of the good will and extreme affection that he bare them, in ordering his life according to the fashion of their Countries. As there-fore he increased in years, and his Judgement grew weak, he was in such sort misled, that he could not retain in memory the Customs of his Country, but more and more neglected the God of his Father; and promoted the Worship of those gods which were introduced by his Wives. Before all this, he chanced to sin, and transgressed against the observation of the law, at such time as he made the similitudes of Beasts of Brasis to underprop the vessel called the great Sea, and those of Lyons which he caused to be set unto his Throne: For that Action of his ill-beseemed him, Who had a most excellent Example of Virtue in the person of his Father, besides the Glory that he had left him, by being a faithful Servant of God; whence it came to pass, that by neglecting to follow his steps (notwithstanding that God had exhorted him thereunto by appearing unto him at two several times) he dyed most ingloriously. There came therefore unto him a Prophet sent from God, telling him, That his sins were manifest, and notorious in Gods sight, threatening him that he long be should repent the wickedness he had committed. Yet notwithstanding the Realm should not be taken from him during his life, because God had promised David, that he should be his Successor; but after his decease, he would chastise his Son, for the iniquity of the Father: not so as all the people should revolt, but that he would give ten Tribes unto his Servant, and leave two unto the Grandchild of David, because he had loved God; and by reason of the City of *Jerusalem*, where it pleased him to make his habitation.

When Solomon heard these things, he was sore troubled, because all his felicity began to decline. Nor was it long after this Denunciation of the Prophet, but that there rose up an Enemy against him, who was called *Ader*, by Nation an *Idumean*, and of the Prince-ly stock, who upon this occasion, grounded his Rebellion and Insurrection. For at such time as *Joab*, General of *David's* Army, had conquered *Idumea*, and in the space of six Months defeated all the youth, and those that were capable to bear Arms, he fled unto *L. Pharaoh* King of *Egypt*, who entertain'd him very courteously, and gave him an House and Lands for his maintenance, and loved him dearly when he came to mans estate; so that he married him to *Taphiner* his Wives Sister, on whom he begat a Son, who was brought up with the Kings Children: who having intelligence in *Egypt* of *David* and *Joab's* death, address'd himself unto *Pharaoh*, and besought him to give him leave to repair into his own Country.

The King ask'd him what he wanted, or what the cause was that mov'd him to be so forward to forsake him? Notwithstanding therefore that he importuned and requested him divers times, yet prevailed he not with him. But when Solomon's Fortunes began to decline (by reason of his iniquities above-mentioned, and the Wrath of God provoked Against him) *Ader*, by Gods permission, came into *Idumea*, after he had obtained leave of *Pharaoh* to depart. But being unable to move the People to revolt from Solomon, by reason of the strong Garrisons he held; and knowing, that without hazard of his own Person, he could move no Alterations or Innovation in that place, he departed from thence, and went into *Syria*: where confederating himself with a certain man called *Ras*, (who was fled from his Master *Adarezer*, King of *Sophone*, and lived like an Out-law in that Region) he contracted Friendship with him, and a great sort of Out-laws and Thieves that were his Followers, and went into *Syria*, and seizing on that Country, proclaimed himself King thereof. From whence, making Excursions into the Lands of the *Israelites*, he spoyed and pillaged the same, during Solomon's life time. Thus were N the *Hebrews* enforced to sustain those Outrages at *Ader's* hands.

Moreover a certain Man called *Jeroboam*, the Son of *Nabal*, by Nation a Jew, rebelled against Solomon, and raised his hopes above his Estate, perfwaded thereunto by a Prophe-ty that concerned him, and incited him unto the Action. For being left very young by his Father, and carefully instructed by his Mother, as soon as Solomon perceived him to be of a noble and courageous Spirit, he made him Commissary over the building of the Walls at such time as he immured and fortified *Jerusalem*. In this Office he behaved himself so well, that the King thought very well thereof, and by way of Recompence, made him General over the Tribe of *Joseph*. Towards which, whilst he travelled from *Jerusalem*, a certain Prophet met him upon the way (who was of the City of *Silo*, called *O Achias*) who approaching near unto him, and saluting him, drew him out of the way into a place, where none but themselves were present, and there renting the Garment which he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him,

The year of the
world, 2952,
before Christ's
Nativity 9.
1005.

v. 14, 15, 23.
The punish-
ment inflicted
upon Solomon,
for honouring
strange gods.

v. 14, ad 28.
Ader, enemy
to Solomon.

Ader fled into
Egypt.
Ader beseech-
eth Pharaoh
to dismiss him
that he might
returne into his
Country.

Ader returns
into Idumea,
and from
thence depart-
eth into Syria,
Ras and Ader
Enemies to
Solomon.

v. 25, ad 35.
Jeroboam re-
belleth against
Solomon.

30.
Achias the
Prophet fore-
telleth that he
should be King
over the ten Tribes.

The year of the world, 2071. before Christ's Nativity, 950.

That God had so decreed, and how he would rent the Government from Solomon, and reserve it only to his Son, with that other which was annexed unto it, by reason of the promise made to David; and to thee (saith he) begetteth the other Ten, because Solomon hath offended God, and addicted himself to the love of strange Women, and the service of foreign gods.

ver. 40. Jeroboam fled into Egypt, and remained there until Solomon's death.

Now since thou knowest the cause wherefore God hath alienated the Kingdom from Solomon, be thou just, and observe the Laws; for if thou behavest thyself in such sort as thou knowest David did, a great reward of thy Piety, and recompence of thy observance attendeth thee, so that thou shalt become as mighty as David hath been before thee. Jeroboam confirmed in these hopes by these words of the Prophet, being by nature haughty, in years young, and besides that, desirous of Authority, he took no rest; but being possessed of the place of General, and remembering himself of that which had been told him by Achias, he presently began to persuade the people to revolt from Solomon, and to chuse him for their King. Solomon hearing News of this his Design, sought means to lay hands on him, and to put him to death: but Jeroboam preventing him, fled unto *Susac* King of Egypt, with whom he remained until the death of Solomon. And thus for that time escaped he punishment: and thus was he reserved to the fortune of a Kingdom.

C H A P. III.

After the death of Solomon, the people revolt from Rehoboam his Son, and proclaim Jeroboam King of the Ten Tribes.

The death of Solomon. Jedis & Esf. first chap. 9. al. 4. 1 Reg. 12. 1. ad 11.

The people require Rehoboam to mitigate their burthen.

v. 6, 7, 8. The whole some advice of the Elders.

v. 8, ad 11. Rehoboam rejects the advice of the Elders, and followeth the counsel of the young.

BUT when Solomon was very old, he dyed, after he had reigned fourscore years, and lived ninety four, and was buried in Jerusalem; of all Kings the most happy, rich, and prudent, (except that sin whereunto he was drawn by Women in his old Age) of whom, and those Calamities that presently after befel the Hebrews, we have sufficiently spoken. After the death of Solomon, as soon as his Son Rehoboam (whom he begat upon an Ammonitish Woman, called *Noma*) succeeded him in the Kingdom, the Governours of the people sent certain Messengers into Egypt, to recall Jeroboam: who arriving in the City of *Sichem*, Rehoboam came thither also, resolving in that Assembly of the Israelites, to take the Kingdom upon himself by the peoples consent. To him therefore the Principals of the people resorted with Jeroboam, beseeching him, That he would remit somewhat of their servitude, and shew himself more merciful than his Father had been: for that under his Government they had been sorely oppressed, assuring him, that by that means his Kingdom should be the more secured, if so be he had rather be beloved, than feared. He three days after promised them to return an answer to their demands, and by that means drew them into suspicion, that upon the motion he misliked of the offers they had proposed: For they thought it became his years to be affable, and ready to deserve well; yet remained there some hope in them, that they had not presently suffered a repulse. Mean while, he calling about him his Fathers Friends, consulted what Answer he should give the people: They that wished his welfare, and knew the nature of the people very well, persuaded him to speak familiarly unto the people, and remitting a little of his Kingly Austerity, to apply himself to the Favour and good liking of the multitude: for that by this his affability, he might the more easily draw their hearts unto him, because that by a natural Inclination, Subjects take delight in those Kings that are courteous, who with a certain decent familiarity, entertain themselves amongst them. But Rehoboam rejected this Counsel of theirs (which was both good and profitable in all occasions, but especially upon the first entrance into a Kingdom) and that not without Gods Providence, since contrary to all reason he neglected the right course, and followed the perverser: So that calling unto him certain young men of his own Humor and Disposition, he told them what the Elders had counselled him, and willed them to discover their Opinion in that matter: But neither their Age, nor Gods Permission suffered them to know that which was expedient. For which cause they counselled him to answer the people, That his little finger was more great than the loins of his Father; and that if they had experimented and endured grievances under him, that he would be far more rigorous; and that if his Father had chastised them with the stroke of the Rod, that they should expect to be punished by him with a severe chastisement. The King delighted herewith, supposed the answer to be agreeable to the dignity of his Empire. When therefore the people were assembled on the third day to hear his resolution, and all of them were in suspense, expecting and desirous to hear him speak, from whom they hoped nought else but sweetness: Rehoboam contemning the Counsel of his Friends, proposed unto himself that of the young men. All which happened by the Will of God, to the end that that which Achias had prophesied might be fulfilled.

They

The year of the world, 2071. before Christ's Nativity, 953. ver. 18, 19. The Israelites moved with their repulse, revolt from Rehoboam.

H They touched by these his answers, no less than if they had been wounded with a sword, were much displeased, and no less moved, than if they had already felt the mischief that was threatened: so that they began all of them to cry with a loud Voice, that from that time forward they had nothing to do with Davids alliance, neither with his succession, telling him, that they would only leave the Temple his Father had built, unto his charge, and threatening him to abandon him. Furthermore, they were so heinously incensed (that Rehoboam having sent unto them *Adoram*, the Superintendent of the Tribes, to pacify their wrath, and to persuade them to pardon his youth, if he had spoken any thing lightly, and unrespectively unto them) they could not endure to hear him speak, but flew and well-nigh overwhelmed him with stones. Which when Rehoboam perceived (supposing that it was himself, who in the person of his Officer was put to death, and stoned by the people) he feared lest in effect his life, and the fortune of his Kingdom should fall into the like disaster. Whereupon he took his Chariot, and fled to Jerusalem, where the Tribe of *Juda*, and that of *Benjamin* (by their common suffrages) made him King. But as touching the rest of the people, from that day forward they revolted from the Successors of David, and proclaimed Jeroboam King of their Estates. Rehoboam the Son of Solomon being sore displeased herewith, assembled the two Tribes, with an intent to muster one hundred and fourscore thousand chosen men, to make War on Jeroboam and his people, and to enforce them by war to acknowledge him for their Sovereign. But God restrained him by the means of a Prophet, who forbade him to make War, saying, That it became not those of the same Nation to contend one against another: and the rather, for that this their revolt had hapned by the will of God, by which means and persuasion he dismissed his Army. But first of all I will rehearse that which Jeroboam King of Israel did, and afterwards declare the acts of Rehoboam King of the two Tribes, and thus shall the course of the History continue in order.

The Court and Palace of Jeroboam.

After that Jeroboam had settled his Court in the City of *Sichem*, he made his ordinary abode in that place, except that sometimes he sojourned in the City of *Phanuel*. Not long after this, the feast of the Tabernacles being at hand, Jeroboam (supposing that if he permitted the people to go up and worship God in Jerusalem, and solemnize the feast in that place, they might either repent themselves of the revolt, or that by the magnificence of the Ceremonies used in the worship of God in the Temple, and service that was celebrated therein, they might be persuaded to forsake him, and submit themselves to their first King, and by that means he might be drawn into danger of his life) to prevent the danger of such a mischief, took this course: He caused two golden Calves to be cast, and built two several Temples, the one in *Bethel*, and the other in *Dan*, (which is situate near to the source of little *Jordan*) in which he placed these Calves; and afterwards assembling the ten Tribes that were under his subjection, he spake unto them in manner following:

ver. 25, 27, 28. Why Jeroboam caused Calves to be made.

My Friends and Countreymen, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he absetteth not, nor time wherein he beareth and beholdeth them not, that serve him with true affection: For which cause I think it not convenient, that you go up unto Jerusalem, which is a City at enmity with us, neither that you make so long a journey to perform your devotion: for it was a man that built that Temple, even as I have consecrated two golden Calves, the one in *Bethel*, and the other in *Dan*, to the end that every one of you that inhabit near unto those Cities, may go thither and worship God. Neither shall you want Priests and Levites: for I will elect some such among you, to the intent that you may have no more need of the Tribe of *Levi*, or the Sons of *Aaron*. Whosoever therefore amongst you would be a Priest, let him offer Calves and Muttons unto God, after the same manner that *Aaron* did when he was first appointed to be a Priest.

Jeroboam persuaded the people to idolatry.

By such like Speeches seduced he the people, and caused them to fall from their Forefathers Religion, and transgress the Ordinances of their Countrey, and this was the beginning of all those mischiefs that afterwards fell upon the Hebrews: By which means being overcome in War, they fell into captivity, and were made subject to strangers, (whereof we will treat further hereafter.) Now when the feast of Tabernacles (which hapned in the seventh month) was at hand, he himself intended to celebrate in *Bethel* after the same manner, as the two other Tribes had feasted in Jerusalem, and erected an Altar before the Calf, and was himself the High Priest, ascending up to the Altar, being assisted by the Priests.

The neglect of Gods service is the cause of all evil.

Now at such time as he was about to sacrifice, and to offer up burnt-offerings in the sight of the people, there came a Prophet and stood by him, called *Jadon*, (sent from Jerusalem by the commandment of God) who standing up in the midst of the people, and in the hearing of the King, turned himself towards the Altar, and spake after this manner: Thou Altar, thou Altar, thus saith the Lord, there shall a man rise of the Tribe of Da-

U 2

vid,

H

CHAP. V.

Jeroboams Expedition against the son of Rehoboam, the overthrow of his Army, Babasins routeth out the whole posterity of Jeroboam, and maketh himself King.

BUT Jeroboam nothing moved therewith, levied a great Army, with an intent to make War against Abias, the son of Rehoboam, who had obtained his Fathers Kingdom over the two Tribes. For he despised him, because he was young. Notwithstanding the young King, who was no whit dismay'd, (although he was inform'd of Jeroboams coming) with greater wilddom than was common to his years, and beyond all expectation of his forward adversary, levied an Army out of the two Tribes, with which he encountred Jeroboam at the Mountain of *Sathmar*; where incamping his Host near unto him, he provided all things in a readines that were requisite for the Batrel, and had with him four hundred thousand fighting Men, but Jeroboam had twice as many. Now when the Armies were ranged, and expected orders to charge, Abias stood up in a certain high place from whence he might be seen and heard, and making a sign with his hand, he required that Jeroboam and the people would first of all here him peaceably; which granted, and each one attending in silence, he brake out into these words: *There is none of you but knoweth, that God hath promised the Kingdom to David, and his posterity for ever; I therefore greatly admire how you have revolted, from my Father, to submit your selves to Jeroboam his servant, whom at this present you accompany to war against those whom God had ordained to Reign, and to take the Kingdom from them; the greater part whereof Jeroboam asperseth unjustly even at this day, and which, as I suppose, he shall not enjoy long. For God shall certainly punish him for those Crimes which he hath committed, and which he continues daily to commit, and to the imitation of which he endeavoreth to seduce you that follow him. You have received no injury at my Fathers hands; but by reason that he was misled by the sinister counsels of certain wicked persons, and speak unto you certain words which seemed harsh in your ears, you have forsaken him in your displeasure: but, in effect, you have separated your selves from God and his Commandments. Truly you should have pardoned a young man untrained and anti taught in Oratory, not only for the rude words which he useth, but although his youth and ignorance should have moved him to commit some churlish and indiscreet action and error, yet should you have endured the same. For the obligations which you had received from my Grandfather Solomon, ought to have prevail'd with you, to pass by the defects of his son my father. But you have had no regard of all this, neither then nor at this present, but led forth a great Army against us. But whereupon ground you the hope of your victory? Is it on your Calves of gold? Is it on your Altars on the mountains, which are witnesses of your impiety and irreligion? Is it your great number that surpasseth ours by far, that maketh you confident? Truly, the force of many thousands is of no value, where the Army fighteth in an unjust quarrel. For in justice only and piety towards God, consisteth the most assured hope of obtaining victory over a mans enemies; which must needs be on our side, who observe at all times the ordinances of our MGod, whom mens hands have not fashioned of corruptible matter, nor the subtlety of a cunning King could forge to deceive a Commonalty, but such an one, whose work is the beginning and ending of all things. I therefore advise you, that presently you repent your selves, and that taking a better way, you desist from your War, and acknowledge the Laws of your Forefathers, and those Ordinances which have advanced you to so great felicity.*

Thus spake Abias to the people. But whilst he yet continued his discourse, Jeroboam sent certain of his Soldiers by wayes to inclose Abias within two traits, before his followers could discover them. Now when Abias was thus inclosed in the midst of his enemies, his Army began to be discomfited, and to lose their courage: but he encouraged them, and exhorted them to put their trust in God, who could not be inclosed by his enemies: so that altogether having called upon God to assist them, and after that the Priests had sounded the Trumpet, they thrust in amongst their enemies with a great shout, and God so blinded the understanding, and abated the force of Jeroboams Soldiers, that they fled, and those on Abias side obtained the victory. Never was there war recorded by the Historians, either amongst the Greeks or Barbarians, that was perficed with so great a slaughter as the Army of Jeroboam: whereby it appeared, that this wonderful and admirable victory came from God. For they discomfited five hundred thousand of their enemies, and took their most defended places by force, and spoiled them. *Beisel* and *Ithan* also, with their lands and signories belonging unto them: so that as long as Abias lived, Jeroboam was never after able to raise any power since the loss he received. Abias survived after this his victory, onely for the space of three years; and was buried in *Jerusalem*, in the Sepulchre of his Ancestors, leaving twenty two sons, and sixteen daughters behind him, all which he began on sixteen Women. His son *Asa* succeeded him in the

The death of Abias.
1 Reg. 15. 9.
Asa King of Juda.

Targets and Bucklers of gold, which were made by King Solomon: neither left he behind him the quiver of gold, which was offered by David, and received by him of the King of *Sophena*: which done, he retired back again unto his own Countrey. Of this expedition, *Herodotus* of *Halicarnassus* maketh mention, (who differeth only in the name of the King) and saith that he assailed divers Nations, and subdued *Palestina* and *Syria*, and took many Men Prisoners without any resistance; whereby it is manifest that he meaneth no less than that our Nation hath been overcome by the Egyptians. For he saith, that in their gates, who yielded themselves up unto him without making opposition, as an eternal Reprach of their Cowardize and Luxury, he erected Pillars which were figured with the secret parts of a woman. For King Rehoboam was the only Prince that ever yielded up the City without opposition. It is said that the Ethiopians have learnt of the Egyptians the use of circumcision of the Prepuce. For the Phicians and Syrians that are in *Palestine*, confess that they have learnt it of the Egyptians. But it is very manifest, that no other are circumcised in *Palestina* or *Syria*, but our selves. But let each one speak of these things, according as he pleaseth.

After the Retreat of *Sajas*, King Rehoboam made shields and bucklers of brass, instead of those of gold, and gave the like number unto his guard: and instead of living in a brave Army, in a Royal and Princely state, he reigned after a servile manner, being all his life-time an enemy to Jeroboam. He dyed after he had lived fifty seven years, whereof he Reigned seventeen. He was a haughty and undifcreet man, and lost his estate, because he would not give credit to his Fathers friends. He was buried in *Jerusalem* in the Sepulchre of the Kings, and his son Abias succeeded him in the Kingdom, at such time as Jeroboam had already Reigned eighteen years over the Ten Tribes.

After having related the end of Rehoboam, we must give an account likewise of that of Jeroboam. He observing no mean or end of his impiety, employed himself continually in making of Altars and high places, and presumed to ordain Priests of the meanest of the People. But God with-held not long to heap the punishment of those his impieties, on the head of him, and of all his posterity. Whereas therefore his son *Omies* was sick, about that time he commanded his Wife to lay aside her Royal garment, and to apparel her self like a common Woman; and afterwards to go to Abias the Prophet, assuring her that he was admirable for his knowledge in foretelling things to come, and had foretold him that he should be King: Wherefore he advised her to go to him after the manner of a stranger, and enquire of him if her son should escape that sickness. Whereupon the disguised her self according as her husband had commanded her, and came unto the City of *Silo* where Abias dwelt; and as she was upon entering his house, (notwithstanding he had lost his sight through Age) God appeared unto him, and told him that Jeroboams Wife came unto him, and all that he should answer to her demands. At such time therefore as she entered into his House, after the guise of a common and strange Woman, Abias cried with a loud voice;

Enter, thou Wife of Jeroboam, wherefore hidest thou thy self? Thou canst not hide thy self from God, who had certified me of thy coming, and hath informed me what answer I shall give unto thee. He therefore said unto her, that she should return unto her husband, and certify him of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great; and having dismembered the Kingdom of Davids posterity, I have given it unto thee: But thou hast forgotten me; and having forsaken my service, hast molten down new gods, whom thou honourst: Wherefore will I exterminate thee, and abolish all thy posterity, and cast them off for a prey unto the Dogs, and the Fowls of the Air. For I will constitute a King over my people, that shall leave no one of Jeroboams Race alive. The people also shall have part of this punishment, and shall be deprived of this fruitful Countrey, and be scattered amongst the Regions on the other side of Euphrates, because they have followed the impieties of their King, and adoring those gods that were forged by him, have omitted to offer sacrifice unto me. And as concerning thy self (O Woman) haste thee, and certify thy husband of these things; for thou shalt find thy son dead: for no longer shalt thou enter into the City, but he shall finish his days. He shall be buried with the lamentation of the whole people in general. For he only was good of all the Race of Jeroboam.

When Abias had finished his Prophecie, the Woman started back, sore troubled and dismayed, through the danger of her son, and went lamenting onward on her way, to find out the King, not considering that the more haste she made, the more she hastened the death of her son, who was not to expire till she arrived, and (according to the prediction of the Prophet) she was not to expect to see him any more alive. When as therefore she was arrived, she found her son dead, as the Prophet had foretold her; and rected the rest unto Jeroboam.

CHAP.

the Kingdom, whose Mother was called *Maacha*: under his Government the Countrey *H* of *Israel* enjoyed a firm peace for the space of ten years. This is that which we have observed of *Abias*, son of *Rehoboam*, the son of *Solomon*: *Jeroboam* the King of the ten Tribes dyed likewise, after he had reigned twenty two years, and *Nadab* his son succeeded him, at such time as *Asa* had already reigned two years. The son of *Jeroboam* governed two years, resembling his father in impiety and wickedness. During these two years, he made War against *Gaba*, a City of the *Philistines*, and encamped thereabout to surprize it by force: But being betrayed by the treachery of a certain friend of his called *Basfa*, the son of *Machil*, he dyed. This *Basfa* taking possession of the Kingdom, exterminated all the posterity of *Jeroboam*, and it came to pass, that they of *Jeroboams* Race that dyed in the City, were torn in pieces, and devoured by Dogs; and they that I were in the fields, were made a prey unto Birds, according as God had foretold by his Prophet. By this means the house of *Jeroboam* suffered a deserved punishment for their impiety and wickedness.

C H A P. VI.

The Ethiopians besiege Jerusalem during the Reign of Asa, and are repulsed.

BUT *Asa* King of *Jerusalem*, was a man of an upright and honest life, and one that feared God; neither propoled he to himself any other rule of his Actions, than the Divine law. He corrected whatsoever was vicious and irregular in his Kingdom, purging it from all impiety. He had an Army of three hundred thousand men of the Tribe of *Juda*, armed with Buclers and Javelins, and two hundred and fifty thousand of the Tribe of *Benjamin*, bearing Bucklers and Bowes. After he had reigned ten years, *Zareus* King of *Ethiopia* came out against him, with a great Army of nine hundred thousand footmen, and one hundred thousand horsemen, with three hundred chariots, and destroyed all the Land as far as *Maresa*, a City of *Juda*: in which place *Asa* met him, and set his Army in array against him, in the valley of *Saphath*, not far from the City. Where seeing the great number of the *Ethiopians*, he besought God that he would give him the victory over his enemies: because he had not come forth against so formidable a power but in confidence of his assistance, who had the power to make a few men superior unto many, and the feeble to overcome the mighty.

Whilst *Asa* prayed unto God, a certain sign of victory was given him; so being confirmed in that God had given him a token that he would assist him, he assailed his enemies, and slew a great number of the *Ethiopians*: as for the rest that were put to flight, he pursued them as far as the Countrey of *Gerar*; and after they had conquered their Enemies, they sacked the City of *Gerar*, and brought from thence a great mass of gold, and much spoil, with Camels, Dromedaries, and Herds of divers kinds of Cattel.

When *Asa* had obtained at Gods hands such a victory, and so great riches, he returned back again to *Jerusalem*: and when he drew near unto the City, the Prophet *Azarias* came out to meet them, who stayed him, and spake after this manner: *That sith they had obtained from God so notable a victory, they ought to behave themselves like virtuous men, and as such as feared God, conforming themselves unto his will in all things; assuring them that if they persisted in the same, God would give them victory over their enemies, and all the happiness of this life: but if they forsook the service of God, they should fall into so great extremity, that neither true Prophet or Priest should be found amongst them, that should instruct them in righteousness; that their Cities should be overthrown, and their Nation should be scattered over the face of the whole earth, that they should live like Wanderers and Vagabonds. In the mean while therefore, while they had time, he counselled them to live uprightly, wishing them that they would not deprive themselves of that favour which God bare unto them.* When the King and all the people heard these words, they were very joyful, and every one was careful to serve God. The King also sent out certain Deputies over the Countrey, who were commanded to see the laws duly executed. In this state were the affairs of *Asa* King of the two Tribes.

Now will I return to *Basa* King of *Israel*, who (having slain *Nadab* the son of *Jeroboam*) usurped the Kingdom. He made his abode in the City of *Thersa*, and reigned four and twenty years, shewing himself more wicked, than either *Jeroboam* or his son had been. He miserably oppressed his Subjects, and by his blasphemies dishonoured the Name of God, who sent the Prophet *Gimon* unto him, to foretell him, that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government from God, he shewed himself ungrateful unto him for his goodness, and governed his people iniquously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-pleasing unto God. Moreover, in that he had conformed him-

himself in his life, to the dissolute course that *Jeroboam* used, and had given himself over to follow the same vices, he might deservedly expect to suffer the same punishment. Although *Basfa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) yet he redeemed not the time, nor endeavoured to obtain pardon of God, by repenting himself of his sins; but he continued still to engage himself further than before in all sorts of wickedness, and became worse and worse, to the utter ruine and confusion both of him and his household. In the end he assembled an Army, and assailed *Ramath* once more, which was a great City, some four Leagues distant from *Jerusalem*; which he took, placed a Garrison therein, and fortified it, with a resolution, from thence to make his inroads into *Asa's* Kingdom. But *Asa* fearing the invasion of his Enemy, and considering that the Soldiers who were left in *Ramath*, did grievously pillage the adjacent Countries, sent Ambassadors to the King of *Damascus* with gold and silver, to induce him to become an Associate in the War, and to renew that amity between them, which was begun betwixt their Fathers. The King graciously received those treasures that were sent him, and made a league with him, and break the truce which he had made with *Basfa*: so that he sent the Governours of his Dominions against those Cities that were under *Basfa's* subjection, with a commandment that they should destroy them.

Of these they burnt some, and rancked others, amongst which were *Gelam*, *Dan*, and *Abelma*. Which when the King of *Israel* understood, he gave over the fortifying of *Ramath*, and with all expedition turn'd to yield those of his subjects his assistance, who were assaulted by the Enemy. But *Asa* in the mean while built two strong Towns, *Gabath* and *Maspha*, of the materials which *Basfa* had prepared to build withal. *Basfa* afterwards (prevented by death) had no more opportunity to make War against *Asa*. He was buried in the City of *Asane*, and his Son *Ela* succeeded him in his Kingdom: who, after he had reigned two years, was traitorously slain by *Zamri*, a Captain of half his Horsemen. For whilst *Ela* banquetted with *Ofa*, who was the steward of his house, *Zamri* wrought so effectually, that he persuaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of his Guards, because all his Soldiers were at the siege of *Gabathan*, a City of the *Philistines*.

C H A P. VII.

Basfa's Offspring being extinct, Zamri reigned in Israel; and after him Amri, and his son Achab.

AFTER that *Ela* was slain, *Zamri* took the Kingdom upon him, and wholly rooted out *Basfa's* posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his Family utterly overthrown for their impiety; as *Jeroboams* progeny was extinguish'd for their iniquity (as we have before declar'd.) For the Army which besieged *Gabathan*, hearing news of the Kings death, and that *Zamri* had murder'd him, and seized the Kingdom, they made *Amri* General of the Army, and anointed him for their King: who raising the siege before *Gabathan*, came before the Royal City of *Thersa*, which he besieged, and took by force. *Zamri* seeing the City destitute of defence, had retired himself into the most secret place of the Palace; where setting it on fire, he burnt both himself and it, after he had reigned seven days. Suddenly after this, the *Israelites* fell at variance amongst themselves, because some of them thought to prefer *Ithaman* to the Kingdom, and others were wholly addicted to *Amri*; but they of *Amri's* side had the better: and being of the better sort, slew *Ithaman*, and made *Amri* Sovereign over the people. The thirteenth year of *Asa*, *Amri* began his Reign, and was King for twelve years space; six years govern'd he in *Thersa*, and six in *Maroon*, (which the *Greeks* Neall *Samaria*) himself imposed this name of *Samaria*, from the name of him whom he purchased the Mountain, on which he built this City. He differ'd in nothing from the other Kings his predecessors, but in that he was worse than any of them; for there was nothing which he left unattempted, that by daily impieties he might alienate the people from God. For which cause God being displeas'd, exterminated him and his posterity from the face of the Earth. This *Amri* dyed in *Samaria*, and *Achab* his Son was his Successor.

Hereby a Man may easily perceive, what care the Divine Majesty hath of humane affairs, and how he loveth the virtuous, and utterly rooteth out the vicious. For the Kings of *Israel*, through their impiety, in a short and successive course, the one after the other were cut off, and confounded with all their Families. But *Asa* (King of *Jerusalem*; and the two Tribes) living happily in the favour of God, for his piety and justice, attained to a reverend and old age: and after he had reigned one and forty years, he dyed a good death.

The year of the
World, 3028.
before Christ's
Nativity, 936.

aliam, chap. 10.
Alia dieth. 7c.
Eliaphan fac-
cedeth him.
2 Chron. 17.
1, 2.
1 King 16.
35, 31.

7c. 16.
1 King 17.
1, 4.
The death of
virtuall pro-
phets to the
bracities.

1 King 17.
1, 4.
The Widow of
Sarepta receiv-
ing Elias, and
neither flower
nor oyl fail.

Alcander of
the famine
dur-
ing the time
of Elias.

1 King 17.
17, 40.
Eliat's flower
the Widows
to use.

death: and after his death, *Jehoshaphat* his son (whom he begat on his Wife *Abida*) suc-
ceeded him; who, in all things that concern'd piety or fortitude, seem'd to emulate and
equal his Grandfather *David*: according as it shall be declar'd hereafter. But *Achab*,
King of *Israel*, made his abode in *Samarina*, and govern'd the Kingdom for the space of 22
years, without any alteration of those ordinances which his progenitors, Kings of *Israel*,
had established; but that he exceeded them daily in wickedness. For he imitated all
their impieties, (but especially the Apostasy of *Jeroboam*) for he adored those Calves
that were erected by him; and besides that, he added far worse impieties than the for-
mer. He took to wife *Jezabel* the daughter of *Ithobal* King of the *Tyrians* and *Sidonians*,
of whom he learnt to adore the Gods of her Nation: for she was a buisie and audacious
woman, and so insolent, that she feared not to take a Temple in honour of *Bell*, the God
of the *Tyrians*, and to plant a Grove furnish'd with all kind of Trees, and to ordain
Priests and false Prophets also, in honour of that God. The King also took delight to
have these Men oftentimes about him, exceeding all other Kings before him in madness
and malice. To him came a certain Prophet named *Elias*, sent by Almighty God, that
was born in *Theston* in *Galaad*, telling him that he fore-prophesied, that neither dew nor
rain should fall on the Earth a long time, until that himself, who was prepar'd to depart
from him, should appear again unto him: And binding the same with an oath, (for the
better confirmation thereof) he retir'd himself to the Southward, where he liv'd by a
certain River, from whence he fetcht his drink: for his meat was daily brought him by
Ravens.

Now when the River, through want of rain, was grown dry, God commanded him to
repair unto *Sarepta*, (a City not far from *Sidon* and *Tyre*, and situate in the midst be-
tween them both) where he should find a Widow-woman, who would furnish him with
food. As soon therefore as he drew near unto the gate, he saw a Woman that lived by
her labour, gathering of sticks, and God gave him to understand that it was she to
whom he was sent. Whereupon he came unto her and saluted her, praying her that she
would bring him some water to cool his thirst; and as she was ready to depart, he called
her back again, and willed her to bring him some bread also. Whereupon she swore unto
him, that she had nothing in her house but an handful of flower, and a little oyl, and that
she was come forth to gather sticks, to the end the might bake the same, and make bread
for her self and her Son; and when they had eaten the same, they must needs perish
through famine, because they had not any thing more left. Go, said the Prophet, and be
of good courage, and conserve better hopes; and when thou hast prepared meat for me, bring it;
for I will thee, that thy flower shall not fail, nor thy pot of oyl be empty, until God send rain
upon the earth. When the Prophet had spoken thus, she approach'd unto him, and perform'd
that which he commanded, and she herself had sufficient to feed upon, and she gave
the rest unto her son, and to the Prophet: so that they wanted nothing, so long as the
drought continued.

Menander maketh mention of this great drought, in the acts of *Ithobal* King of the *Ty-
rians*, speaking after this manner: In this time there was a season without rain, from the
Month of *October*, until *October* in the next year after; whereupon the Prince caused
prayers and supplications to be made, which were follow'd with great store of Thunder.
He built the City of *Borris* in *Phenicia*, and *Auzate* in *Lybia*. Doubtless he expressed
herby the drought that hapned in *Achab's* time: for about that time, *Ithobal* reigned over
the *Tyrians*, as *Menander* testifieth in his History. The Woman (of whom we have spoken
heretofore, that entertained the Prophet) seeing her son fallen sick, and lying fen-
sible, as if he had been already dead, or yielding up the ghost, wept, and break out into
too great a passion, that she forbore not to say, that the cause of her misfortune was,
in that the Prophet was come into her house, and had discover'd her sins; and that he had
been the cause, that God for her punishment, had taken away her only son. But he
comforted her, and willed her to be of good courage, and commanded her to bring the
child unto him, assuring her that he would restore him to life.

Now when he had brought him, he took the child, and carried him into his lodging,
and hid him on his bed, and cryed unto God, saying, That since the loss of her only son
seem'd to be but an unequal recompence unto her that had so charitably received him, he therefore
besought him, that he would command the soul to return into the body, and restore life unto the
Infant. Whereupon, God having compassion on the Mother, and being willing to gra-
tifie the Prophet, and to the intent that no man might suppose that he came unto her to
prejudice her, he restored the child to life, beyond all expectation. For which, the mother
gave thanks unto the Prophet, saying, That by this means, she was thoroughly persuaded,
that God had spoken unto him. Not long after, he sought out *Achab*, according as God
had commanded him, to let him know that he should have rain. At that time the famine
reigned

reigned over the whole Countrey, and there was great want of necessary Victuals; so
that men did not only faint for want of Bread, but the Earth also for want of Rain,
could not bring forth that which was requisite for the sustenance of Horses, and other
Cattel. The King therefore calling *Obadiab* unto him (who was the Master of his
Herds) he commanded him that he should each way seek out for Fountains and Brooks,
willing him, that if he found out any Grasse, he should mow the same, and give it to his
Cattel for their sustenance. And whereas by his command the Prophet *Elias* was sought
in divers places, and could not be found, he appointed *Obadiab* also to follow him. So
taking both of them several ways, the King followed one, and the Master of the Cattel
another.

This *Obadiab* was a godly and virtuous man, who, when the Prophets were put to
death, hid one hundred of them in Caves, and furnish'd them with Bread and Water.
After this man departed from the King, *Elias* met him, and he ask'd *Elias* what he was:
which when he had told him, he humbled himself on his face before him. *Elias* com-
manded him to go unto the King, and to let him know, that he was nigh at hand. *Obadiab*
ask'd him, Wherein he had offended him, that he should desire to put him upon so allon that
might occasion the loss of his Life: For there was not any freight, whether he sent some of
his men to find out *Elias*, with charge, that if they found him, they should put him to death. Now
it may be (said he) that wilt thou repair unto the King, the Spirit of God shall carry thee
away: the King not finding thee here, and frustrate of his desire, will revenge himself on me.
Nevertheless you may, if you please, save my life; and I conjure thee by the Kindness which I
have shewn to an hundred Prophets, such as thou art, whom I have delivered from the fury of
Jezabel, and taken care to preserve in Caves until this day. Notwithstanding all these words,
Elias commanded him to go unto the King, and to cast off all fear, swearing unto him by
an oath, how that that day he would make himself known unto *Achab*.

When *Obadiab* had told the King that *Elias* was at hand, *Achab* went out to meet him,
and being full of Indignation, said unto him, Is it thou that heapest so much Mischief on the
Hebrews heads? Art thou the man that art the cause of this sterility? To whom *Elias* re-
plied, That it was he and his race that were the occasions of these Mischiefs, because they had
brought strange Gods into their Countrey, whom they adored, and had forsaken the true God,
who was, and is only to be worshipped. He therefore willed him presently to assemble all the
people on mount Carmel, and bring with him his wife and her Prophets, whose number he reckon'd
up: the Prophets likewise of the Woods, who were in number four hundred. When therefore
all of them being summoned by the King, were gathered together in that place, *Elias*
stood up in the midst of them, and said, How long will ye continue in this uncertainty, whom
ye ought to follow? For if you think that the Hebrews God is the true and only God, whom
ye follow him not, and why keep you not his Commandments: But if you think that the honour
belongeth not to him, but to foreign Gods, follow them. When *Elias* perceiv'd that the peo-
ple replied nothing hereunto, he proceeded: For an undeniable proof whereby ye may be
satisfied which is the most powerful, either that God which I worship, or those false ones which
ye are perjured to follow; and which is the true Religion, that which I profess, or that which
is professed by these 400 Prophets, I will take an Ox and kill it, and lay it upon the wood, with-
out putting any fire thereto to consume the Sacrifice; and they also shall do the like, and call
upon their gods, and beseech them to send down fire to consume their sacrifice: which if they
shall do, and confirm the same by a miracle, then shall we know that they are true gods.

This Proposal of his was generally approved. Whereupon, *Elias* commanded the
false Prophets first of all to chuse an Ox, and to kill it, and afterwards to call upon their
gods; and when it manifestly appear'd, that their Prayer was of no force, *Elias*
began to mock them, saying, Why call you not out upon your Gods with a loud voice: for it
may be they are on some voyage, or else haply they sleep. Whilst thus they had invocated from
the morning till mid-day (cutting themselves with Knives and Lances, according to the
custom of their Countrey) *Elias* that was to make his Sacrifice, commanded the false
Prophets to stand aside, and the people to draw near unto him, and observe, for fear lest
secretly he should convey fire under the Wood. When the people approached, he took
twelve stones, according to the number of the twelve Tribes of *Israel*, and made an Al-
tar, and digged a deep trench round about it; and afterwards heaping Wood upon the
Altar, and laying his Sacrifice thereon, he commanded them to fill four Tuns with fountain
water, and to pour it upon the Altar, that the trench might receive and drink up the Wa-
ter. Which done, he began to Pray, and call upon God, beseeching him, That it might
please him to manifest his power unto his people, who had so long run astray: No sooner
had he finished his Prayer, but fire fell from Heaven upon the Altar, in the sight of all the
people, and consumed all the Sacrifice; so that the Water was dried up. Which when
the *Israelites* beheld, they fell down on their Faces upon the Earth, adoring one only
God:

The year of the
world, 3040.
before Christ's
Nativity, 924.

1 King 18. 1-2.
Elias is sent
by God to pro-
phesie rain to
Achab.

Achab seeketh
for Elias.

Obadiab con-
cealeth and I
furnisheth an
100 Prophets.

v. 17.
Achab accus-
eth Elias of
impiety.

v. 21.
Elias repro-
veth the su-
perstition of
the people.

v. 34. ad 38.
Eliat's flower
and Office
confirmed by
Miracle.

v. 38.
Fire from Hea-
ven devour-
eth the Sacri-
fice.

God: confessing him to be the most mighty and only true God, and that all other were A but vain and imaginary Names of Idols, which were without Holiness or Power; and laying hands themselves upon their false Prophets, they slew them by the Commandment of *Elias*. He willed the King also to depart, and take his refectory, and to take care for nothing, because he should very shortly see that God would send him Rain; and thus departed *Achab* from him. But *Elias* went up to the top of Mount *Carmel* and sat him down on the ground, leaning his head upon his knees: whilst he thus sat, he commanded his Servant to get upon a certain Rock, and look toward the Sea; and to tell him if he saw any Clouds to arise in any part (for till that time the Air had been always clear.) His Servant having often gone up to the top of the Rock, and told that he saw nothing, at length going up the seventh time, in descending, he brought him this News, that he saw some black appearance in the Air, not much unlike to a mans foot-step. When *Elias* understood this, he sent unto *Achab*, wishing him to retire himself within the City before the Rain fell; who had no sooner recover'd the City *Jezabel*, but that the Air was presently cover'd with thick Clouds, and a vehement Wind intermixt with Rain, fell upon the Earth, and the Prophet seized by the Spirit of God, ran with the Kings Chariot as far as *Jezabel* a City of *Affer*. When *Jezabel* *Achab's* Wife, had notice what Miracles *Elias* had perform'd, and how he had slain her Prophets; she was displeased and sent Messengers unto him, threatening him in like sort to revenge her self on him; as he had slain her Prophets. Which *Elias* fearing, fled into the City of *Bersabee*, which is upon the Borders of the Tribe of *Judah*, bounding upon *Jadamsa*: in which place he left his Servant, and retired himself into the Desert: where whilst he prayed God that he would take him out of the World, he fell asleep under a certain Tree, and after he was awaked, he arose, and found Bread and Water ready prepared by him. When he had eaten, and was refreshed, he went unto Mount *Sinai* (where it is said that *Moses* received the Law from God) where finding out an hollow Cave, he entered into it, and remained therein. And being demanded by a certain Voice which spake unto him, he knew not from whence, *Wherefore he remained in that place and forsok the City?* He answer'd, *Because he had slain the Prophets of the false gods, and because he had persuaded the people, that there was but one only God, who ought to be honoured by all men, and that for this cause he was sought for by the Kings wife, that he might be put to death.* The Voice replied again, and commanded him to shew himself openly, assuring him, that he should understand that which it behooved him to perform.

Hereupon as soon it was day, he forsook the Cave, and perceiv'd the earth to tremble under his feet: and after all things were appeased, the Voice which proceeded he knew not from whence, willed him, *That he should in no way be discomfited with that which he saw: for that no one of his Enemies should have power to hurt him, charging him to return unto his house, to the intent to proclaim Jeshu the Son of Nimshi King of the people, and Azazel of Damascus King of the Syrians, assuring him, that in his place, Elizeus of the City of Abela should be Prophet, and that the wicked People should be destroyed, the one by Azazel, and the other by Jeshu.* When *Elias* heard those things, he returned into the Country of the Hebrews, and met *Elizeus* the Son of *Saphat* at the Cart, and with him divers others, driving before them twelve Couple of Oxen: he came near him, and cast upon him his Garment, and he instantly began thereupon to Prophesize, so that forsaking his Oxen, he followed *Elias*. Yet required he; that before his departure, he might take leave of his Parents; which when he had perform'd, he committed them unto God, and followed *Elias*, attending on him, during all his life, like his Disciple and Servant. This issue had the affairs of this so excellent a Prophet. But a certain Citizen, called *Naboth*, of the City of *Azar*, had a Vineyard near unto the Lands of *Achab*, who required him to sell him the same, at what price he thought convenient, to the intent he might annex it to his own Lands, and make them one possession; wishing him, that if he would not sell it him for Silver, to choose in exchange thereof, any one field of his which he liked best. *Naboth* answer'd him, *That he would not do it, but that he intended to gather the fruit of his own Land himself, which he had received as an inheritance from his Father.* The King no less troubled with the repulse, than if he had lost his own Inheritance, would neither wail, nor receive any sustenance. Whereupon *Jezabel* his Wife inquired after the cause of his Discontent, and how it came to pass, that he neither wail'd, nor eat: he told her of *Naboth's* rude behaviour, and how having offer'd all just and reasonable Composition, he could not obtain what he requested. Hereupon *Jezabel* willed him to be of good cheer, advised him to continue his ordinary Entertainment, because she her self would take upon her to revenge him on *Naboth*. Whereupon she presently sent Letters in *Achab's* Name to the Governours of the Country, whereby she enjoyed them to celebrate a Fast, and to assemble the People, charging them, that in that place *Naboth* should have a seat prepared for him,

him, by reason of his birth and equality; willing them afterwards, that forbearing three false Witnesses to depose against him, that he had blasphemed God and the King, they should by this means cause him to be stoned and put to death by the People. All which was performed according as the Queen had written, and *Naboth* (accused by false witnesses for scandalizing God and the King) was stoned by the People, and put to death. When *Jezabel* had tydings herof, she repaired to the King's presence, and told him, *That he should enjoy Naboth's Vineyard, and distribute nothing for it.*

But God displeased with this her wickedness, sent the Prophet *Elias* purposely to meet *Achab* in *Naboth's* ground, and to tell him, *That he unjustly possessed the lawful inheritance of another, whom he had put to death.* As soon as the King perceived that he came unto him, supposing it to be unseemly for a King to be reproved, he first of all confessed his fault, and offer'd him to make restitution according as he should think fit. Then did the Prophet foretell, *That in the same place where Naboth's Carcase was consumed by Dogs, that both his and his Queen's blood should be shed, and that all his Race should be destroyed; for that they durst commit such an impiety, and so wickedly murder (against all Law) so good and innocent a Man.* These words made so great an impression upon *Achab*, that he repented him of the offence he had committed: so that apparelling himself in sackcloth, and walking barefoot, he tasted not any meat, but confessed his sins, with hopes to appease God's wrath. Whereupon God certified him by the Prophet, *That during his life-time, the punishment of his Race should be deferred, because he had repented him of his misdeeds: but that the threats and menaces should take effect in his sons time.*

C H A P. VIII.

Adad King of Damascus and Syria, fighteth two several Battels with Achab, and is overthrown by him.

WHILST *Achab's* affairs were after this manner disposed, the son of *Adad* (that reigned over the Syrians; and those of *Damascus*) assembled the Forces of his whole Country, and associated with him two and thirty other Kings, with whom he came and made War against *Achab*. Who being far inferior to him in power, came not into the open field to bid him battle, but closing up his Soldiers in his strongest Cities, he himself retired into *Samiria*, (which was begirt with a very strong wall, and very hard to be taken.) For which cause the Syrian (taking his Army with him) came to *Samaria*, and encamping before it, intended to batter the City. But first of all he sent a Herald to *Achab*, to require him to give audience to his Ambassadors which he would send unto him, by whom he should be certified what his resolution was. As soon as the King of *Jezabel* had granted them free access, the Ambassadors came, and (according to the Kings directions) required that *Achab's* Goods, his Children and Wife should be at *Adad's* command: which if he would yield to, and suffer him to take so many as he pleased, he would raise the siege, and batter the City no more. *Achab* gave the Ambassadors order to certify the King of Syria, that both himself, and all whatsoever was his, was at his command. Upon which answer, the King sent a second Message unto *Achab*, enjoining him the next day to admit such of his Servants as he should send unto him, to search his Royal Palace, and the houses of his friends and kinsmen, and take from thence that which they liked best.

Achab amazed at this second Embassy of the King of Syria, assembled his People, and let them know, that he was ready to deliver up into the Enemies hands his wives and his children, for their safety and repose, and to abandon all that likewise which was in his possession; (for the Syrian had demanded no less at his hands in his first Embassy.) But that now he required that his Servants might be admitted to ransack all their houses, to the end they may leave nothing therein that was of any value, making it hereby appear to the world, that he had no intent to make Peace, since that after the Syrian was sensible that *Achab's* tenderness for his Subjects security, had prevail'd so far with him, as to grant him whatsoever belonged peculiarly to himself, he sought nevertheless an occasion of a breach, by demanding liberty to seize upon their Properties; notwithstanding that he would do whatsoever they should think good of. To this the People answer'd, *That they could not endure that any of his demands should be listened unto, or respected; but that the King should prepare for War.* Whereupon he called for the Ambassadors, and dismissed them with this answer, *That they should report unto their Master, that Achab agreed unto those things which were required, (because he desired the happiness of his Subjects:)* and thus sent he touching his second demand, that he would no ways descend thereunto: and thus sent he them away. When *Adad* heard this answer, he was moved, and sent unto *Achab* the third time, threatening him, *That his Soldiers should make a bulwark higher than the walls (so*

so much trusted in) sea, though only each of them should bring but an handful of earth with them; (which boast he used to terrify him, and to expels thereby how great a multitude of Men he had to oppose against him.) But Ahab answered, That he ought not to glory in his Army, but in those actions that should determine the War. When the Ambassadors were returned back, they found the King at dinner with two and thirty Kings his Allies, to whom they made report of Ahab's answer. Hereupon Adad gave commandment to begin the City with Palliades, and to raise bulwarks of earth, and to strengthen the siege. Whilst these things were in hand, Ahab was grievously troubled, and all the People with him: but at length he grew confident, and cast off all his fear, through the arrival of a certain Prophet, who said unto him, That God promised to deliver all those thousands of Soldiers, and his Enemies, which he beheld, into his hands. The same Prophet being afterwards asked, By whose means this victory might be gained? He said, That it should be by the Sons of the Governours, whom the King himself should lead forth. Ahab therefore calling unto him the Governours Sons, found that their number amounted to 232; and having notice that the Syrians intended nought else but pleasure and banquetting, he opened the City-gates, and sent these young Men out against them. Now when the Centinels of the adverse part had discovered them, they certified Adad thereof, who sent out certain Soldiers against them, commanding them, That if they were come out in warlike sort to bid the battle, they should bring them unto him fast bound; and if they came in peace, they should do the like. Now Ahab had within the City ranged another Army, and kept them in a readines. When therefore the young Men had charged the Syrian guard, and slain a great number of them, and had pursued the rest even unto their own Camp, Ahab giving his present victory and advantage, caused his whole Army to fall forth; who flying an unexpected charge upon the Enemies, discomfited the Syrians, (who little expected such a stratagem from the Hebrews) and assailed them disarmed and drunken: so that they left both armour and weapons behind them, and fled from their Camp; and their King likewise was so hotly pursued, that he scarcely had opportunity to save himself by the swiftness of his Horse. Ahab made a long chase in following the Syrians, and slaughtering them that fled; he spoiled their Camp likewise, and carried thence great riches, and an huge quantity of gold and silver. He took Adad's Chariots and Horses also, and with them returned back into the City.

Ver. 12.
Adad confident in his Soldiers.

V. 13, 14, &c.
The Israelites God promisseth victory against the Syrians.

V. 20, 21.
Ahab's victory against the Syrians.

V. 23, ad 27.
Adad's second expedition against the Israelites.

But whereas by the advice of the said Prophet, he was perswaded to prepare and keep an Army in readines against the next year, (for that the Syrians were resolved to assault him again) the King omitted no preparation that concerned the War. For Adad (being escaped from the fight with those few Forces that remained after the battle) consulted with his friends, how he might war against the Israelites. Who advised him from thenceforth, never more to fight with them in mountainous places, for that their God was powerful upon the Mountains, and for that cause they had been overcome by them: but if he fought with them in the Plain, both he and his should be assured to have the upper hand. Moreover, they counselled him, that he should dismiss those Kings that he had confederated with him, to the end that each of them might return into his own Country, and that in their stead he should retain their Forces, over which he should ordain Chieftains; besides, (to supply their places that were lost) they advised him to levy Horsemen and Chariots thorow all his Country. Adad supposing that they had discreetly counselled him in this matter, ordered his Army according as they had advised. And as soon as the Spring was come, he assembled his Army, and led them forth against the Israelites; and coming near unto the City of Aphe, he encamped in a plain field. But Ahab with his Forces marching out to meet him, pitched his Tents near unto him, although he was far inferior both in force and number. To him the Prophet appeared again, telling him, That God would once more give him the victory, to make it known, that his power was not only in the Mountains (as the Syrians persuaded themselves) but in the Plains also. Thus continued both the Armies, and encamped the one against the other, for the space of six days. On the seventh, when the Enemy forsook their Trenches early in the morning, and placed themselves in battel-array, Ahab drew out his Army and faced them, and presently charged them: where after a long and dangerous fight between them, the Enemies were put to flight, and many of them slain in the chase. For some of them were intangled with their own Chariots, others flew those of their own party, and some few of them found the means to fly unto their City of Aphe, who perished likewise to the number of seven and twenty thousand (being slain by the walls that fell upon them) besides One hundred thousand Men that perished in the fight. But Adad, attended by some of his principal Officers, went and hid himself in a Cave under the ground; and they representing unto him, that the Kings of Israel were merciful, and that there was hope of pardon to be had (if after the manner of Suppliants they sent unto him) Adad permitted them. Whereupon they incontinently presented themselves to Ahab clothed in Sack-

H sackcloth, with Ropes about their Necks; (according to the manner of Suppliants amongst the Syrians) telling him, That Adad besought his Majesty to grant him his Life; promising on his behalf, that from thenceforth he would always continue his Servant, and acknowledge his favour. Ahab answered them, That he was very glad that their King was as yet alive, and had escaped from the fury of the fight offering him, by them, that kindness which one Brother ought to show unto another. And Iware unto them, that he should offer him no wrong, if he discovered himself unto him. Whereupon, they brought him from the place where he was hidden, and presented him unto Ahab, who was mounted upon a Chariot. Adad prostrated himself before him: but Ahab stretching out his hand, made him come up unto him into his Chariot, and killed him to be of good Courage, assuring him, That he should be no otherwise treated by him than as became the dignity of a King. Hereupon Adad gave him thanks, protesting, That during his life-time, he would never be forgetful of his Favours: promising him moreover, to restore unto him those Cities which his Predecessors, Kings of Syria, had taken from the Israelites; and that he should have as free access to Damascus, as to Samaria. After this Treaty confirmed by oath, Ahab gave him many worthy presents, and sent him back into his Kingdom. Thus ended the War betwixt Adad and the King of the Israelites. After this, a certain Prophet called Michas, came unto another Israelite, commanding him to wound him upon the head, assuring him, That God was so pleased, and had so commanded him. When this Israelite would in no sort condescend hereunto, he prophesied unto him, That since he had disobeyed God's Commandment, he should meet with a Lion, which should rent him in pieces. Which coming to pass, according as it was foretold, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound, and came unto the King, telling him, That he had been in the Wars, and had received a Prisoner in charge from his Captain's hands, and that (his Prisoner being fled from him) he feared lest he that had committed him to his charge, should for that cause take his Life from him; the rather, for that he threatened no less. Ahab answered him, That he was justly condemned. Whereupon, Michas discovered his head, and made it known who he was. And to this intent used the Prophet this Artifice, that his Words might be of greater force and value. For he told the King, That God would chastise him because he had permitted the Blasphemer Adad to depart unpunished; assuring him, That God would cause him to be slain by Adad, and suffer the People of Israel to be slaughtered by the Syrian Army. The King displeased with the liberty and free speech of the Prophet, commanded him to be cast into Prison; and being vehemently affrighted with this his Prediction, he departed home unto his House.

CHAP. IX.

The exemplary Piety of Jehoshaphat King of Juda, his Prosperity, his military Power. He marrieth Joram his Son, to a Daughter of Ahab King of Israel, and assisteth him with his Forces against Adad King of Syria.

Hitherto have we spoken of Ahab, but now I must return unto Jehoshaphat King of Jerusalem; who having enlarged his Kingdom, and planted Garisons in those Cities that were subject unto him, (and in those likewise which his Grandfather Abiah had possessed in the Tribe of Ephraim; at such time as Jeroboam reigned over the ten Tribes) the King had perpetual assistance and favour at God's hands, in that he was a just and virtuous Prince, studying day and night for nothing more than how he might please and honour God. The Kings, his Neighbours, round about him, honoured him with Presents: so that his Riches and Reputation were very great. In the third year of his Reign, he assembled the Governors and Priests of his Country, enjoining them to ride their Circuit about the Provinces, and to teach the Inhabitants of every City the Law of Moses, training them up in the observance thereof, and in the study of Piety. Which all the Citizens embraced and entertained so willingly, that they seemed to emulate and strive one with the other, which of them should exceed the rest in the Service of God. The Nations likewise that dwelt round about him, loved Jehoshaphat, and were at peace with him. The Philistines also payed those Tributes which were imposed on them. And the Arabians furnished him every year with six hundred and threescore Lambs, and the like number of Horses. He fortified also other great Cities of importance, and made preparation of Munition of War and Arms against the Enemy. He mustered in the Tribe of Juda three hundred thousand Men, over whom he placed Elisha General, and two hundred thousand under the Conduct of Johanan, who besides these, had two hundred thousand Archers on foot of the Tribe of Benjamin.

The year of the World, 3400. before Christ's Nativity, 923.

Ver. 21. ad 24. Adad is received into favour by Ahab, and dismissed upon condition.

Ver. 35, ad fin.

Ahab was reproved for dismissing Adad.

The reward of Iameth Treachery.

Jehoshaphat's Piety.

2 Chron. 17. 1.

The peace in Jehoshaphat's time.

Jehoshaphat's Army.

Ver. 13.

Another Chieftain called *Ochobas*, levied and led for the King one hundred and four-
 score thousand Men armed at all points, (besides those which he sent into fenced Cities.)
 He married his Son *Foram* to *Athalta* the Daughter of *Achab* King of the ten Tribes.
 And not long after (reforting to *Samarita*) *Achab* received him very courteously, and
 magnificently entertained his Army with bread, wine and flesh in abundance; desiring
 him to yield him his assistance against the King of *Syria*, to the intent he might recover
 the City of *Ramath* in the Country of *Galaad*, which *Adad's* Father had won, and con-
 quered from his Father. *Jehoshaphat* promised to assist him; and being no ways inferior
 unto him in force, he sent his Army from *Jerusalem* to *Samarita*. When these two Kings
 were departed out of the City, and each of them were seated upon their Thrones, they
 distributed their Pay to every one of their Soldiers. At that time *Jehoshaphat* com-
 manded, That if at that present there were as yet any Prophets amongst them, they might be sent
 for to give notice what the issue should be of this their War against the Syrians: and whether
 they thought it good to make War against them, by reason at that time there was amity and peace
 betwixt *Achab* and the Syrians, confirmed for the space of three years, since the time that he
 took *Adad* Prisoner, and delivered him.

C H A P. X.

Achab fighteth against the Syrians, and is overcome and slain in the battel.

*H*ereupon *Achab* called for the Prophets, (who were in number four hundred) and
 commanded them to enquire of God, Whether he would give him the victory in that
 War which he undertook against *Adad*? And whether he should recover the City which he en-
 tended to besiege? Who answered and counselled him to hazard the Battel: For he should
 overcome the Syrian, and should take him Prisoner as he had done before. *Jehoshaphat* under-
 standing by their words that they were false Prophets, asked *Achab*, If he had not any other
 Prophet of God, who might more exactly certify him of that which should follow? *Achab* an-
 swered, That he had none as yet remaining, but that he hated him, because he prophesied nought
 else but mischief and misery unto him, and had foretold him, That if he should fight against the
 Syrians, he should be overcome and slain; and for that cause he held him at that time in
 Prison, signifying unto him, that his name was *Micheas* the son of *Imlah*. *Jehoshaphat* defi-
 ned that he might be brought into his presence, which was accordingly performed by one
 of his Eunuchs; who by the way certified *Micheas*, That all the other Prophets had prophes-
 ied to the King victory. But *Micheas* told him, That it was not lawful for him to be against
 God, but that it concerned him to speak that which God should inform him of, concerning the
 King. As soon as he came before *Achab*, and was adjured to speak the truth, he said, That
 God had bowed him the Israelites put to flight, and dispersed by the Syrians, that pursued them
 no otherwise than Sheep without their Shepherd. All which signifieth no less, (said he) but
 that the rest of the people returning home in safety, *Achab* only should be slain in the battel.
 When *Micheas* had spoken after this manner, *Achab* turning himself towards *Jehoshaphat*,
 said unto him, I told you before, how this fellow was affected towards me. But *Micheas*
 constantly avowed, That he prophesied nothing but that which God had commanded him to
 speak, assuring *Achab* that he was solicited by the false Prophets unto War, under hope of vi-
 ctory, whereas he should assuredly perish in the battel. These words of his made *Achab* much
 discomfited. But *Sedechias*, one of the false Prophets, stepped forth, and exhorted him
 to set light by *Micheas's* words, because he spake untruly. And for confirmation of this, he
 appealed to *Elias*, (who was a far more skilful Prophet in foretelling things to come, than
Micheas was) yet that the same *Elias* had foretold, that the Dogs should lick *Achab's* blood in
 the City of *Jerusalem* in the field of *Naboth*, because *Naboth* had been stoned to death at the
 instance of *Achab*. Whereby it appeared manifestly, that since he contradicted a Prophet so
 excellent as he was, he lied, in saying that the King should die within three days. Moreover,
 (said he) it shall appear whether he be truly sent from God or no, if as soon as he shall receive
 a buffet from me, he cause my hand to wither, according as *Isaiah* made *Jeroboam's* hand
 shrink, at such time as he thought to apprehend him. For I think (said he) O King, that
 thou art assuredly informed hereof: which said, he struck him; and because no incon-
 veniency fell upon him, by reason of that his audacious attempt, *Achab* assured
 himself, and recovered his Courage, and set forth against the Syrian Army. For
 as it is to be supposed, the Will of God was such, that it caused the false Pro-
 phets to triumph over the true; which was the cause that the false Prophets were trust-
 ed more than the true, to the intent that God's preordained Will might be fulfilled.
 But *Sedechias* made him iron horns, and said unto *Achab*, that God by them signified unto
 him, that he should lay waste all *Syria*; but *Micheas* prophesied to the contrary, that

Within very few days *Sedechias* should walk from Cave to Cave to hide himself, and avoid
 the punishment of his fallhood. *Achab* displeased hereby, commanded that he should be
 led thence, and kept Prisoner with *Achmon* the Governor of the City, allowing him no-
 thing but bread and water for his sustenance. Thus marched these two Kings with their
 Armies against *Ramath* which is in *Galaad*: which when the King of *Syria* understood,
 he drew his Army into the field, and came out to meet them; and encamped near unto
Ramath. Now it was concluded betwixt these two confederate Kings, that *Achab* should
 enter the battel in a private habit, and *Jehoshaphat* should be invested with the Royal or-
 naments, and supply *Achab's* place, to the intent that *Micheas's* prediction might be made
 frustrate. But notwithstanding this disguise, Gods justice prevented him: for *Adad* King
 of *Syria* commanded his Army, that they should put no one of the Enemy to the sword,
 but only the King of *Israel*.

As soon as the battel was begun, the Syrians perceiving *Jehoshaphat* in the front of the
 Army, and conjecturing that it was *Achab*, they made head all together against him, and
 having invironed and pressed him very nearly, they perceived that it was not he: for
 which cause they retired back again. But although they had fought from the Morning
 until the evening, and had the upper hand; yet slew they no man (because they fought
 after no other but *Achab* to put him to the sword) whom notwithstanding they could
 by no means meet withal. At length, one of *Adad's* servants called *Aman*, shot at ran-
 dom amongst the Enemies, and hurt *Achab* in the breast, and shot him thorow the lungs.
 This hurt of his concealed he from his Soldiers, for fear lest they should be discomfited.
 For which cause, he commanded his servant to drive his Chariot out of the Battel,
 for that he felt himself mortally wounded: and although he were in much pain, yet fate
 heia his Chariot until Sun-set, at which time he gave up the ghost. When night came,
 the Syrian Army withdrew themselves into their Camp, and receiving tydings by an
 Herald, that *Achab* was dead, every one retired home unto his house: but *Achab's* body
 was conveyed to *Samarita*, and interred in that place. As for his Chariot, it was washed
 in the fountain of *Jerusalem*, because it was bloody, by reason of the Kings hurt, where-
 on, by the truth of *Elias's* Prediction was ratified and confirmed, for the Dogs lickt his blood,
 and from that time forward, the common women continually washed themselves in that
 fountain: he dyed also in *Ramath* (according as *Micheas* had prophesied.) Whereas
 therefore all things fell unto *Achab*, according as two Prophets had foretold him, it ap-
 peareth that we ought to honour and magnifie the Majesty of God, and to reverence his
 Prophesies, and to ascribe always more credit unto them, than to the vain and plausible
 speech of flatterers; and no less to respect them, than things of infinite profit, since by
 them we are divinely admonished what we ought to take heed of. It behoveth us also
 to consider what force the Decree of God is of, by examining those things which befall
Achab. For it is impossible to avoid what God has fore-ordain'd, notwithstanding that
 Men flatter themselves with vain hopes, which inveigle them so far, that finally they are
 overtaken in the snares thereof. For this careless inconsideration was fatal to King *Achab*,
 for that he believed not his death which was foretold him; but being deceived by the
 flattering persuasions of false Prophets, ran headlong upon his own danger and ruine. Af-
 ter him succeeded his son *Ochozias*.

The year of the
World 3508.
Before Christ.
Nativity, 916.

The Ninth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Ninth Book.

1. Joram, Achabs Son, overcometh the Moabites in battel.
2. Joram King of Jerusalem obtaining the Crown, killeth his brothers and his fathers friends.
3. Jorams Army is overthrow by his enemies, and his sons are slain, only one excepted, at length he himself, dieth a miserable death.
4. The King of Damascus warreth against the King of Israel.
5. Joram with all his posterity is slain by Jehu. Ochozias King of Jerusalem is slain also.
6. Jehu reigneth amongst the Israelites in Samaria, and his posterity after him till the fourth generation.
7. Athalia reigneth five years in Jerusalem; and is slain by the High Priest Joas. Ochozias Son is Proclaimed King.
8. Azael, King of Damascus, gathereth an Army, first against the Israelites, and afterwards against Jerusalem.
9. Amasias, King of Jerusalem, maketh War against the Idumzeans and Amalechites, and obtaineth the victory.
10. Amasias making War against Joas, King of the Israelites, is overcome.
11. Ozias overcometh the Nations round about him.
12. Rasin, or Rabe, King of Damascus, vexeth the inhabitants of Jerusalem with War. Achaz their King is compelled to call the King of Assyria to assist him.
13. The King of Assyria taketh Damascus by force, and slayeth the King, and translateth the people into Media, and planteth other Colonies in their City.
14. Salmanazar taking the King of Israel captive, translateth ten of the twelve Tribes into Media, and causeth the Cuthaeans to inhabit their Countrey.

CHAP. I.

Joram, Achabs Son, overcometh the Moabites in battel.

2 Chron. 19. 2.
Ver. 2.

Jehu the Prophet reprehended Joram for helping Achab.

Jehoshaphat re- neweth the true service of God.

Ver. 5.
Jehoshaphat placed Judges and Magistrates in every City.

As soon as King Jehoshaphat was returned back again to Jerusalem (from the war wherein he had assisted Achab against Adad the King of Syria, as we have before related) the Prophet Jehu (in his return) came forth and met him, and reproved him, because he had given Achab who had been an impious man) his assistance, assuring him that God was displeased with that his confederacy; yet notwithstanding that he of his goodness had delivered him from his Enemies, although he had provoked him to anger. After this admonition, Jehoshaphat began to offer sacrifices, and thanksgivings, and peace offerings unto God: Which done, he rode in progress about those Countries that were under his Dominion, giving order that the people should be instructed in those ordinances which were delivered from God by the hands of Moses, and exhorted his Subjects to the Practice of Piety. He placed Judges likewise in every City, commanding them to execute justice without respect of persons. He charged them likewise, that they should not be corrupted with rewards, or seduced by Dignity, Riches, or Nobility; but that they should do justice indifferently to all men, knowing that God seeth all things, how secretly soever they be carried or contrived. Having in this sort ordered every thing in each City of the two Tribes, he returned again to Jerusalem, where he likewise chose Judges from amongst the Priests and Levites, and the Elders among the people; exhorting them in all things to give upright and just judgement. And if they of other Cities had any causes of greater consequence (which should be referred to their final determination) he charged them indifferently to decide them: for that it was very convenient that the most uncorrupt sentences should be delivered in that City, where God had his temple, and the King made his ordinary abode. Over all these he placed his two friends, Amasias the Priest, and Zabadias, of the Tribe of Juda. After this manner did the King order his affairs.

About this time the Moabites and Ammonites (with their confederates, a great number of Arabians) assaulted and assembled themselves against him, and incamped themselves near unto Engaddi (a City situate near unto the Lake Asphaltites, and distant from Jerusalem three hundred furlongs) in which place flourished those goodly and whole- some

In some Palm-trees, whence distilled the pure and perfect Balm. When Jehoshaphat had intelligence that the Enemies had past the Lake, and were already entered into his Countrey, he was afraid and assembled the people of Jerusalem in the Temple, and standing up, and turning his face toward the Propitiary, he besought and requested God that he would give him power to overcome his Enemies. For such had been the form of their supplication, who in times past built the Temple: namely, that it might please him to fight for that City, and oppose himself against those that durst attempt or assault that place, to dispossess them of that Countrey which he himself had given them in possession; and in pronouncing this prayer he wept, and all the people likewise, both men, women, and children, made their request unto God. Presently upon this, a certain Prophet called Jaziel arose up in the midst of the Congregation, and cried out, and assured the people and the King, that God had heard their prayers, and promised them to fight for them against their enemies, enjoying them the next day to fall out in Arms, and to make head against their adversaries, whom they should encounter in the mountain situate betwixt Jerusalem and Engaddi, in a place called the hillock of Sis (which place in Hebrew, signifieth *Emptiness*) willing them not to fight against them, but only to stay in that place, and see how God would fight for them. When the Prophet had spoken these words, the King and all the people prostrated themselves upon their faces giving thanks unto God; in the mean while the Levites sung Hymns, with instruments and voices. About the beginning of the day, the King departed into the desert that is under the City of Thebes, advising the people to believe all that which the Prophet had said unto them, and not to range themselves in battel-array: he commanded the Priests to march before them with their Trumpets, and the Levites that they should sing Hymns of thanksgiving unto God, as if their Countrey were already delivered from their enemies.

This advice of the Kings pleased them all; so that they performed whatsoever he counselled them. But God sent a great terror and disorder among the Barbarians: so that supposing themselves to be enemies one against the other, they slew one another in such sort, that of so great an host, there was not one that escaped. But Jehoshaphat looking down into the valley (wherein the enemies had pitched their tents) and seeing it full of dead men, rejoiced greatly at the unexpected succours that God had sent him, who had given them the Victory, not by the dint of their own Swords, but by his providence and power only. He therefore permitted his Army to pillage the enemies Camp, and to spoil the dead; and so great was the multitude of them that were slain, that they could scarcely take the spoils of them in three dayes space. On the fourth day, the people assembled together in a valley, where they blessed God for the succours he had sent them, by reason whereof the place was called the valley of Benediction. From thence the King led back his Army into Jerusalem, and for divers dayes he spent the time in offering sacrifices and making feasts. After this discomfiture of his enemies was published amongst foreign Nations they were all of them afraid, supposing that God did manifestly express his power, and extend his favour towards him. And from that time forward, Jehoshaphat lived in great glory; he likewise was a friend to the King of Israel that reigned at that time, who was Achabs Son, with whom he adventured in a voyage by Sea, intending to traffique with certain Merchants of Tarsis, but he received great loss: for his ships were cast away because they were so large, that they could not be easily governed; and for this cause he had never more mind to exercise Navigation. Hitherto have we spoken of Jehoshaphat King of Jerusalem.

But as touching Ochozias, Achabs Son, who reigned over Israel, and resided at Samaria, he was a wicked man, and resembled his father and mother every way in his impieties, and was nothing inferior to Jeroboam in wickedness, who first fell from God, and made the Israelites revolt from him. The tenth year of his Reign, the King of the Moabites rebelled against him, and denied to pay him those tributes which he was wont to pay unto Achabs his Father. But it came to pass that as Ochozias ascended the stairs of his Palace, he fell down from the top thereof, and being indispoused by the fall, he sent to Accaron unto the god called *Msydor*, or the *Flie*, to enquire whether he should recover of that sickness or no. But the God of the Hebrews appeared to Elias the Prophet, and commanded him to go and meet those Messengers that were sent by Ochozias, and to ask them if the people of the Israelites had not a God, that the King sent to foreign gods to enquire of his health? and to charge them to return and declare unto their King, that he should not escape that sickness. Elias did that which God had commanded, and the Messengers of the King having understood that which was declared unto them, returned back again with all expedition.

Ochozias marvelling much at their sudden return, asked them the cause, whereupon they answered him, that a certain man came unto them, and forbade them to pass any further, but

The year of the
World 3508.
Before Christ.
Nativity, 916.

Ver. 13.
Jehoshaphat's
prayer in the
Temple.

Ver. 14, 15, &c.
The Prophet
Jaziel assured
them of his
victory.

Ver. 16, 17.
The number
and weapons
whereby Jeho-
shaphat over-
came his ene-
mies.

Ver. 22, ad 24.
The Ammo-
nites and richi
confederates
kill one ano-
ther.

The spoils of
the Ammonites.

Ver. 25, 26.
The fame
and praise of Jeho-
shaphat in eve-
ry place.
Fictitious & Res-
tored, chap. 2.
Ochozias Achabs
Son King of
Israel.
2 Kings 1. 1, 2,
3, &c.

Ver. 2. 2. &c.
Ochozias be-
ing a grievous
fall, seeketh
to be informed
of a false Ora-
cle, and is re-
proved by
Elias.

The year of the World, 3548, before Christ's Nativity, 915.

Ver. 8. Elias form and habit.

Ver. 9, 10. Obadiah's Soldiers sent to fetch Elias, are confuted with high-ings.

Ver. 17. Obadiah dying without issue, Joram his Brother reigned in his stead.

2 Kings 2, 11. Elias, according as Enoch, was taken from the sight of men.

Holies by Rufinus, cap. 3, 1 King 3, 12.

Ver. 11, 12. Joram asketh aid against the Moabites.

Ver. 17. Want of water in the Hebrew Army.

Ver. 18. The Kings seek for counsel at Elizeus's hand.

but to return, and let their Master know from God, that his sickness should wax worse and worse. Hereupon the King commanded them to describe what manner of Man he was, that spake these words unto them: who answered, That he was an hairy Man, girded with a leatheren girdle. And understanding hereby that it was Elias, he sent a Captain with 50 Soldiers unto him, commanding him to bring the Prophet prisoner unto him. This Captain that was sent, perceiving Elias sitting on the top of a Mountain, commanded him to come down and repair unto the King, who had sent for him; which if he performed not presently, he threatened him to make him do it by force. Elias answered him, To the end thou mayest know by thine own experience that I am a true Prophet, I will pray that fire may fall from Heaven, and consume both thee and thy Soldiers. And incontinently after his Soldiers, prayed, lightning fell down from heaven, and consumed both the Captain and his Soldiers. When the King had tidings of this loss, he was sore displeased, and sent another Captain to Elias, with the like number of Soldiers, who threatened the Prophet, that if he would not willingly come down, he would violently pull him thence: but Elias prayed that fire might fall from Heaven, and incontinently both he and his were consumed in like manner as the first. When the King had understood like-wise how his second messenger had sped, he sent a third; but he being a discreet Man, when he came to the place where Elias was, he saluted him very courteously, and said unto him, That contrary to his own will, and to no other purpose but to fulfill the King's pleasure, he was come unto him; and that they that were sent with him, came not thither voluntarily, but by the same command. He therefore required him to have compassion both of him and his Soldiers; and to vouchsafe to come down, and to come after them to the King. Elias being moved by his discreet and courteous demeanour, came down and followed him. As soon as he came into the King's presence, he prophesied, and told him that God said, That since he had despised him, and so lightly accounted of him, as if he had been no God, or else such an one as had no power to foretell him any truth touching his sickness; but that he had sent to the gods of Aethiopia, to enquire after the success of his sickness: know (said he) that thou shalt dye. And not long after (according to the Prophecy) he dyed, as Elias had foretold him, and his brother Joram succeeded him in the Kingdom, because he departed without issue.

This Joram was a wicked man also, and as impious as his father: for abandoning the service of the true God, he set up strange gods. In all things else he was a man fit for government. In this time Elias was no more seen amongst men, and until this day no man knoweth what his end was. But he left a Disciple behind him called Elizeus (as we have heretofore declared.) It is written in Holy writ touching Elias, and Enoch who was before the Deluge, that they disappeared: for no man hath known the manner of their deaths. After that Joram had taken possession of the Kingdom, he resolved to make war upon Misae the King of the Moabites, (who paid Achab his father before him the tribute of two hundred thousand sheep bearing wool.) When he had assembled his Forces, he sent unto Jehoshaphat, requiring him, That since he had been his father's friend, he would likewise second him, and send him aid in his War intended against the Moabites, who had then newly revolted from his government. Jehoshaphat not only promised him to afford him succours, but moreover he assured him, That he would draw the King of Idumaea (who depended on him) into their association. When Joram understood these things by whom whom he had sent unto Jehoshaphat, he took his Army with him, and repaired to Jerusalem, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the Desert of Idumaea, and that way to charge the Enemy, (in that they expected nothing less than to be endangered on that side) these three Kings departed together from Jerusalem, namely the King of Jerusalem, the King of Samaria, and the King of Idumaea. When they had marched seven days journey, they found a great scarcity of water amongst them, both to water their Horses, and to refresh their whole Army, by reason that their Guides had led them astray out of the high-way: so that they were in great want, and especially Joram, who, by reason of the necessity wherewith he was pressed, cried unto God, expostulating with him for what offence of his he would deliver up three such Kings into the hands of the King of Moab. But Jehoshaphat, who was a virtuous man, encouraged him, and sent into the Army, to know whether there were any Prophet of God that had followed them to the battle, to the intent (said he) that we may understand from God what we ought to do: and whereas one of the servants of Joram said, that he had seen Elizeus the Son of Saphar, the Disciple of Elias, all the three Kings (by the persuasion of Jehoshaphat) resorted unto him. When they drew near unto the Prophets Tent (which he had pitched apart from the rest of the company) they asked him, what should become of the Army, and Joram especially? To whom Elizeus answered, That he had no reason to sollicit him in this sort, but to repair unto his fathers and mothers Prophets, who would curse him the more. Notwithstanding,

Joram

H Joram intreated him, that he would prophesie, and preserve the Army, and his Life: but Elizeus swore by the living God, That he would answer him nothing, except for Jehoshaphat's sake, who was an upright Man, and one that feared God. Afterwards calling unto them a certain Man that could cunningly play upon Instruments (for so had the Prophet commanded) whilst he sung, Elizeus was fill'd with the Spirit of God, and enjoined the Kings to make certain Trenches in the Channel of the River: For (said he) you shall see the River full of Water, without either wind, cloud or rain; so that both the whole Army and all their Cattel shall be saved, and sufficiently justified: and God will not only bestow these Benefits on you, but will give you the upper hand of your Enemies also; and you shall surprise the fairest and strongest Cities of the Moabites; and you shall cut down their Trees, raze their Country, and fill up their Fountains and Rivers. When the Prophet had spoken thus, the next day before Sun-rise, the River flowed abundantly with Water: for three days journey off, God had suffered a very violent rain to fall in Idumaea, so that both the Soldiers and their Horses were sufficiently refreshed and watered. When the Moabites were informed that the three Kings came out against them, and took their way thorow the Desert, their King assembled his Army, and commanded them to keep the passages of the Mountains, to the end they might hinder the Enemy from entering their Country unawares. But beholding about the Sun-rise, that the Water of the River was blood-red, (for at that time it arose in the Country of Moab, and at this hour the Water is red) they conceived a false Opinion, that the three Kings being pressed by thirst, had slain one another, and that the River flowed with their Blood. Being in this sort seduced with this imagination, they besought the King to give them leave to gather their Enemies Spoils: which when they had obtained, they altogether inconsiderately marched forth, as if to a Prey already prepar'd for them, and came unto the Kings Camps, with hope to find no Man to resist them. But their hope deceived them; for their Enemies environed them round about, and some of them were cut in pieces, the rest turned their backs, and fled towards their own Country; and the three Kings entering into the Territories of the Moabites, destroyed their Cities, pillaged the Country, broke down their Inclosures, filling them with stones and mud taken out of the River; cut down their fairest Trees, stopped up the sources of their Waters, and levelled their Walls with the ground. The King of the Moabites himself, seeing himself pursued and besieged, and that his City was in danger to be taken by force, sallied out very valiantly with 700 Men, hoping by the swiftness of his Horse, to break thorow the Israelites Camp on that side again where he thought it was least guarded. Which when he had attempted, and could not execute, because he charged on that side which was best defended, he returned back again into the City, and committed a desperate action: for he took his eldest Son, who ought in right to succeed him in the Kingdom, and set him on the Wall of the City, and in the sight of all his Enemies, offered him for a burnt Sacrifice unto God. The Kings beholding this woful Spectacle, were moved with compassion and overcome with humanity, left the siege, and returned back again to their Countries. After that Jehoshaphat was returned unto Jerusalem, he enjoyed a peaceable Government, but lived not long after, but died when he was 60 years old, in the 25th year of his Reign, and was magnificently buried in Jerusalem, according as the Successor to David's virtue and his Kingdom ought to be interred.

CHAP. II.

Joram obtaining the Kingdom of Jerusalem, slayeth his Brothers and his Father's Friends.

Jehoshaphat, King of Juda, left behind him divers Children, the eldest of whom he appointed his Successor in the kingdom, who was called Joram (as his Uncle was, who was his Mother's Brother, and Achab's Son, lately king of Israel). The king of the ten Tribes turning back unto Samaria, kept with him the Prophet Elizeus, whose actions I will here recite, because they are notable, and deserve to be registered in writing, according as we have gathered them out of the Holy Scripture. The Widow of Obadiab, (who was sometime Steward of Achab's House) came unto him, and told him, That he was not ignorant that in that persecution wherein Jezebel sought to murder the Prophets, her Husband saved one hundred of them, for whose private maintenance he had borrowed much money of other Men; and that now being dead, his Creditors strove to draw both her and her children into bondage: For which cause she besought him, in consideration of this act, to have compassion on her, and to yield her some succour. Hereupon Elizeus asked her, If she had any thing in her House? he answered him, That she had nothing but a very little oil left her in an earthen Pot. Whereupon the Prophet commanded her to depart, and to borrow divers empty Vessels of her Neighbours: that done, he willed her to lock up her doors, and to pour the oil

The year of the World, 3549, before Christ's Nativity, 915.

Ver. 17. Elizeus fore-prophesied the cure of water, and their victory.

Ver. 22, 23. A wonderful blindness of the Enemy, grounded on the redness of the water that flowed.

Ver. 24. The victory of the Hebrews against the Moabites.

Ver. 27. The King of the Moabites sacrificeth his own son.

Jehoshaphat's Death.

Joram, Jehoshaphat's son, King of Jerusalem.

2 Kings 4, 1.

ad 7.

Elizeus commanded the widow to fill her empty vessels with oil.

The year of the World, 3050. before Christ's Nativity, 914.
Oyl into the Vessels, because it was God's Pleasure to fill them all. The Woman did according as he had commanded her, and all the Vessels were found full, so as none of them were empty: whereof when she had certified the Prophet, he advised her to go and sell her Oyl, and pay her Debts; and when all was paid, he assured her that there would be some remainder, that might serve to sustain both her and her Children.

2 Kings 6. 9. ad 12. Elizeus advised Joram to avoid Amibush, who lay in wait to kill him.
By this means Elizeus discharged the Widow of her Debts, and that Trouble which her Creditors intended against her. He admonished Joram likewise by certain Messengers, that he should take heed of a certain Place wherein the Syrians lay in ambush, intending to slay him: by means of which Admonition, the King went not out on a hunting, but Adad being fore displeased, because his Ambushment was discovered, began to suspect his own Followers: whereupon, calling unto him his Household-Servants, he maliciously termed them Traitors; and furthermore, threatened them with Death, for that they had discovered a Matter, which was only committed to their trust, unto his Enemy. Whereupon one of the Assistants told him, That he ought not to conceive that false Opinion of them, neither suspect that they had discovered his intended Ambush to cut off his Enemy: but rather that he ought to conceive, that the Prophet Elizeus had discovered all that which was intended against him.

V. 13. 14, 15. Elizeus besieged in Dothaim by his Enemy.
Whereupon, he sent out his Soldiers with an express charge, to know in what City Elizeus made his ordinary abode: who returning back, brought him news that he remained in Dothaim: For which cause, Adad sent a great number of Horsemen and Chariots to Dothaim, to lay hold on Elizeus, who begirt the City by Night, and laid Watch round about the Walls, that no Man might escape them. Early in the Morning, when the Prophet's Servant had notice hereof, and was advertised that the Enemies sought to surprize Elizeus, he fearfully hastened, and discovered their intent to his Master, who encouraged him, and commanded him not to be afraid, because he was assured of God's help: whereupon, he prayed to God that at that present he would shew his Power and Assistance both toward the relief of his necessity, and the confirmation and encouragement of his Servant.

V. 16. 17. The Angels about Elizeus the Prophet.
At that time God hearing his Prayer, represented to the Prophet's Servant a great number of Chariots and Horsemen that invironed Elizeus; so that he laid his Fear aside, and was assured, when he perceived these Succors. That done, Elizeus besought God again, That he would blind his Enemies eyes, and cause a thick Cloud to fall upon them, to the end they might not discover him. Which done, he presently thrust himself amongst the thickest of his Enemies, demanding of them, Whom they came to seek for? They answered him, That they sought for the Prophet Elizeus: he promised them to deliver him into their hands, if so be they would come with him into the City where he was. They being blinded in Eyes, and deprived in their Understanding, followed the Prophet willingly, who marched before them. When therefore Elizeus had brought them into Samaria, he willed King Joram to lock the Gates, and to inviron the Syrians with his Soldiers.

V. 18. 19. Elizeus seized the Syrians, and blinded them into Samaria, where by his perswasion they are courted by Elizeus and persecuted by Joram, and sent home.
This done, he prayed God that he would open the Eyes of the Syrians; and they being delivered from their Blindness, perceived that they were in the midst of their Enemies. Whereat being fore astonish'd, and uncertain whence this divine and unexpected Act had befallen them, King Joram asked the Prophet, Whether he should kill them with Darts? But Elizeus forbid him to do so: For (said he) it is a just and convenient Matter, that they who are taken in War should lose their Life; but that they had done no Evil unto his Country, but by God's Providence came thither, without their own Knowledge: for which cause, he counselled him to give them Presents, and refresh them, and afterwards to suffer them to depart without any Injury.

V. 20. 21. Joram giving ear to the Prophet's Words, entertained the Syrians magnificently, and with great Humanity, and sent them back unto Adad their King; to whom, upon their arrival, they declared all that which had happened unto them.
Adad astonish'd at this unexpected Event, and wondering at the Power of the God of the Israelites, and admiring the Prophet whom God so wonderfully assisted, he concluded from that time forward, F never more to attempt the King of Israel in secret, because he feared Elizeus; but concluded to make open War against him, hoping to have the upper hand of his Enemies, by means of the great number and force of his Army: so that he issued out with a mighty Power against Joram, who supposing himself to be overmatched by the Syrian Army, lock'd himself up within Samaria, putting his trust and confidence in the Fortification and Strength of the Walls thereof. Adad hoping to take the City, if not by Force, at least-wit by Famine, and default of things necessary, drew near unto Samaria to besiege it. But Joram was so destitute of convenient Supplies, that by reason of the incredible want of Victuals, an Ass's Head was sold in Samaria for 80 pieces of Silver; and a measure of Pigeons dung at five pieces of Silver, which they used instead of Salt: neither was there any thing that more troubled the King, than that he feared lest some one constrained by Famine, should deliver or betray the City unto the Enemy. For which cause, he

The year of the World, 3050. before Christ's Nativity, 914.
He every day walked the round about the Walls, and visited the Centinels of the City, for fear lest any one should lie hidden within: and with all care and diligence he gave order, That if any one had such a sinister intent; the means to execute the same should be taken from him. And whereas a certain Woman cried out unto him, Have mercy upon me, O King; he censured with wrath, and supposing that she asked him some meat, began to rail on her, telling her, That he had neither Grange nor Wine-press; whereby he might any ways supply her necessity.

V. 22. The famine so great in Samaria, that women eat their own children.
The Woman answered him, That she had no need thereof, and that she was not troubled for want of food, but only desired that he would determine a debate betwixt her and another Woman: whereupon he commanded her to express and declare what she required. Hereupon she said, That she had made an agreement with another Woman her Neighbor and Friend, that since the famine and scarcity was such, as they could find no redress for the same, that they should kill their children, (for each of them had one) and in this sort should nourish one another.

V. 23. Joram threatened Elizeus's death.
As for my self (said she) I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her child. Joram was grievously tormented to hear these words, and rent his garments, and cried out with a loud voice, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a Man presently to cut off his head; who prepared himself with all expedition to the slaughter.

V. 31. 32. Joram threatened Elizeus's death.
But Elizeus was not ignorant of this resolution of the King's: for sitting at home with his Disciples in his house, he told them, That Joram the murderers son sent a Man to take away his head: but (said he) when he that hath the master in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution; and they, according as they were commanded, shut him out of the doors whom the King had sent. Joram repeating himself of that displeasure which he had conceived against the Prophet, and fearing lest he that had the commission to murder him, should speedily execute the same, hastened himself all that he might to hinder the slaughter, and save Elizeus.

V. 33. When therefore he came into his presence, he accused him, For that he had not besought God to deliver them from those many evils which they suffered; considering that he himself was an eye-witness, they were miserably consumed by them.
Elizeus promised him the next day, (about the same hour that the King came unto him) That he should have so great abundance of victuals, that two measures of barley should be sold in the market for a shekel, and a measure of flower for a shekel.

V. 34. By these words of his, the King, with all his attendants, were wonderfully comforted, and made no difficulty to believe the Prophet, because that before-time they had been accustomed by their experience of the truth of his Prophecies; and the expectation of this day, was the cause that the necessity and misery of the present was more patiently endured.
But a certain friend of the Kings, and the Governour of the third part of his Army (on whose shoulder the King at that time hapned familiarly to lean) spake unto him after this manner: Prophet, thou tellest us incredible matters: for as it is impossible that God should rain down heaps of barley and flower from Heaven, so cannot that which thou speakest come to pass. To whom the Prophet replied, Thou thy self (said he) shalt see the issue hereof, but shalt not partake of it. Which Prediction of his had a most certain effect, according as hereafter it appeareth.

V. 35. 36. The famine so great in Samaria, that women eat their own children.
It was a custom in Samaria, that they that were defiled with a leprosy, should live without the City-walls, for fear lest their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they received no relief or sustenance out of it, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine, resolved amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might die with less torture. Now having agreed upon this amongst themselves, they repaired by night unto the Enemies Camp. At that time God began to terrify and trouble the Syrians, and to fill their ears with a noise of Chariots and Arms, as if an Army had violently charged them. Whereupon they grew suspicious, and were so moved, that they forsook their Tents, and ran unto Adad, and told him, That Joram King of the Israelites had entertained the King of Egypt, and the King of the Isles of his Confederates, whom he let out against them, and how already they had heard the noise of them that approached to bid them the battle. Adad (whose ears were filled with no less rumor than those of the People) was amazed at their sayings; so that all of them abandoned

The year of the
World, 3060,
before Christ's
Nativity,
904.

2 King. 9, 1.
ad 6.
Jehu, by Gods
command-
ment anoint-
ed King.

Per. 11.

Per. 13.

gave him holy oyl, willed him to anoint Jehu, and to say, *That God had chosen and anointed A him for King*: and after he had given him some other instructions, he commanded him to depart; as one that fleeth, making no man privy to it. When this disciple of his came to the City, he found Jehu in the midst of the Captains of War, (as Elizeus had told him) and drawing near, he told him, *That he would communicate certain secrets unto him, for which cause he arose and follow'd him*. Whereupon the young man taking out the oyl, poured it on his head, saying, *That God had chosen him to exterminate the race of Achab, and revenge the blood of the Prophets unjustly murdered by Jezabel: and that both he and his house might be brought to nought in like sort, as the sons of Jeroboam, the son of Nebat, and the children of Basa, were extinguished for their impiety; so that no one of the race of Achab might survive in the world*. As soon as he had spoken thus, he issued out of the chamber, that he might not be discovered by any of the Army. Now when Jehu came out, he returned to his place to his Captains; who befought him to declare unto them, wherefore the young man came unto him? (allegding, that they supposed him to be out of his wits.) Truly (said he) you have divined well; for he hath talked unto me after the manner of a mad man; wherein he told them what he had said unto him, namely, *how God had chosen him to be King over the people*.

As soon as he had spoke, every one of them cast off their Garments, and spread them before him, and sounding a Trumpet, they proclaimed Jehu King; who assembling his Army, determined to conduct them toward the City of Jezrael against Joram (who lay there to recover his Wound which he had received at the siege of Ramath, in Galaad, as we have heretofore declared.) Thither also resorted in the way of friendship and consanguinity, Ochozias King of Jerusalem to visit Joram, and to see how he was recovered of his Wound: for he was his Nephew, and Son unto his Sister, as we have said before. Jehu desirous to surprize Joram and his followers, on the sudden gave command, that none of the Souldiers should run before, to give any intelligence of his repair unto Joram, alleging, that it should be a demonstration of their good will towards him: whereas contrariwise, they that did otherwise, declared that they held him not for their King.

CHAP. V.

Joram with all his Race is slain by Jehu: Ochozias King of Jerusalem is likewise slain.

Per. 17, ad 23.

THE Men of War were very joyfull to execute this his command, and guarded the ways, that no Man might secretly steal into Jezrael, and bear tydings of that which had hapned. Mean-while, Jehu, attended by his choicest Horsemen, and mounted in his Chariot, marched towards Jezrael. And when he drew near unto the City, the Centinel that was appointed by Joram to discover those that repaired to the City, perceived Jehu resorting thither with a multitude of attendants, and told Joram that a Troop of Horsemen were at hand: Whereupon a Scout was sent out to discover who they were; who drawing near unto Jehu, asked him what News there was in the Army? telling him, that the King was desirous to know the same. Jehu willed him to take no care thereof, but to follow after him. The Centinel perceiving this, certified Joram, that the Messenger whom he had sent, went along with them that came, and followed their General. Whereupon the King sent out a Messenger the second time, and Jehu commanded him to attend him, as he did at first: which the Centinel signified to Joram likewise, who thereupon took his Chariot to meet them, accompanied with Ochozias, King of Jerusalem, who (as we have said) was come to the City, to see how the King was recovered of his hurt, because he was allied unto him: But Jehu marched on in good array, till Joram meeting him in the field of Naboth, asked him how the Army did: who instead of returning an Answer, reviled him bitterly, and called him the Son of a Poisoner, and of an Harlot. For which cause, Joram (fearing his turbulent spirit, and suspecting he designed some Treason against him) fled away as swiftly as his Chariot could be driven; telling Ochozias, that they were both of them betrayed: but Jehu flung a dart at him, and pierced him thorow the heart. Whereupon Joram instantly fell on his knees, and dyed. Hereupon Jehu commanded Badad to call Joram's Body into Naboth's Field, remembering him of the Prophecy of Elias foretold to Achab, who murdered Naboth: namely, *That he and his Race should dye in that field*. For sitting behind Achab's Chariot, he heard these words pronounced by the Prophet: in effect it so fell out as he had prophesied. When Joram was fallen down, Ochozias was afraid to be slain: for which cause, he turned his Chariot to take another way, hoping that Jehu would not discover him. But he was overtaken in a steep way, and was hurt with an Arrow: whereupon he forsook his Chariot, and being mounted on a swift horse, posted to Meggedo, where, after his wounds had been dressed some few days, he deceased, and was carried to Jerusalem, and buried there, after he had reigned one year, and surpassed his Father in wickedness.

CHAP.

H

CHAP. VI.

Jehu reigneth over Israel, and keepeth his Court in Samaria; and after him, his Progeny, to the Fourth Generation.

The year of the
World, 3060,
before Christ's
Nativity,
940.

AT such Time as Jehu arrived at Jezrael, Jezabel being on the Top of a Tower in her Princely Robes, cried out; *O truly Servant, (said she) that hath slain his Master!* He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuchs to cast her down from the Top of the Tower: in her Fall the besprinkled the Walls with her Blood, and as soon as she came to ground her body was trampled under the horses feet, until she dyed. That done, Jehu repaired to the Palace with his Friends, and reposed himself there, commanding his servants that they should bury Jezabel; (in respect of the Royal Race from whence she was descended) but they to whom the Charge of the Obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. Jehu certified hereof, wondered at the Prophecy of Elias, who had foretold that Jezabel should dye in that sort in Jezrael.

Now Achabs seventy Sons being brought up in Samaria, Jehu sent two Letters, the one unto the Masters of the Infants, the other to the Governours of the City, giving them to understand, that they should choofe one of the most Vertuous amongst Achabs Children, to reign as King over them, because they had a multitude of strong Chariots, Horses, Armor, Men, and strong Cities; to the end, that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to found how the Samaritans were affected towards him.) When the Governours and Tutors had received these Letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him; acknowledging him for their Sovereign; and offering themselves in all duty, to be under his subjection. Whereupon Jehu sent back unto them again, commanding them, that (to express their obedience) they should fend him the heads of Achabs Children, divided from their shoulders. Which command of his they failed not to execute, but presently packed up the heads in panniers, and sent them unto him to Jezrael. As soon as they were brought thither, tydings thereof were carryed to Jehu, as he sat at Supper with his Friends, who commanded that they should be laid in two heaps, at the City Gates, on either side thereof. Which done, he issued out as soon as it was day, to see them; and beholding them, he began to tell those, that accompanied him, that he had voluntarily armed himself against his Master, and slew him: but as touching those whom they saw there, he had no ways layd hands on them. His only intent was, that all men should know, that all that which hapned unto Achabs Race, was done by the Ordinance of God, and that his house was destroyed according as Elias had foretold. And after he had slain and dispatched both these and all those that were found to be of Achabs Race amongst the Israelites, he went unto Samaria: and meeting by the way with Ochozias household Servants (who was King of Jerusalem) he asked them, *Whither they went?* Who answered him, *That they went to salute Joram and their King Ochozias, (for they knew not as yet that they were both of them slain.)* Hereupon Jehu commanded his Servants to lay hands on them, and put them to the Sword, notwithstanding, they were forty two in number. After them, he met with a Vertuous Man called Jonadab, (who in times past had been his ancient Friend) who embracing him, praised his forwardness, in that he had performed all things according to the Will of God, in abolishing Achabs house. Jehu caused him to come up to him, into his Chariot, and accompany him to Samaria, telling him, *That he should see that he would spare no wicked man, Nor would punish all the false Prophets, and tellers of lies, and abusers of the people, who had made them forsake the true service of God, and adore strange gods: because that which is most acceptable to a good man is to behold the punishment of the wicked.* Jonadab perwaded by these words, mounted up into his Chariot, and went with him to Samaria; and after Jehu had fought out Achabs kindred, he put them to death; and intending that no one of his false Prophets and Priests should escape his hands, he assembled them together by a subtle policy. For gathering the People together, he protested that he would have twice as many gods as Achab had: willing, that all the Priests that belonged unto them, should present themselves, for that he intended to celebrate most magnificent Sacrifices to Achabs gods; protesting that whatsoever Priest should be absent, he should lose his head. Now this god whom Achab honoured, was called Baal. Having in this sort assigned a day wherein he would offer Sacrifice, he sent thorow all the County of Israel, charging all Baals Priests to repair unto him; and commanding that each of them should

2 King. 9, 31.
A famous Ex-
ample of Gods
Judgment.

2 King. 10, 10.
ad 7.

Achab 70.
Children slain
in Samaria.

The rooting
out of Achabs
Line.
9, 12, 13, 14.
The slaughter
of Ochozias
servants.

Jonadab.

Per. 24.
Joram slough-
ter.
Per. 25, 26.
The truth of
Elias Prophe-
cie.

Per. 27.
The death of
Ochozias King
of Jerusalem,
and his burial.

The year of the world 3055.
before Christ's
Nativity.
935.

v. 18. ad 28.
The slaughter
of Baal's
Priests.

v. 30.
Baal god of
the Tyrians.
The King-
dom promised
to Jehu's po-
sterity.

should have their Vestments given them. As soon as they were apparelled, he resorted to his Lodging, accompanied with his Friend *Jonadab*, and commanded that a search should be made amongst them, to espy whether any one of a contrary quality, or condition were mixed with them; for that he intended that no stranger should be amongst the Priests. When therefore he understood that none but the Priests were in that assembly, even at such time as they began to offer Sacrifice, he caused them to be inclosed by four-score Souldiers (whom he esteemed to be most trusty) commanding them to kill the false Prophets, and to punish them according to the custom of their Fore-fathers, which had already too long been neglected; dreadfully threatening all those, who should any ways omit to root out the Name and Memory of these Wretches out of the world. They therefore slew all those Priests, and guarded the Kings Palace; and in so doing, cleared B *Samarita* of foreign gods. This *Baal* was the god of the *Tyrians* (for whom *Achab* built a Temple in *Samarita*, intending thereby to content *Ithobaal* the King of the *Tyrians* and *Sidonians*) to whom he assigned Priests, and honoured him with all sorts of Sacrifice. After this Idol was extirminated, *Jehu* suffered the *Israelites* to adore golden Calves. When this Execution was performed in punishing the wicked, God (to whom this Action of his was acceptable) told *Jehu*, by his Prophet, that his Children should enjoy the Kingdom of *Israel* to the fourth Generation. This was *Jehu's* fate.

CHAP. VII.

Athalia reigned five years in Jerusalem: and after she was slain by the High Priest, *Joas* is proclaimed King.

Hedra & Ref-
sums, cap. 7.
2 Kings 12. 1.
2. 3.
Athalia root-
eth out all the
Royal Blood,
only *Jos*
Ochozias Son
is saved.

v. 4. ad 12.
Jos by *Jos*
ad's means,
who was the
High-Priest,
created King.

Athalia, *Achab's* Daughter, hearing News of the death of her Brother *Joram*, and her Son *Ochozias*, together with the utter ruine of all the Royal Posterity, bethought her self to extinguish *David's* Memory, and in such sort to root it out, that no one of that Line should remain alive to enjoy the Kingdom hereafter: which when she had concluded in her heart, she began to put in execution. Yet notwithstanding, one of *Ochozias* Sons escaped her bloody hands, by this means. *Ochozias* had a Sister by his Fathers side, whose Name was *Josabetha*, who was married to *Joiada* the High-Priest; who entering into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with his Nurse among the dead, she took both him and his Nurse, and locked them up in a closet within the Temple, where *Joiada* her Husband and she did secretly preserve them for the space of five years, during which time *Athalia* reigned in Jerusalem over the two Tribes.

About the seventh year, *Joiada* conferred with five Centurions, and perswaded them to oppose themselves with mutual consent against *Athalia's* proceedings, and to secure the Kingdom for little *Joas*. Whereupon giving and receiving promises of secrecy the one unto the other, they confidently addressed themselves to execute their intended purposes, after this manner. They whom the High-Priest had chosen to execute this fact, went thorow all the Country, and gathered the Priests and Levites together, with all the Governors of the Tribes, and afterwards returned and brought them to Jerusalem E to the High-Priest, who made them take an Oath, that they would keep secret that which he should inform them of, as a thing that required secrecy, and men of courage and resolution to perform the same. As soon as he had assured them by Oath, he brought forth the little Child whom he had till that time preserved, and said unto them: Behold your King, who is of that Race, which (as you know) was chosen by God to reign over you for ever: I therefore think it fit that the third part of your Guard shall keep him within the Temple, and that the fourth make their watch round about the same. Another Company shall have the Guard of the great Gate that leadeth to the Palace: as for the rest of the People, let them remain disarmed within the Temple, and suffer no armed men to enter thereinto, except the Priest only. He appointed also another Company F of Priests and Levites to be about the King, with Javelins and drawn Swords, charging them that whosoever durst be so bold to enter the Temple armed, they should presently put him to the sword, and laying all fear aside, to attend the safety and guard of the Kings Person. They being obedient to that which the High-Priest had commanded them in effect expressed their readiness: whereupon *Joiada* opening the Arsenal, (which in times past was prepared by *David*) distributed amongst the Centurions, Levites and Priests, all the javelins, quivers, and all other sort of Arms that were therein, and disposed all them that were armed, round about the People, joynd hand in hand to hinder any one from entering in amongst them that were not of that faction. Afterwards bringing out the Infant *Joas* into the midst of the Company, they set the Royal Crown on his head; and *Joiada*, after he had anointed him with Oyl, proclaimed him King: whereupon all the people rejoiced, and clapping their hands, cried out, God save the King.

Athalia

H *Athalia* hearing this Noise and Applause, beyond all hope, was greatly troubled, and with those Soldiers which she had about her, the hastily issued out of the Palace; and coming to the Temple, the Priests admitted her: as for the rest of the Men of War that followed her, they that by the High Priest's Ordinance begirt the Temple, would not suffer them to enter with her. Now when *Athalia* saw the Child standing before the Tabernacle with the Royal Crown on his head, she rent her Garments; and storming through Despair, she cried out, and commanded that the Traitor should be slain, that had thus betrayed her, and sought to dispossess her of her Kingdom. But *Joiada* called the Centurions, and commanded them to carry *Athalia* out to the Brook *Cedron*, and there to kill her; (because he would not permit that the Temple should be defiled with her cursed Blood.) Moreover, he charged them, that if any one should attempt to rescue her, they should kill them likewise. Hereupon (for they were appointed to execute this his Command) took her, and led her without the Gates of the King's Mules; and there slew her. After that *Athalia* was in this manner executed, *Joiada* assembled the people, V. 17. The King and the Men of War in the Temple, binding them all by an Oath, to yield the King their faithful Service, and to procure the prosperity of the Kingdom. Secondly, He made the King swear in like manner, that he would maintain the Service of God, and in no manner disannul *Moses's* Laws. That done, they ran unto *Baal's* Temple (which *Athalia* and her Husband *Joram* had built to the Dishonour of God; and their Forefathers, and for the Honour of *Achab*), and levelled it with the ground; and put to death their High K Priest called *Mathan*. The Charge and Guard of the Temple, *Joiada* committed to the Priests and Levites, according to the other establishment by *David*, with commandment twice a day to offer their ordinary Burnt-offerings, and to make Perfumes, according to the Law. He appointed also certain of the Levites to be Porters to guard the Temple, to the intent that no unclean Thing should enter the same unespied. And after he had ordained these things, with the Centurions and Governors, and with all the People, he took *Joas* and led him out of the Temple, and attended him to the Palace; and having placed him on the Royal Throne, all the People cried; God save the King; and banquetted and feasted for divers days. Thus after the death of *Athalia*, the City was at quiet. *Joas* was seven Years old at such time as he was made King, his Mother L was call'd *Sabia*, and was of the Town *Berfabe*. He carefully observed the Laws; and highly affected the Service of God all his Life-time: and when he grew to Man's estate, he married two Wives which the High Priest gave him, by whom he had Sons and Daughters. This is all that I have thought good to declare as concerning *Joas*, both how he escaped *Athalia's* treasons, and obtained the Kingdom.

CHAP. VIII.

Azael King of Damascus, levieth an Army, and first of all assaulteth the *Israelites*; and after marcheth forward against Jerusalem.

M *Ut* *Azael* King of Syria making War against the *Israelites*, and against their King *Jehu*, destroyed the Country on the other side of *Jordan*, and all the Eastern tract inhabited by the *Reubenites*, *Gadites*, and *Manassites*: Furthermore, he burnt and spoiled *Galaad* and *Bathanea*, violating and outraging all those he met withal. For *Jehu* went not out against him to resist him, but (being become a Contemner of God, and his Laws) he died after he had reigned seven and twenty Years over the *Israelites*: he was buried in *Samarita*, and left behind him *Joas* his Son to succeed him in his Kingdom. But *Joas* King of Jerusalem was desirous to Repair the Temple; for which cause, calling unto him *Joiada* the High Priest, he commanded him to send thorow all the Country the Levites and Priests, and to levy upon every one of their Heads half a Sicle of Silver, for the Building and Reparation of the Temple, which was fallen to decay in *Joram*, *Athalia*, and her Successors times. But the High Priest would not obey him herein, knowing well no Man would willingly disburse Mony. But in the three and twentieth Year of his Reign, the King sent both for *Joiada*, and the Levites also, and expostulated with them for disobeying his Commandment, enjoining them from that time forth to provide for the Building of the Temple. Whereupon the High Priest used present dispatch in levying the Mony, wherewith the People were well pleased: He therefore made a Chest of Wood closed on every side (except that on the upper Lid thereof, there was a little Cranny left open,) which he placed near unto the Altar, commanding that every one should offer according to his Devotion, and put in his Offering thorow the Cranny into the Coffer, to be employed in the Repairing of the Temple; whereunto all the People shewed themselves affectionate: so that they gathered together a great quantity of Gold and Silver, with great Zeal; and when the Coffer was filled it was emptied, and the account

Y 3

thereof

thereof taken and summ'd up by the Secretary and High Priest in the King's presence, and afterwards was brought together into one place assigned for it, which order was observed every Day. And when it was supposed that there was sufficient Money gathered, the High Priest *Joadab*, and King *Joas* hired Masons and Carpenters, and prepared great Beams of excellent Timber.

After that the Temple was repair'd, they employ'd the remainder of Gold and Silver (which was of no small quantity) to make Cups, Pots, and Vessels, and other Utensils; and every day offered they Sacrifice of great value upon the Altar; and this Custom was continu'd so long as *Joadab* lived: But after his decease (which hapned in the hundred and thirtieth Year of his Age, after he had lived a just and upright Life, and was interred in the Sepulchre of *David*, in *Jerusalem*, because he had established the Kingdom in *Davids* Posterity:) *K. Joas* had no more care to serve God, and with him the rest of the Governors of the People were corrupted, so that they broke the Laws and Ordinances of their Forefathers. For which cause God being provoked by this Change, and incens'd against the King and the rest, sent his Prophets unto them, to protest against them, and exhortate with them for their Offences, and to withdraw them from their Iniquity. But they pursued Sin the more vehemently; so that neither the Punishments by which they, who had offended God before-times, had been plagu'd, with all their Posterities; neither all the Advertisements given them by the Prophets, could induce them to amend; or to forsake those Sins wherein they were engag'd: but, that which is worst, *K. Joas* stoned *Zachary*, *Joadab's* Son, and put him to death in the Temple, forgetting himself most ungratefully of the Benefits he had receiv'd from his Father. And the occasion was, for that *Zachary* having received a Charge from God to prophesie, came into the midst of the People, and counsel'd both them and him to follow Justice, foretelling them, that they should be grievously punished, except they did believe. This *Zachary* did at his death call God to witness to judge of those Calamities he endured, suffering a violent Death for the good Counsel which he had given them, and the Benefits which his Father had in times past done unto *Joas*. But many days passed not, before the King suffered due Punishment for these Misdemeanors: For *Azael*, King of the *Syrians*, invaded his Country, and after he had first of all ruin'd *Girza*, he march'd forward with an intent to besiege him at last in *Jerusalem*. *Joas* desperate of all Succours, emptied all the Treasures of the Temple, and those of the Kings, and took away the Presents that were hung up in the Temple, and sent them to the *Syrians*, raising the Siege by this means, lest he should be drawn into hazard to lose all. The *Syrians*, pacified with so great Riches, and abundant Treasure, suffer'd not his Army to pass to *Jerusalem*. After this, *Joas* was seized with a grievous Sickness, and (to the intent that the Death of *Zachary*, the Son of *Joadab* might not escape unrevenged,) his Friends conspired against him, and he died by their hands. He was entomb'd in *Jerusalem*, but not in the Sepulchre of his Ancestors, because he had fallen from God: He lived seven and forty Years.

C H A P. IX.

Amasias, King of *Jerusalem*, made War against the *Idumeans* and *Amalechites*, and obtained the Victory.

Amasias his Son succeeded him in the Kingdom. But in the 23rd Year of *Joas's* reign *Joachas*, the Son of *Jehoi*, took possession of the Kingdom of *Israel* in *Samaria*, and reign'd for the space of seventeen Years: but he followed not his Father's steps, but rather believing himself impiously, according as his Predecessors in the Kingdom, and Contemners of God had done: For which cause the King of *Syria* subdued him, and cut off a great part of his Dominions, and took his greatest Cities from him, and defeated his Armies; so that at length he had but ten thousand Footmen, and five hundred Horsemen. All which hapned to the *Israelites* according to the Prophecy of *Elizeus*, which he foretold unto *Azael*, at such time as he prophesied unto him, that he should reign over the *Syrians*, and then of *Damascus*, after that he had murdered his Master. *Joachas* being in this Extremity, had his recourse to God in Prayer and Supplication, beseeching him that it might please him to deliver him from the hands of *Azael*, and not suffer him to be under Subjection and Thralldom unto him.

God (that regardeth the Penitent as if they had been innocent, and that gently chastish those whom he might utterly exterminate, if he so pleased) gave him Assurance against the War and Danger, so that the Country (having obtained Peace) recovered her former State and Prosperity. When *Joachas* was dead, his Son succeeded him in the Government, and began to reign over the *Israelites* in *Samaria* in the 37th Year of *Joas* King of *Juda*. (For this King of *Israel* was called *Joas*, as well as he that reigned in *Jerusalem*.)

H. Jerusalem: he governed the Kingdom sixteen Years. He was a good Man, and was not like unto *Joachas* his Father. About this time *Elizeus* the Prophet was very old, and fell sick; the King of *Israel* came to visit him, and finding him in the Extremity, and past hope of Recovery, he began to weep and lament, calling him his Father, and his Armour; because that during his Life, he had never occasion to use the Sword against the Enemy; but that by means of his Predictions he had always the upper hand of them without fighting: that now he departed this Life, and left him dijsant to the Mercy of the *Syrians*, and other his Enemies; so that he was not secure of Liberty nor Life, but that he rather wished to die with him than live in those Dangers.

Elizeus being mov'd with these Complaints, comforted the King that lamented in this fort, and commanding him to draw his Bow that he had brought with him (for the King had bent the same,) *Elizeus* said unto him, Draw; and he shot three Arrows; and gave over at the fourth: Ob, said *Elizeus*, if thou hadst shot more Arrows, thou hadst utterly ruin'd the Kingdom of the *Syrians*; and since thou hast contented thyself with shooting thrice only, thou shalt overthrow the *Syrians* in three Battels, which thou shalt fight against them, and shalt recover the Country they have taken from thy Father. After the King understood these things, he departed, (and not long after the Prophet died) who was renown'd for his Justice, and beloved of God, who shew'd miraculous and incredible Works by his Prophecies; and such as the *Hebrews* ought to mirror in perpetual remembrance, and was buried magnificently, according as it behov'd a Man who was so highly favoured by God.

It chanced about that time, that certain Thieves having cast the Body of a Man that was murdered by life, upon the Body of the Prophet where he lay buried, the dead Body returned to life: Which made it appear, that God had given him a Power of working Miracles not only in his Life-time, but also after his Death. After the Death of *Azael* King of *Syria*, *Adad* his Son obtained the Kingdom, against whom *Joas* King of *Israel* made War, and having overcome him three times, he recovered all that Country, and those Cities and Towns, that *Azael* his Father had conquered before him. (All which came to pass according as *Elizeus* had prophesied.) After that *Joas* was dead, the Kingdom fell to *Jeroboam* his Son.

C H A P. X.

Amasias making War against *Joas* King of *Israel*, it overcome.

THE tenth Year of the Reign of *Joas* King of *Israel*, *Amasias* reigned over the Tribe of *Juda*, in *Jerusalem*; his Mother was called *Judab*, and was a Citizen of *Jerusalem*. He was very careful to maintain Justice, (notwithstanding he was very young;) and having taken upon him the Government of the Kingdom, he resolv'd with himself, that he ought first of all to revenge the Death of his Father *Joas*, who was traitorously slain by his Friends: he therefore laid hands on them, and put them Mall to the Sword, (yet extended he not his Displeasure to their Children, but conform'd his Actions according to the Laws of *Moses*, which saith, that it is not lawful to punish their Children for their Fathers Offences.) He afterwards levied an Army of the Tribes of *Juda* and *Benjamin*, and chose such as were in the flower of their Years, and about twenty Years of Age; the number of which amounted to three hundred thousand Men, whom he divided into Centuries. He sent also to the King of *Israel*, and hired an hundred thousand of his arm'd Men for an hundred Talents of Silver, because he intended to make War upon the *Amalechites*, *Idumeans*, and *Gabelites*. Now while he made this Preparation, and was in a Readiness to undertake this Exploit, a certain Prophet counsel'd him to dismiss the *Israelites* that he had with him, because they were wicked Men, signifying unto him, from God, That if he were followed by them in that War, he should be overcome: and on the other side, That he should have the upper hand over his Enemies if he fought with a few Men, according to God's Direction. Hereupon the King was mov'd (because he had already paid the *Israelites* their Wages) but the Prophet ceased not to exhort him to do that which was pleasing in God's sight, who would give him Silver in abundance. Hereupon he dismissed them, telling them, that he freely gave them their Pay; and he with the Forces of his own Kingdom march'd out against those Nations, and fought with them, and overcame them, and slew ten thousand of them, and took no less number of Prisoners, (whom he afterwards caused to be led to a high Rock that bounded upon *Arabia*, and from thence cast them down headlong;) and from all these Nations he recover'd a great Booty, and brought home much Riches.

Whilst *Amasias* stood upon these terms, the *Israelites* (that had taken Wages of him, and were cashier'd by him,) conceived a displeasure against him, supposing themselves to

to be injured by him, as if he had dismissed them for want of Courage. For which cause they invaded his Country, and spoiled it as far as *Bethsamer*, and carried away a great quantity of Cattel, and slew three thousand Men. But the Victory and Success made *Amasias* proud, so that he began to forget God, who was the Author thereof, and gave Honour to those Gods which he brought from the Country of the *Amalechites*. Whereupon a Prophet came unto him and said, That he wondred that he should esteem them for Gods, who had so little availed them who honoured them, and had delivered them into his hands, so that divers of them were put to Death, and divers led away Prisoners, which they themselves had brought unto *Jerusalem*, according to the Custom of War. These words moved the King unto displeasure, so that he commanded the Prophet to keep silence, threatening him to punish him, if he enteredmed with his Affairs any more. Who answered him, That he would no farther urge him, yet withal he fore-propheied unto him, That God would not suffer this his Innovation to rest unpunished. Anon after *Amasias* (not able to keep a Moderation amidst his Affluence and Prosperity, but waxing more insolent against Almighty God, by whom he possessed the Blessings he enjoyed,) in the height of his Pride wrote to *Joas* King of *Israel*, commanding him to yield him Homage according as in times past the *Israelites* were subject to *David* and *Solomon*; threatening him, that if he refused to do him Service, he would enforce him to decide the Controversy by Arms; to whom the *Israelite* replied thus: King *Joas* to King *Amasias*: There was in the Mountain of Libanus a Cypress-tree of great height, to whom a little Thistle wrote, demanding of him his Daughter in Marriage, for his Son. But during this Treaty, there came a certain wild Beast that trod down the Thistle. Let this Example admonish and dissuade thee from attempting of too mighty Matters, neither grow proud of thy last Victory against the *Amalechites*, lest thro' thy Presumption, thou expose both thy Wife and Fortune to the uncertain hazard of War. When *Amasias* had perused this Answer of his, he was more enraged: (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When therefore he had drawn his Army into the field, and both the Armies were upon the point to joyn Battel, a sudden fear and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias*'s Army turn their Backs: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and *Amasias* being left alone, was taken prisoner. *Joas* threatened that except he persuaded the inhabitants of *Jerusalem* to open their gates, and to receive both him and his Army into the City, he would put him to Death. For which cause *Amasias* (constrained by necessity and fear of Death,) wrought so far that his enemies were received into *Jerusalem*, who made a breach of three hundred Cubits in their wall; thorow which *Amasias* was led captive into *Jerusalem*. In this manner *Joas* was made Master of the City, who afterwards carried away the Treasures of the Temple, and took away the Gold and Silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivity, he returned back again into *Samaria*. This hapned in the fourteenth year of the reign of *Amasias*, who afterwards fled into the City of *Lachis* to avoid the conspiracy of his domestick friends, by whom notwithstanding he was surpris'd, and slain: his Body was Royally intomb'd in *Jerusalem*. Thus died *Amasias*, for introducing innovations in contempt of God, he lived fifty four years, and reigned twenty and nine: and his Son *Ozias* succeeded him in the Kingdom.

C H A P. XI.

How Ozias overcame the Neighbouring Nations.

BUT in the fifteenth year of the reign of *Amasias*, *Jeroboam*, *Joas* Son, began to reign over the *Israelites* in *Samaria*, and enjoyed the Kingdom for the space of forty years. This King dishonoured God, and offended him grievously by worshipping of Idols, and divers absurd and strange actions, by which he heaped many miseries on the *Israelites* heads. To him there came a certain prophet called *Jonas*, who prophesied, unto him, that he should make War against the *Syrians*, and that he should overcome them, and enlarge his Kingdom to the Northward, as far as the City of *Amath*; and to the Southward as far as the Lake *Asphaltites* (for these in times past were the limits of the Country of *Canaan*, according as *Jehoa* had set the bounds thereof.) *Jeroboam*, encouraged by his Prophecy, led forth his Army against the *Syrians*, and spoiled all their Country (according to the Prophecy of *Jonas*.) And since I have promised to give an exact History in writing of all those things that hapned in our Nation, I methinks it will not be amiss to declare that which I have found written of this Prophet in our *Hebrew* Chronicles. This man being commanded by God to repair unto the Kingdom

dom of *Ninive*, and proclaimed that which should happen to the City of *Ninive* (namely, that the Government thereof should be abolished:) through fear which he conceived repaired not thither, but fled from Gods presence into a City called *Tippa*, where finding a Ship he entred the same, and sailed towards *Tharsis* in *Cilicia*. But their arole so vehement a tempest upon the Sea, that the Vessel was ready to be drowned, and both the Mariners, Master and Owners of the Ship, made their Vow of Thanksgiving unto God, if they might escape from this Tempest: but *Jonas* hid himself and covered his face, taking no notice of the rest. When therefore the turbulent waves, raised by violent winds, increased more and more; the Mariners and Passengers began to imagine amongst themselves, that some one of them in the Bark had caused that Tempest: Whereupon they agreed amongst themselves to cast Lots, to know which of them was the occasion of their danger. Which done, the Lot fell upon *Jonas*: Who being demanded whence he was, and for what business he travelled? Answered them, that he was an *Hebrew* by Nation, and a Prophet of the most High God; and counselled them, that if they would be secured from that danger, they should cast him into the Sea, because it was he only that was the cause of that Tempest. Notwithstanding this Confession of his, they durst not perform that which he desired, supposing that it would be an act of great impiety, in that sort, to thrust a Stranger into that manifest Perdition, whose life had been committed to their trust. But since the Storm more and more increased and grew so vehement, that they wanted very little of being Shipwreckt; and being belideth that, incited by *Jonas* himself, and likewise by the fear they conceived, to lose their lives, they cast him into the Sea; whereupon suddenly the Storm ceased. It was likewise said, that being swallowed up by a great Fish for the space of three days and three nights, he was at the last vomited out, and cast by the same Fish on Shore of the *Euxine* Sea alive, and without any maim in any of his members. There besought he God, that he would pardon him the sin which he had committed: And afterwards he went to the City of *Ninive*, where going up to a place from whence he might be heard; he published, with a loud voice, unto them, that they should lose the Empire of *Asia*: Which after he had pronounced, he returned back again. This Recital have I made according as I have found it Registered in Writing.

King *Jeroboam* having passed all his life time in Prosperity, and Reigned for the space of forty years departed this life, and was intomb'd in *Samaria*, and *Zachary* his Son succeeded him in this Kingdom. At the same time, *Ozias* the Son of *Amasias* Reigned in *Jerusalem* over the two Tribes, after that *Jeroboam* had already Reigned fourteen Years; his Mother was called *Abia*, and was of the City of *Jerusalem*. He was a man of good nature, and such an one as loved justice, of a noble Courage, and very Laborious in providing for all occasions: He made War against the *Philistines*, and after that he had overcome them in Battle; he took *Ita*, and *Amala*, two of their strong Forts, and razed them. This Exploit being past, he set upon the *Arabians* that bordered upon *Egypt*, and after that (having built a City upon the Red-Sea) he planted a Garrison therein. He afterwards discomfited the *Ammonites*, constraining them to pay him tribute, and subdued all as far as the marches of *Egypt*. After that he began to provide for the City of *Jerusalem*: for he built it anew, and repaired the Walls thereof, that had been beaten down, or decayed either by continuance of time, or by negligence of those Kings who were his Predecessors: He repaired those also which the King of *Israel* had beaten down, at such time as having taken *Amasias* Prisoner, he rode in Triumph into the City. Besides this, he erected a number of Towers, each of them one hundred and fifty Cubits high. These inclosed he with walls to set Garisons therein, and in divers barren places he caused divers Fountain-heads to be made: For he had an infinite multitude of beasts of carriage and other cattel, in that the Country was fit for Pasture. He took pleasure also in Tillage, for which cause he was often busied about his Land, in Sowing and Planting the same. He had about him a chosen Army, to the number of three hundred and seventy Thousand Fighting Men, whose Generals, Conductors, and Captains, were Valiant and Invincible Men, and were in number two Thousand.

He taught his Soldiers to march in Square Battle (in manner of the *Macedonian Phalanx*) Arming each of them with Swords, Targets and Corselets of Brass, with Arrows and Darts. He made also great Preparation of divers Engines to batter Cities, and to shoot Stones and Darts, besides divers Hooks, and other such like Instruments. But whilst he was intent on these studies and preparations, he grew Insolent and Proud, and being puffed up with Arrogance, he contemned that which endureth for ever (that is Obedience towards God, and the observation of his Commandments.) For which cause he was overthrown by his prosperity, and fell into his Fathers sins, through the happiness and greatness of his Estate, wherein he could not moderately contain himself. So that upon

The year of the World, 3106, before Christ's Nativity, 884.
u. 15, 16.
Amasias is reprehended by a Prophet for his idolatry.

Amasias expedition against *Joas* King of *Israel*.
u. 17, 18.

u. 22.
Amasias taken prisoner by the King of *Israel*. *Jerusalem* ruined. The Temple spoiled.
u. 24.

Amasias slain.
u. 27, 28.

2 Kings 14, 21.
2 Chron. 24, 1-27.
2, 3.

Heb. & Ruf. 11.
The enlargement of the Kingdom of *Israel*.

The year of the World, 3110, before Christ's Nativity, 884.
2 Kings 14, 25.
Joas . . . per annum.

Jonas sent unto *Ninive*, which the presence of God, and ascending a Ship is cast in a storm into the Sea.

Jonas 2, per totum.
Jonas cast into the Sea, is devoured by a Whale. And cast upon the coast of *Ninive*, foretelling them of the loss of their Empire.

2 Reg. 14, 23.
Jeroboam's death.
Ozias King of *Juda*.

Ozias expedition, and the repairing of the City.
2 Chron. 26, 1, 2, 3, 4, 5.

Ozias Riches and Army.
u. 8, 9, 10.

u. 4.

The year of the
World 3120.
before Christ's
Nativity.
880.

upon a certain solemn Feast-day, wherein all the People were assembled together, he assumed himself in the High-priests Vestments, and entered into the Temple, to offer sacrifice unto God upon the golden Altar; notwithstanding the High-priest Azarias (accompanied with fourscore Priests) forbade him, telling him, *That it was not lawful for him to sacrifice, in that it was only allowed in those that were of the posterity of the High-priest Aaron.*

Ver. 17, 18, 19

V. 20, 21.
Ozias trans-
gresseth his
vocation, and
is punished
with a lepro-
sie and com-
pelled to de-
part out of the
City.

Whilſt after this manner *Azarias* expoftulated with him; commanding him to go out of the Temple, and not to contradidt the Ordinances of God; the King waxed wroth; and threatned to take his Life from him, except he kept himſelf quiet. Whereupon there fell a great trembling, and earthquake, and the Temple cleave in twain, and a great light of the Sun entered thereinto, and reflected on the Kings face in ſuch manner, that all his body was inſtantly covered with a Leproſie; and before the City (in a place called *Emge*) the half of a Mountain (that ſtood to the Eaſtward) brake and fell, and removed for the ſpace of four *ſtadia*, towards the Oriental Mountain, where it reſted: ſo that the publick ways were ſhut up, and choaked, and the Kings Gardens of pleaſure were wholly ruined and diſfigured. When the Priests beheld the Kings face covered with a Leproſie, they told him what inconvenience had happened unto him, and enjoyed him to depart out of the Town, according to the Cuſtom of Men that were polluted. Whereupon he (wholly confuted at ſo grievous an accident, and having no more courage to ſpeak) obeyed the Commandment that was given him, enduring a lamentable puniſhment for his pride, and for that he committed ſuch impiety againſt God. He therefore remained without the City for a certain time, and led a private life, and his Son *Joſiam* (ſucceeded him in the Kingdom). Finally, he dyed through grief and diſcontent, after he had accompliſhed 68 years, whereof he reigned 52, and was buried in his Garden.

2 King. 29
7, 8, 9.
Zacharias
Slaughter.

2 King. 15, 1
Manabem
King of Isra

The *Taffia*
slaughter.

Peace bouy with Money

Phacelas.
The translation
of the *Phacelas*
of the *Phacelas*.

5. *Zachary, Jeroboam's Son*, having reigned six Months over the *Israelites*, was slain by Treason comploted against him by a familiar friend of his called *Selum*, the Son of *Jabez*, who possessing the Kingdom after him, enjoyed not the same above 30 dayes. For the General *Manasseh*, being at that time in the City of *Tharfis*, and understanding of that which had happened to *Zachary*, departed thence with all his Force, and came to *Samaris*, and in a Battle which he fought, he slew *Selum*: And afterwards obtaining the Crown, he went from thence towards the City of *Tapsa*, the Inhabitants whereof locked and barred their Gates against him, and would not receive him: in revenge whereof, he spoyled all the Countrey round about, and took the City by force, and (being highly incensed against the *Taphians* for their Insolence) he put them all to the Sword, not sparing their little Children (which was an incredible and barbarous Cruelty.) *Manasseh* reigned in the manner for the space of ten years, continuing a most cruel and unbridled Tyranny over this People. Afterwards being assailed by *Phul* King of the *Syrians*, he went not out against him, neither praclised to resist him, but procured his Peace for the Sum of 1000 Talents of Silver, which by way of composition he paid unto him. The people furnished *Manasseh* with this Sum, by way of contribution, paying fifty Drachms a piece.

Manasseh with this Sum, by way of contribution, paying nity Drachims a piece.

After his death, he was buried in *Samarra*, leaving behind him a Son to succeed him in the Kingdom, whose Name was *Phacias*, who imitating his Fathers Cruelty, enjoy'd the Sovereignty but two years: for he was slain at a Feast in the midst of his Friends, by a Treason practis'd against him by *Phacias* the Son of *Romelius*, who enjoyed the Kingdom for the space of 20 years, adding himself to all impiety and wickedness. But *Teglabassifer* King of *Affryra*, led forth his Army against the *Isrealites*; and spoyled all the Country of *Galassa*, and that beyond *Jordan* and *Galilee*, *Ciddida* and *Afor* also, and made all the Inhabitants thereof Prisoners, and translated the Kingdom to himself. This is that which we have thought good to write, touching the King of *Affryra*.

have thought good to write, touching the King or *Allyria*.
Godham the Son of *Ozias*, reigned in *Jerusalem* over the Tribe of *Juda*: he was the Son of a Daughter of *Jerusalem* called *Terefa*. There was no Virtue wanting in this King, for he was devout towards God, just towards men, and careful to repair the City: for he willingly employed himself in restoring that which had need of Reparation and Ornament. He built Galleries and Porches about the Temple; and repaired the Walls that were fallen down: he erected huge and impregnable Towers: in a word, he restored all that which was deficient in his Kingdom. He made War upon the *Ammonites*; and overcoming them in Battle, he made all their Nations Tributary, and constrained them to pay him yearly 100 Talents, and 10000 Cores of Wheat, and as many of Barley: and his kingdom in such flor' encreased, as he was redoubted abroad, and happy at home. Now

*Hedio &
finus, cap
The prop
fie of th
struction
Ninivy.
Naum. 2.
10. ad fin*

about the same time there lived a certain Prophet called N^{um}, who prophesied the overthrow of the Assyrians, and of the City of Ninive; and spake to this effect: All the people thereof shall be ravaged, and his Country, and shall say the one unto the other, Zay and Abba, take gold and silver, and there shall be Hinnah that will receive it. For they shall have more

Hence to save their bodies, than their souls: for there shall be a great debate amongst them whether lamentation: their Members shall loſe their vigor, and their faces ſhall be pale through fear whether ſhall the Lyons retreat: or where ſhall the mother of the Lyons which is her ſelf? Ninivty (God faith unto thee) I will deſtroy thee, neither ſhall the Lyons the iſſue from thee, govern the world any more. To this effect did he prophecy, and ſpake many other things to this intent, which is not material to repeat. For I have omitted it proſeply, becauſe I would not be troubleſome to the Readers. But all thoſe things which he foretold touching Ninivty, came to paſſ 115 years after.

The year of the
World, 3204-
before Christ's
Nativity,
760.

CHAPTER. XII.

I *Rabin King of Damascus, maketh War against Jerusalem: Achaz sendeth for the King of Assyria to assist him.*

AFTER that *Jothan* had lived one and forty years, and reigned sixteen, he dyed, and was buried in the Sepulchre of the Kings; after him, the Kingdom fell to *Achaz* his Son, who was a Contemner of God and a Transgressor of the Ordinances of his Forefathers, and conformed himself to the Customs of the Kings of *Israel*; for he erected Altars in the City of *Jerusalem*, and sacrificed unto Idols; offering up his own Son unto them (after the manner of the *Canaanites*) and committed divers such like Offences. During these impious Idolatries of his, *Rezin* King of *Syria* and *Damascus*, and *Bechazai* King of *Israel*, made War against him (for these two were Confederates;) leading therefore both their Armies against *Jerusalem*, they besieged it a long time, yet without any success; by reason the Walls were very strong. But the King of *Syria* having seized the City of *Elath*, near unto the Red Sea, and slain all the Inhabitants thereof, plamped *Syrians* therein; putting all the Garrison likewise to the Sword, and all the *Jews* round about, and carried away with him a great booty unto *Damascus*, and afterwards returned home with his Army. The King of *Jerusalem* understanding that the *Syrians* were retired, and supposing himself to be sufficient to fight against the King of *Israel*, led forth his Forces against him, and was overcome in battle (because that God was incensed against him for his impieties, which were without number.) In that year the *Israelites* slew about Sixscore Thousand Men; amongst whom was *Zacharias* the Son of *Achiz*, whom the General of the Army of the *Israelites* called *Amias*, slew, with *Ericam* the Governor of the whole Realm, and took *Elean* the General of the Tribe of *Judah* Prisoner also. They led away likewise a great number of Women and Children, with a great booty, and afterwards returned to *Samarita*. At that time there was a certain Prophet living in *Samarita*, whose name was *Obel*, who coming out to meet the Army, cried with a loud Voice unto the People, That the Victory which they had obtained, was not through their own Valor, but by reason of the wrath of God conceived against *Achaz* King of *Juda*. He further reproved them, for that not contenting themselves with the good success of that Victory, they had so far presumed, as to make them of *Juda* and *Benjamin* Prisoners, who were of their own alliance: he therefore counselled them to send them back unto their houses, without any injury offered unto them, threatening them, that if they omitted it, they might be assured that God would punish them.

Hedio & Raf.
sinus, cap. 13.
Achaz impie-
ty.
2 King. 15. 38.
The sacrifice
of his son,
2 Kings 16. 1,
2, 3, 4.

The punish-
ment of impi-
ety.
Esay 7. 11.

2Chron. 28.
18, 19.
The slaughter
of the Army
of Judah.

2 Chron. 23.11

the Philistines' advice, and he said, 'I will do as you say, for I am afraid of the Philistines.' So he sent messengers to the Philistines, saying, 'I will do as you say, for I am afraid of the Philistines.' So he sent messengers to the Philistines, saying, 'I will do as you say, for I am afraid of the Philistines.'

CHAPTER XIII

The King of Assyria taketh Damascus by force, killeth their King, translateth the People into Media, and planteth New Colonies in Damascus.

0 **W**hen King *Achaz* had received this Overthrow, by the *Israelites*, he sent unto *Thiglathapalazar*, King of *Assyria*, requiring him to assist him in the War, which he intended against the *Israelites*, *Syrians*, and them of *Damascus*, promising to give him

great Sums of Money, and at that present also he sent him very large Presents. Who, after he had considered on the Embassy, came forth with his Army to assist Achaz: and spoiling Syria, and taking Damascus, he slew Rezes their King also, and transported them of Damascus into the higher Media, and sent certain People of Assyria into Damascus. He wrought much mischief likewise in the Country of Israel, and lead away a great number of Prisoners from thence. After that the Syrians had been subdued and weakened after this manner, Achaz took all the gold and silver that was in the Kings treasury, and in the Temple of God, and carryed it unto Damascus, and gave it to the King of Assyria, according to the promise which he had made him; and after much rejoicing, he returned back again to Jerusalem.

This King was so fencelss and ignorant of his own profit, that although he was vanquished in War by the Syrians, yet ceased he not to adore their gods, but persisted to honour them, as if he expected the Victory by their means. And although he were overcome the second time, yet he continued to worship the Assyrian gods; choosing rather to reverence any, than the true God, whom his Fore-fathers worshipped: yea, so far grew he in contempt, and neglect of all true piety, that at length he shut up the Temple-gates, and prohibited the ordinary Sacrifices, having before that, taken all the precious Presents out of the same. After he had in this fort committed these outrages against God, he dyed, when he was 36 years old, and after he had reigned 16 years, and left his Son Ezechias, to succeed him in the Kingdom. At that very time dyed Phaceias King of the Israelites, by means of a certain Conspiracy, which Oseas his intended friend wrought against him: who held the Kingdom for the space of nine years, shewing himself to be wicked, and a contemner of God. Against him Salmanaſar King of Assyria raised a War, and overcame him; because God was not favourable unto him, neither assistant to his enterprises: he was therefore subdued, and constrained to pay a certain Tribute imposed upon him.

The fourth year of the Reign of Oseas, Ezechias the Son of Achaz, and Abia a Citizen of Jerusalem, reigned over the two Tribes. He was a man of a virtuous disposition, and one that loved justice and piety; for as soon as he came unto the Kingdom, he resolved with himself first of all, that there was nothing more necessary and advantageous, than the establishment of the service of God. Wherefore he had assembled the People, the Priests, and the Levites, he began to discourse with them in these or such like words: *There is no one of you but knoweth, that for my Fathers Offences, and for your irreverence and disregard to the service of God, ye are fallen into many calamities, because through your extreme madness, you have suffered your selves to be persuaded to adore those, whom he esteemed to be no gods. Since therefore you have learnt (to your own misery) how pernicious a thing impiety is, I exhort you, that you purifie both your selves, your Priests and your Levites, from your former pollutions, that yet at length you may assemble together, and open the Temple, and cleanse the same with ordinary Sacrifices, to the end it may be restored to the ancient honour which heretofore it enjoyed: for by this means God will be favourable unto us, when his wrath shall be appeased that was kindled against us.* As soon as the King had spoken after this manner, the Priests opened the Temple, and after they had gathered the sacred Vessels, and call all the uncleanly out of it, they offered Sacrifices upon the Altar, according to the Custom. Afterwards the King sent to all the Provinces under his Dominion, and gathered together the People of Jerusalem, to celebrate the Feast of Unleavened Bread (which had been intermitted a long time, through the impiety of the Kings Predecessors.) He sent also unto the Israelites, exhorting them to forsake the Customs which of a long time they had wickedly observed, and to return to the true and ancient manner of serving God, certifying them, that he would permit them to repair to Jerusalem, to celebrate the Feast of Unleavened Bread, promising them that he himself would solemnize the same with them also: protesting that he did this, not in respect of his own profit, but through the desire he had to promote their felicity, who should be happy, if they obeyed this his Counsel.

When Ezechias's Ambassadors came unto the Israelites, and had delivered unto them the Message that they had in Charge; so far were they from complying with them, that they mocked them, and esteemed them to be mad, and spit upon those Prophets that exhorted them to piety, and foretold them the evils they should suffer, if they served not the true God: and finally they laid hold on them, and put them to the Sword. And not contenting themselves with this presumption, they attempted yet far worse things, and never gave over, until that God (for a punishment of their impiety) subjected them to their Enemies, as shall appear hereafter: But divers of the Tribes of Manasses, Zabulon, and Issachar, (respecting the good Counsels of the Prophets) submitted themselves to the service of God, and repaired all together to Jerusalem, to King Ezechias, to honour God: As soon as they were arrived there, Ezechias went up into the Temple, accompanied with the Governors and all the People; and offered there seven Bulls, seven Rams,

Ezechias Ambassadors that were sent to the Israelites to exhort them to celebrate the feast of unleavened bread, are slain by them.
2 Chron. 29.
The Word of God is never without fruit.

Hand as many Goats: and after that he and all the Governors had laid their hands upon the heads of the Sacrifice, they deliver'd them to the Priest, according as it is appointed to them, and they sacrificed, and made Burnt-offerings of them. The Levites also (assisting round about with Instruments of Musick) sing Hymns and Songs unto God, according as they had been taught by the Ordinance of David: The other Priests had Trumpets, which they used in Confort to the Tune of their Hymns. Which done, the King and all the People cast themselves prostrate upon the Ground, and adored God; and afterwards sacrificed 7 Oxen, an 100 Sheep, and 200 Lambs. The King likewise bestow'd 600 Oxen, and 3000 Sheep upon the People, to feast withal. And when the Priests had joyfully perform'd all things (according to the Custom contain'd in the Law) the King fate down and eat with the People, and gave Thanks unto God. And when the Feast of Unleaven'd Bread was come, they eat the Passover, and during the seven other Days, they offer'd up their other Sacrifices. The King gave, in way of Gratuity, unto the People (besides that which had been offer'd) 2000 Oxen, and 7000 Sheep. The Governors did the like, and gave the People a 1000 Bulls, and 1400 Sheep. And thus was the Feast solemniz'd, which had not been so magnificently and devoutly celebrated since Solomon's time. When the Solemnity of this Feast was past, they journeyed, and went thorow the Country, and purifi'd it: They purged the King likewise of all Idols, and the King ordain'd that the Daily Sacrifices should be made according to the Law, upon his Charge. He enacted also, That the People should pay the Tithes to the Priests and Levites, with the First-fruits; to the intent they might wholly intend Piety, and never esrange themselves from the Service of God. By which means it came to pass, that the People brought all kind of Fruit to the Priests and Levites: which the King put up in certain Store-houses, which he had built, to be distributed to every one of them, their Wives and Children; and by this means they returned again to their former Purity in Religion. After the King had disposed all things in this sort, he made War upon the Philistines, and overcame them, and seiz'd all their Cities (between Gaza and Gath.) About this time the King of Assyria sent unto him, and threatened him, That if he would not pay those Tributes which his Father before him had paid unto him, he would destroy all his Country. Ezechias set on fire by his Threats, assuring himself in that Piety and Zeal he bore towards God, and in the Prophet Ezy, by whom he was exactly instructed touching all those things that were to succeed.

C H A P. XIV.

Salmanaſar slayeth the King of Israel, and leadeth the Israelites captive into the Country of Media.

When Tydings was brought to Salmanaſar, King of Assyria, that the King of Israel had privily sent unto Soan, King of Egypt, to request his Assistance against the Syrians, he was fore displeased, and drew forth his Army against Samaria, in the seventh Year of the Reign of Oseas. But the King of Israel withstood his entrance into the City, by which means he was besieged therein for three Years space, and finally Samaria was taken by force, in the ninth Year of Oseas, and the seventh of Ezechias's Reign; at which time all the Kingdom of Israel was destroy'd, and all the People transported into the Countries of Media and Persia; and amongst the rest, King Oseas was taken Prisoner. The King of Assyria caus'd certain Nations of a Country called Chur, so sitled from a River of that name, to remove their Habitation, and to dwell in Samaria, and inhabit the Country of Israel. As for the ten Tribes of Israel, they were transported out of their Country 947 Years, since their Predecessors (departing out of Egypt) possessed the Country of Canaan, 800 Years after the Government of Joshua, and 240 Years, seven Months, and seven Days, since they revolted from Roboam, David's Nephew, to give the Kingdom to Jeroboam. This was the end of the Israelites, who transgressed the Laws, and disobeyed the Prophets, who foretold them of that Calamity which should happen unto them, except they repented them of their Impieties. The Sedition that they rais'd against Roboam, in taking his Servant for their King, was the Original of their Mischiefs; for Jeroboam committing Impiety against God, and they imitating his Wickedness, caus'd God to be displeas'd with them, so that he punish'd them according as they deser'd. But the King of Assyria ravaged and spoiled all Syria and Phoenicia with his Army, and his Name is found written in the Chronicles of the Tyrants; for he made War against the Tyrants, at such time as Eulaleus reigned in Tyre, whereof Menander maketh mention, who wrote the History of Tyre, which hath been translated into the Greek Tongue. The King

Z

Elulius

The year of the World, 3218.
before Christ's Nativity, 746.
Ezechias's Sacrifice.
2 Chron. 29.
29. 21.

For 30. 31.
Reformation of God's Ser-vice.

The King overcame the Philistines.
2 Kings 19.
Ezechias foretold the service of the King of Assyria.

Eluleus (saith he) reigned thirty six Years, and pursued the Chutheans that were revolted A. from him by Sea, and made them subject. Against whom the King of Assyria sent forth his Army, and invaded all Phoenicia, and afterwards having made a Peace with them, he returned back again into the Cities of Sydon, Acne, and Old Tyre, and divers other Cities revolted from the Tyrians, and submitted themselves to the King of Assyria.

For this Cause, and for that they of Tyre did not obey him, he drew his Army forth one more against them; and he was furnished by the Phoenicians with 60 Ships, and 800 Rowers. The Tyrians charging their Ships with twelve of their Vessels, overbore the Navy of the Assyrians, and took about 500 Men Prisoners: which Act of theirs wonderfully increased their Honour. But the King of Assyria returning back again, planted a Garrison upon the River, set a Guard upon the Fountain heads, to the intent the Tyrians might draw no Water; which Act of his (continuing for the space of five Years) they were enforced to find and dig for new Springs to sustain themselves.

These things are written in the Registers of the Tyrians themselves, as also the Exploits of the King of Assyria against them. But these Chutheans from the Region of Chut, which is in Persia, (where there is a River of that name) for that they were of several Nations, they brought with them each of them the God whom they honour'd in their Nation, to the number of five Gods, whom they served after the manner of their Country. Whereupon the true God was displeas'd, and provok'd against them, for a Plague fell amongst them, that consumed them in such sort, that they could find no Remedy, until they were told that they ought to Adore the God of the Hebrews, and that therein consisted their Safety: They therefore sent unto the King of Assyria, requiring him to send them Priests from amongst the Israelites, whom he had led away Prisoners in War. By whose assistance they learnt the Law, and the Manner of God's Service, and began very diligently to observe both; by which means the Plague ceased. And now even unto this day continue they in the same Religion, and are called by the Hebrews, Chutheans, and Samaritans by the Greeks. These, as often as they find the Jews in Prosperity, call them their Cousins, (according to the variety and changes of Time,) but if they perceive their Fortunes to be on the declining hand, then abjure they Consanguinity, and renounce their Relation to them, and say, That they were planted in the Country, and drawn thither from a foreign Nation. But in time and place D convenient, we will speak of them more largely.

The Tyrians touching the Wars of Sennacherib against the Tyrians, written by Alexander.

God's Displeasure against the idolatrous Chutheans.

The Chutheans embrace the Service of God's and in Prosperity claim kindred of the Jews.

H The Tenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3231. before Christ's Nativity 739.

The Contents of the Chapters of the Tenth Book.

1. Sennacherib King of Assyria, besiegeth Ezechias in Jerusalem.
2. Ezechias having lived for a certain time in peace, dyeth, and leaveth his Son Manasses to succeed him.
3. The Kings of the Chaldees, and the King of Babylon make War against Manasses, and led him away Captive.
4. The History of King Josias.
5. Josias death in battel; he hindereth the King of Egypt from leading his Army against the Babylonians, and the event thereof.
6. The Army of Nabuchodonosor cometh into Syria.
7. Nabuchodonosor putteth Joachin to death, and maketh Joachin King.
8. Nabuchodonosor changeeth his purpose, besiegeth Joachin, and is reconciled upon composition.
9. Seldachias is appointed King over Jerusalem.
10. Jerusalem is taken, and the people translated into Babylon by Nabuchodonosor.
11. The Successors of Nabuchodonosor: the destruction of Babylon by Cyrus, King of Persia.

C H A P. I.

Sennacherib King of Assyria, besiegeth Ezechias in Jerusalem.

IN the Fourteenth year of the Reign of Ezechias King of the two Tribes, Sennacherib, King of Assyria, drew forth a huge Army against him, and surprized all the Cities of Judea and Benjamin by strong hand. To him Ezechias sent Ambassadors, promising him obedience, and such a Tribute as it should please him to impose. When Sennacherib had heard the Ambassadors, he resolved on Peace, and accepted Ezechias offer, promising that he would depart, as soon as he should have received Three hundred Talents of silver, and Thirty Talents of gold; swearing unto the Ambassadors, That upon these conditions he would depart away, without committing any outrage. Ezechias giving credit to these words of his, emptied the Treasuries, and sent the prefixed sum to Sennacherib, hoping to be delivered from his enemy, and the hazard wherein his Country stood. But the Assyrians having received the money, set light by their promises, so that Sennacherib went in person to make War against the Egyptians and Ethiopians, and left Rapsaces his General in Judea with a great power, accompanied with two of his chief Minions and Courtiers, with commission to spoil Jerusalem: The names of these two were Tharata and Anacheris. As soon as they were encamped near unto the Walls, they sent unto Ezechias, and commanded him to come and speak with them: But he through fear which he had conceived, went not unto them, but sent three of his most familiar friends, Eliacim the Superintendent of his Realm, Sobna, and Joachas, that had the commission of his Registers.

These three presented themselves before the Chieftains of the Assyrian Army, whom when Rapsaces beheld, he commanded them to return unto their Master, and to tell him, That the great King Sennacherib was desirous to know upon what hope he might expect his Summons, and refuseth to admit his Army into the City? It is perhaps, because he hopeth the Egyptians will have the upper hand of the Kings Army? If that be his hope, doublet's he is deceived, seeming himself to be like unto a man that slayeth himself upon a broken reed; by which he is not only not supported, but in his fall hath his hand pierced therewith. He likewise wished him to conceive, that this his expedition was not without the will of God, who, as in times past, hath given them the victory over the Israelites, so now also is pleased to humble Ezechias, and to make both him and his Subjects sloop under the Assyrian government. Whilst Rapsaces spake thus in the Hebrew language, (wherein he was very skilful) Eliacim (fearing lest the multitude should be strucken with fear upon the hearing of these words) besought him to speak in the Syriack Tongue. But he sufficiently instructed what it was that he feared, answered him with a louder voice in the Hebrew Tongue, and told them, They ought to give ear unto the Kings commandment, and to yield themselves to his mercy, because it concerned their

Ver. 17. Rapsaces persuasion to submit.

their security. I am not ignorant (said he) that both you and your King do flatter the people with vain hopes, and fraudulently allure them to bear Arms against us. But if your Valour be ought at all, and you suppose that you can raise the siege from your walls, let us have some specimen of your courage, and send out 2000 Horse, to encounter the like number, which shall be drawn out of our Army: But alas! it is not to be expected, since you are not able to raise so great a Force. Why therefore delay you? Why yield you not to those that are too strong for you, and are able, even in spite of your resistance, to ransack your City? Whereas you know that a willing submission is always secure: Contrariwise, whereas duty is enforced, there wanteth no peril of calamity.

When both the Ambassadors and the People had heard what the Assyrian had spoken, they reported the same to Ezechias, who incontinently cast his Royal garments off, and clothed himself in sackcloth, discovering his trouble and sorrow in his countenance; and casting himself prostrate upon the earth, after the manner of their Countrey, he besought God to be assistant unto him, since all other hope was vain. He sent also certain of his friends, and some Priests, unto the Prophet Esay, requiring him to pray unto God, That since Sacrifice was offered unto him for publick security, it might please him to frustrate the enemies hopes, and to have pity and compassion on his people. When the Prophet had performed what was required, he received an answer from God, by which he assured the King, and all that were about him, retelling them, that the enemies should be overcome without stroke stricken, and should retire with shame, and not with that advantage which they promis'd to themselves at present, because God had already determined how they should be overthrown. He foretold also, that Senacherib himself (the King of Assyria) should fail of his enterprise in Egypt, and that upon his return to his own Court, he should be slain. At that very time the Assyrian wrote Letters to Ezechias, in which he called him fool and mad-man, to think that he could secure himself from being his slave, yea, his insupportable, who had conquered divers and far greater Nations: threatening him with utter ruin at such time as he should surprize the City, if he opened not the gates of Jerusalem willingly, to entertain his Army. When Ezechias had read these Letters, he set light by them, by reason of the confidence he had in God: and having opened them, he spread them in the Temple. And whilst he renewed his prayers unto God for the salvation of the City and his Subjects, Esay the Prophet told him, That his prayer was heard: that hereafter likewise they should manure their lands in peace and security, and should enjoy their possessions without fear. Not long after, the King of Assyria having but cold success in his expedition against Egypt, turned back again without doing any thing, for this cause that ensued. He had lost much time in the siege of Pelusium: and at such time as he had already raised certain Bulwarks as high as the Wall, so that he wanted nothing but to give the assault; News was brought him that Targisēs, King of Ethiopia, brought an Army to rescue the Egyptians, with an intent to take his way throw the Desert, and suddenly to charge the Assyrian Army. Senacherib troubled with these tydings, speedily departed thence with his Army. But Herodotus saith, That he made War with Vulcanus Priests (for so he stileth this King of Egypt, because he was a Priest of that E) false God) and moreover addeth, That besieging Pelusium, for this cause he gave over the siege: The King of Egypt called to his God for assistance, by whose power the Arabians suffered much misery. But in this also he erreth, in that he setteth down the Arabian for the Assyrian.

There came one night so great a number of Rats into the Army, that they gnawed to pieces all their Bow-strings, and made the rest of their Arms unserviceable: Whence it came to pass, that the King being disarmed, withdrew his siege from Pelusium. But Berofus, a Writer amongst the Chaldees, maketh mention of Senacherib, and how he reigned among the Assyrians, and troubled both Asia and Egypt with War, and declareth the manner in these words: But Senacherib returning from the Egyptian War came before Jerusalem, and received the Army that was there, at the hands of the Governor Rablake, and God caused a pestilent sickness to fall upon his Army, which was so violent, that the first night of the siege, there died an hundred thousand and five thousand men, with the Governors and Chieftains. With which loss he was so affrighted, and troubled, that fearing to lose his Army, he fled with those that remained, and retired himself into his Kingdom to the City called Nineve, where after he had lived for a time, he was traiterously slain by Adramelech and Selenar his two elder sons; and being dead, was carried into his own Temple called Arulche, and his children were driven out of the Kingdom for committing the Murder, and retired themselves into Armenia, and Asserodochus his youngest son succeeded Senacherib. Such was the end of the Assyrian Army that came before Jerusalem.

C H A P.

H

C H A P. II.

Ezechias having for a time remained in peace, dieth: And leaveth his son Manasses to succeed him.

King Ezechias (being in this sort beyond all hope delivered from his fears), offered thanksgiving and sacrifices unto God, with all the People: Acknowledging that there was no other cause that had slain part of his enemies, and put the rest to mortal fear, nor delivered Jerusalem from thralldom, but only Gods succour and assistance. And whilst he altogether intended and was occupied about the service of God, he fell sick of a grievous disease, so as the Physicians despaired of his health, and his friends expected nothing but his death. But that which occasioned the greatest trouble, was, that he had no children, and saw that he was now to depart the world, and to leave his house without a successor, and his Kingdom desolate. In this affliction he besought God, That it would please him to lengthen his life a little time, until he had children to succeed him; and that he would vouchsafe that his soul might not be taken from him, before he were the father of a son. Hereupon God taking compassion of him, (and the rather, because he was not grieved for that the pleasures of his Kingdom were taken from him; but for that he sought for a lawful heir to succeed him) he sent the Prophet Esay unto him, to assure him, that after three days he should be recovered of his sickness; and that after he had lived, some fifteen years more, he should depart out of this life, and leave a lawful heir behind him. When the Prophet (according as he was commanded) had brought these tydings to the King, he doubted both the unexpected messenger, and the mightiness of his disease: For which cause, he required some prodigious sign at Esaias's hands, to the intent that he might certainly believe, that he was sent as a messenger from God unto him: for the truth of those things which either exceed our hope, or reason, are wont to be confirmed by these means. Whereupon Esay asked him what sign he required, and it should be given him. He answered, that he desired to see the shadow of the Sun go back ten degrees upon his Quadrant. On this occasion the Prophet besought God, that it would please him to confirm the King by this miracle: Who seeing that which he desired, was suddenly delivered from his sickness, and went up into the Temple to worship and praise God. At that time it hapned, that the Monarchy of the Assyrians was destroyed by the Medes, (whereof I will speak in another place.) Not long after, Balad King of Babylon sent an Ambassador to Ezechias with Presents, calling him his ally and friend: Who receiving his messengers, he feasted them, and shewed them his treasures, his arsenal, and all other magnificence that he had of gold and precious stones: and after he had given them Presents for Balad, he dismissed them. Whereupon the Prophet Esay came unto him, asking him from whence those Ambassadors came? To whom Ezechias answered, That they were of Babylon, and came unto him from their King; telling the Prophet how he had shewed them all that which he had, to the end that having seen and observed his riches and power, they might afterwards certify the King thereof. Whereunto the Prophet replied, saying, Know thou, that within a little time thy riches shall be transported into Babylon, and thy children shall be made Eunuchs, and (being no more men) shall be slaves unto the King of Babylon. All which God gave him to understand before it hapned. Ezechias was troubled to hear these tydings, saying, That he desired that his people might not fall into those miseries: But since it was impossible to change the Decree of God, he required that he might have peace during his life-time. Of this Balad King of Babylon, Berofus maketh mention. This Prophet truly divine and admirable for the verity of his Prophecies, is accounted to have spoken nothing that was untrue, but to have left in writing all that which he Prophesied: The truth whereof hath afterwards, in effect, appeared to posterity. Neither did he alone perform thus much; but besides him, twelve others have done the like: and all that which is hapned unto us, either good or evil, hath fallen out truly according to their Prophecies. But hereafter we will speak of every one of them. Now when Ezechias had lived his prefixed time, (according as we have before related) and governed his kingdom in peace, he died when he was 54 years old, and in the 29 year of his Reign.

C H A P. III.

The Kings of Chaldaea and Babylon war against Manasses, and take him Prisoner.

His son Manasses (the son of Achiba, a Woman born in Jerusalem) succeeded him in the Kingdom. This Man forsook his fathers wayes, and abandoned himself to all manner of viciousness and debauchery; but adding himself to all the iniquities of

The son of the World, 3214. before Christ's Nativity, 733.

Media & Persia, cap. 3. 2 Kings 20, 21, ad 11.

Ezechias sickness, and the prolongation of his life, attested by miracle.

Ver. 14, 15. The Assyrian Monarchy destroyed. The ambassador of the King of Babylon to Ezechias.

Ver. 16, 17, 18. The captivity of Babylon foreprophecied by Esay.

Media & Persia, cap. 4.

Ver. 21. 2 Chron. 32: 33. Ezechias death.

the *Israelites*, who were destroyed, because of their heinous sins committed against God. He was so impudent, as he spared not to pollute the very Temple of God, the City, and the whole Countrey: and being no longer to be restrain'd by any fear of the just vengeance of God; he barbarously put to death many good and virtuous Men, and spared not the very Prophets; so that *Jerusalem* was overwhelmed with blood. For which cause God being provoked unto wrath by his heinous offences, sent divers Prophets, the one after the other, both to the King and the people, by whom he threatened to inflict the same calamities upon them; which (for contempt of Religion) the *Israelites* their Brethren had a little before suffered. But they not giving heed to their Predictions, (whose admonitions had they respected, they might have prevented their eminent evils) at length experimented the truth thereof. For whereas they persevered in their accustomed and dissolute manners, God stirred up the King of *Chaldea* and *Babylon* against them; who sending their Armies into *Judea*, and spoiling the whole Region, at length surprized and led away *Manasse* Prisoner, and made him liable to what punishment it should please them to inflict. Then this miserable Prince (taught by his own experience) acknowledged his sin, and humbly besought God to have compassion on him.

His prayer was heard; and after some space of time, the *Babylonian* sending him home, restored him to his former government. As soon as he was returned back to *Jerusalem*, he made it appear, by the change of his life, that his repentance was sincere, and endeavoured nothing more, than to abolish the memory of his former actions, and employed his whole care to establish the service of God. He purged the Temple also, and cleansed the City; and from that time forward, he addicted himself wholly to think how he might give God thanks, for that he had thus delivered him from ruin, and how he might pay all the remnant of his life in his favour. He taught the People likewise to do the like, telling them what miseries they had endured within a few years, because they had demeaned themselves impiously. He repaired the Altar also, and according to *Moses* Precept, offered thereon solemn Sacrifices: And after that he had provided those things that concerned the service of God, he took care likewise for the security of the City of *Jerusalem*, and repaired the old and ruined walls, and built some anew, for the enlarging of the City; he erected high Towers likewise, furnishing the same with munition, and victual sufficient for a City of defence. And so much was he changed during the rest of his life, that he was held most happy; and after that he began to serve God, he invited many to the imitation of his virtues. After he had lived 67 years, he died in the 5th year of his Reign, and was buried in his garden. His Kingdom came into the hands of his son *Amon*, the son of *Emassea*, of the City of *Jabath*; who imitating the Impieties to which his father addicted himself in his youth, was slain in his own house, by a conspiracy plotted by his own household-servants, after he had lived 24 years, and reigned two. After his death, the people slew his murderers, and he was buried with his Father, and the Kingdom was given to his son *Josias*, who was eight years old.

C H A P. IV.

The History of Josias.

THE Mother of *Josias* King of *Judea*, was of the City of *Bosceeb*, and was called *Jeda*: This Prince was by nature so excellently disposed to all virtue, that during the whole course of his life, he proposed to himself no other example but that of his Predecessor King *David*. When he grew to be twelve years old, he gave a manifest proof of his piety and justice: For he drew the people to a conformable course of life, and to the detestation and abolishing of Idols, that were no gods, and to the service of the onely and true God of their forefathers. And considering the actions of his Predecessors, he began to rectify them in that wherein they were deficient, with no less circumspection, than if he had been an old man; and that which he found to be advicably done by them, he did promote and imitate. And besides this wisdom, which was innate to him, he made use also of the advice and counsel of the Elders: For following the laws, (both in respect of publick policy, as also in religion) he walked uprightly, in that by observing them, he could not err. He made a particular inquiry both in *Jerusalem*, and the Countrey round about, for those places where they had set up the worship of false gods, and overthrew their Altars; and all those gifts that had been offered to them by his Predecessors, were defaced: and in this manner caused he the People to return to the service of God, and to forsake the honour they did unto Idols. He offered likewise the ordinary sacrifices and burnt-offerings upon the altar, and established Judges and Magistrates to determine publick debates, and to do each man right; charging them to have no less respect of equity, than they had of their own lives. He sent also thorough all the Countrey, commanding that all those that would be Contributors, either in gold or silver,

silver, towards the reparation of the Temple, should bring in their benevolence, according to their abilities. And when all the money was gathered together, he appointed Superintendents, both over the Temple, as also over the charges that were defrayed in the reparation thereof: Namely, *Amasias*, who was Governour of the City, and *Saphan* the Secretary, and *Joaza*, who was over the Registers, with the High-Priest *Elcia*: who with all expedition and diligence provided workmen, and all that which was requisite for the building, and began the work. This sudden and speedy reparation of the Temple, gave a manifest testimony of the Kings piety: who, when he had attained to the 18th year of his age, sent *Elcia* the High-Priest, and caused him to melt down the remainder of the money that was given towards the building of the Temple, and to make vessels, cups and ewers for the service of the Altar. He commanded also, that all the Gold and Silver that was in the Treasury, should be brought forth, and employed after the like manner, in cups and other vessels. Now whilst the High-Priest search'd the Treasury, he found the sacred Books of *Moses* in the Temple, which he brought and deliver'd to the Scribe *Saphan*; who, after he had perused the same, presented them unto the King, giving him to understand, that all that which he had commanded, was accomplished: Besides that, he read the Books unto him, which when the King heard, he rent his cloaths, and called *Elcia* the High-Priest unto him, and the Scribe *Saphan*, with certain other of his inward friends and sent them unto the Prophetess *Olda*, the wife of *Sallum*, a man in high dignity, and famous for his Nobility, commanding them, That when they came unto her, they should endeavour to appease Gods wrath, and labour to recover his favour, because it was to be feared, that by reason their Ancestors had transgressed the Laws of *Moses*, they should be in danger to be dispossessed of their Countrey, and abandoned by all men, should as length of time perish miserably.

When the Prophetess had heard the Kings commandment, she willed those that were sent unto her, to return unto the King, and to certify him from her, That God had given sentence against them, which might not be revoked by any prayers whatsoever; namely, that since they had transgressed the Law of *Moses*, the people should perish, and should be cast out of their Countrey, and deprived of all their goods, because they had not repented of the violation of his most holy Laws; notwithstanding the Prophets had exhorted them to repentance, and had foretold the punishment of their impieties, which should happen unto them, so the end that they might believe that God is God, and that he fails not in any thing that he hath foretold by his Prophets. Furthermore she said, That he forbore as yet to send these afflictions upon them for *Josias* sake, who was a virtuous man, but that after his decease, God would pour out his wrath upon the people. This Prophecy of the Woman they signifi'd unto the King, who sent into all parts, and assembled the people in *Jerusalem*, commanding the Priests and Levites, and generally all men, without distinction of age or person, to be present in that Convention. Now when they were assembled, he first of all caused the sacred books to be read, and afterwards standing aloft upon his Throne, he caused all the people to swear and promise, that they should serve God, and keep *Moses* Laws. Whereupon all of them did willingly approve of whatsoever he said (promising to do that whereunto they were exhorted.) And therewithal offering up Sacrifices unto God, they besought him to shew himself favourable and merciful towards them. The King likewise commanded the High-Priest, that if there were any vessels in the Temple which were made by his Predecessors, in honour of Idols, and strange gods, he should cast them out; and after that a great number were found therein, all of them were gather'd together and burnt, and the ashes afterwards were scatter'd abroad. And as touching the Priests (that appertained to Idols that were not of the Race of *Aaron*) he put them to death. When these things were thus executed in *Jerusalem*, he came afterwards to the plain Countrey, and all that which *N Jeroboam* had erected there in honour of Idols, he utterly defaced it, and the bones of the false Prophets were burnt upon the Altar that *Jeroboam* had built. This had the Prophet foretold that came to *Jeroboam* at such time as he offered Sacrifice, and told him in the presence of all the people, all that which should happen: Namely, That one of *Dauids* posterity called *Josias*, should do these things: which Prophecy took effect 361 years after. After this, King *Josias* applied himself to the *Israelites*, (who had avoided the captivity and servitude of the *Assyrians*) and persuaded them to forsake their Impieties, and the services they had performed to strange gods, and to honour the sovereign and true God of their fathers, and to cleave unto him. He made a search also thorough every house, borough and city, fearing lest as yet there should be an Idol hidden. He likewise sought out the Chariots that were made by his Ancestors, in honour of the Sun, and all that which was adored, whatsoever it were, and utterly abolished the same. After he had in this sort purged the Countrey, he assembled all the people in *Jerusalem*, where he celebrated the Feast of unleavened bread, which we call *Easter*. Towards the performance

formance whereof, he gave the people young kids and lambs, to the number of 30000, A and 3000 Bullocks, for burnt-offerings; and the chief among the Levites, distributed amongst the other Levites 500 Lambs, and 500 Bullocks. Having therefore such an abundance of Beasts, they sacrificed according to the Law of Moses, (the Priests taking charge thereof, and confirming the rest of the people by their example.) Neither was there ever such a solemnity kept by the Hebrews, since the time of Samuel the Prophet; because all things were done according to the Laws, and the ancient Customs, which were observed in the time of their Fathers. After this, *Josias* lived in peace, riches, honour, and estimation amongst all men: and thus ended his life.

C H A P. V.

Divers exploits of Necho.

Necho, King of Egypt, having gathered great forces, conducted his Army towards the River *Euphrates*, to war against the *Medes* and *Babylonians*, who had destroyed the Empire of *Assyria*: For *Necho* affected the government of all *Asia*. Now when he drew near unto the City of *Mende*, (which was under *Josias* subjection) King *Josias* denied him passage, and would not suffer his Army to march thorow his Country. For which cause *Necho* sent an Herald unto him, to let him understand, That it was not against him that he made War, but that he bent his course towards *Euphrates*: For which cause he wished him in no fort to hinder his intended journey, lest thereby he should be constrained to make war upon him. But *Josias* regarded not this demand of his, but resolved himself to hinder his passage thorow his Country: And I am persuaded that his evil Genius put him upon making this resistance, to the end that he might have some occasion to do something against *Necho*. For whilst he set in order his Army, and rode from one Band to another, being mounted upon his Chariot, he was stricken with an arrow that was shot by a certain Egyptian, which put a stop to his proceedings: For feeling himself oppressed with pain, by reason of his wound, he commanded his Army to retire, and returned himself to *Jerusalem*, where he dyed of his wound, and was buried with his Fathers with great Magnificence, after he had lived 39 years, and Reigned 31. For him D the people mourned with great heaviness, lamenting for many days. The Prophet *Jeremy* also made an Elegy upon him in verse, which is as yet extant even in these days. This Prophet foretold in writing those evils which should afterwards happen unto the City, and the Captivity werewith we are entangled at this present, and the surprisal of *Babylon*. Neither hath he alone foretold the same, but the Prophet *Ezekiel* hath likewise done the like, who first left two Books written of the same Argument. These two Prophets were of the race of the Priests. But *Jeremy* kept in *Jerusalem*, from the 14th year of the Reign of *Josias*, until the destruction of the City and Temple, as in time and place convenient we will declare, setting down those occurrences that happened to this Prophet. After the death of *Josias* (hitherto mentioned) his son *Joaz* succeeded him in the Kingdom, at such time as he was 23 years old, he reigned in *Jerusalem*, and his mothers name was *Amstala*: He was a man full of impiety, and of a malignant and perverse nature. The King of Egypt returning from the War, sent unto *Joaz*, commanding him to meet him in *Samath* a City of *Syria*, where he was no sooner arrived, but he kept him Prisoner, committing the Kingdom to *Eliachim* his brother, (on the Fathers side) who was his elder brother likewise. He changed his name likewise, and call'd him *Joachim*: he impos'd a Tribute also on *Judea*, of 100 Talents of Silver, and a Talent of Gold, which *Joachim* paid; and as touching *Joaz*, he led him into Egypt, where he finished his days, after he had been King three months, and ten days. Now *Joachims* mother was called *Zbada*, of the City of *Alunna*. He was a wicked person, and of a malignant nature, F having neither piety towards God, nor respect towards Men.

C H A P. VI.

Nabuchodonosors Army cometh into Syria.

IN the fourth year of the Reign of *Joachim*, a certain man called *Nabuchodonosor*, possessed the Kingdom of *Babylon*, who at that time went out with a great Army against *Carchabeta*, (a City situate near unto *Euphrates*) resolving with himself to fight against *Necho* King of Egypt, under whose power all *Syria* was subject. *Necho* understanding G of the *Babylonians* intent, and how great his Army was, made very little account thereof, but with a huge Army advanced towards *Euphrates*, with an intent to repulse *Nabuchodonosor*,

Hchodonosor. But he was overcome in battel, and lost divers thousands of his men. Whereupon, the *Babylonian* (passing *Euphrates*) seized all *Syria*, as far as *Pelusium*, (*Judea* only excepted.) The fourth year that *Nabuchodonosor* reigned over these Conquered Countries, and in the eighth year of the Reign of *Joachim* over the Hebrews, the *Babylonian* led forth his Army against the Jews with a mighty power, threatening them to use all hostility, except *Joachim* would pay him Tribute. *Joachim* fearing his threats, bought his peace with silver, and payed for three years space the Tributes that were imposed on him. But in the third year (understanding that the Egyptian was up in Arms against the *Babylonians*) he denied the payment of the Tribute, notwithstanding he was frustrated of his hope, for the Egyptians were not so hardy as to make War. All which the Prophet *Jeremy* daily foretold him signifying unto him, That he built his hope in vain upon the Egyptians; and that it would fall out, that the City should be overthrown by the King of *Babylon*, and *Joachim* himself should be delivered Prisoner into his hands. But because there was no means for them to escape this justice, all that which he said, was nothing available. For notwithstanding the People and Governors heard thereof yet made they no reckoning of the same, but were displeased with those counsels which he proposed unto them, accusing *Jeremy*, as if he took pleasure to utter and publish ominous and adverse Presages against the King; they likewise called him in question before the Kings Council, and requir'd that he might be condemn'd. Whereupon some of them gave sentence against him: But others took a more discreet course, and persuaded them to cause the Prophet to depart out of the Kings house, forbidding his Adversaries to do him any mischief: Since that he had not only foretold the future calamities of the City, but that many before him had done the like, as *Micheas*, and divers others; and yet that no one of them had suffer'd any evil by the Kings of their time, but that contrariwise *Micheas* had been honour'd as a Prophet sent from God. By these words they appeald the People, and deliver'd *Jeremy* from the death intended against him. This Man wrote all his Prophecies, and read them to the People in their Fasts, when they were assembled in the Temple in the ninth month of the fifth year of the Reign of *Joachim*, which book he had composed touching that which should happen unto the City, the Temple, and the People. When the Governors heard the same, they took the book from him, and commanded L that both he and his Secretary *Baruch* should withdraw themselves out of the sight of men: And they took the book, and presented it unto the King; who, in the presence of his freinds, commanded his Secretary to read the same: and after he had heard the contents thereof, he waxeth wroth, and renting it in pieces, cast it into the fire, intending that it should never be seen. He sent out likewise a strict Commission to seek out *Jeremy*, and his Secretary *Baruch*, and to lead them out to be punished. But they were already fled, that they might prevent his indignation.

C H A P. VII

M Nabuchodonosor putteth Joachim to death, and establisheth Joachim in the Kingdom.

NOT long after this, he went out to meet the King of *Babylon*, who was marched out to make War against him: and being incredulous and careless of the Prophets Predictions he opened the gates unto him, supposing that he intended him no evil. But when the *Babylonians* were entered into the City, the King observed not his promises, but put all such to death as were in the flower and strength of their years, and spared none of the Inhabitants of *Jerusalem*, with them also he slew their King *Joachim*, and caused his body to be cast from the top of the walls, and vouchsafed him no Sepulchre, establishing *Joachim* his son King of the Country, and of the City. Moreover, he took 3000 of King of *Judea*. The most honourable Citizens of *Jerusalem* Prisoners, and led them to *Babylon* with him, amongst whom was the Prophet *Ezekiel*, at that time very young in years. This was the end of King *Joachim*; who lived 36. years, and reigned 11. *Joachim* that succeeded him in the Kingdom, was the son of *Nest* of *Jerusalem*, and reigned three months and ten days.

C H A P.

C H A P. VIII.

Nabuchodonosor changeth his purpose, and besiegeth Joachin, and receiveth him upon composition.

AS soon as the Babylonian had bestowed the Kingdom of Judea on Joachin, he was seized with a sudden fear, which made him suspect lest Joachin remembering himself of the injuries he had done unto him by the murder of his father, might draw the Country into rebellion, and revolt against him. For which cause he sent out certain Forces, and besieged Joachin in Jerusalem: who being a man of good nature, and of an upright heart, was loth to forsake the City in that danger without a Governour, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his wife, and his nearest akin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the City should receive any harm. But this promise continued not a year: For the King of Babylon observed it not, but commanded his Captains to imprison all the youth and artificers that were in the City, and to bring them bound unto him. The number of them was 10832 persons, besides Joachin, his Mother, and his near Allies, whom they took Prisoners.

C H A P. IX.

Sedechias is made King over Jerusalem, by the Babylonians.

IN stead of Joachin, he appointed Sedechias his Uncle King of Jerusalem, whom he bound by an oath that he should govern the Country without any innovation, and that he should hold no intelligence with the Egyptians. This Sedechias was 21 years old at such time as he came unto the Kingdom, and was Joachin's brother by the Mothers side: He was a contemner of all laws, and perverter of Ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet Jeremey came unto him, protesting oftentimes against him, and denouncing, That if he would not forsake his impieties, and additt himself to that which was just, (but gave ear unto his Governours, amongst which there were many wicked men, and to those false Prophets that misled him, trusting that the Babylonians should not make War against his City, but that the Egyptians should levy an Army, and overcome them) that then he should suffer much misery. For (said he) they have no truth in their sayings, and they will always mislead you by false reports. Whilst Sedechias gave ear to these discourses of the Prophet, he was persuaded, and acknowledg'd all that to be true which he had spoken, and very profitable both for him, and his people; but anon after, his friends corrupted him, and diverted him according to their own opinions. Ezekiel also at the same time had prophesied in Babylon concerning all those calamities which were to fall upon the Temple, and sent notice to Jerusalem of that which he had received from God. Notwithstanding Sedechias gave no credit to his Prophesies, by reason that all the Prophets were accustomed to accord in all things the one with the other, as touching the surprisal of the City, and the imprisonment of Sedechias. But Ezekiel differed in this, that he said that Sedechias should not see Babylon; notwithstanding that Jeremey had prophesied, that the King of Babylon should lead him away Prisoner in bonds: Because therefore these two accorded not in all their sayings, he concluded that the matter wherein they agreed, was of no consequence. Notwithstanding all things hapned unto him according as the Prophets had pronounced; as we will declare hereafter. After that he had continued his alliance and friendship with the King of Babylon for the space of eight years, he break the league that was between them, and confederated with the Egyptians (under hope that they should overcome the Babylonians) Which when the King of Babylon understood, he led forth his Army against him, and destroy'd his Country to the uttermost; So that after he had taken his Cities of defence, he brought his Army before Jerusalem, and besieged it. The Egyptian perceiving the state wherein his Ally Sedechias was, levied an huge Army, and came into Judea, with an intent to raise the siege. Whereupon the Babylonian withdrew his Army from Jerusalem, to encounter with the Egyptian, and fought with him, and overcame him in Batel, and pressed on him with such courage, that he put him to flight and drove him out of Syria. As soon as the Babylonian was dilogged from Jerusalem, the false Prophets deceived Sedechias, telling him, That the Babylonian should never more return to make War either

nor against him, or his Nation, and that he should never any more depart from his House in Babylon; and that they who had been led away Captives, should return home again: laden with shofa Vessels of the Temple which the King of Babylon had taken from them.

But the Prophet Jeremey presenting himself before the King, prophesied the contrary to these impostors, assuring both him and the People, That no Profit could befall them by means of the Egyptians, for that the Babylonians should overcome them, and should return and encamp before Jerusalem, and besiege the same, and destroy the People by Famine, and lead them away Prisoners: that were remaining, and carry away all their Substance; and that after they were seized of their Temple, they should finally burn the same: As for the City, they should raze it; and (said he) they shall keep us captive for the space of 70 Years: And from this Servitude the Persians and Medes shall deliver us, at such time as they have gotten the Empire out of the hands of the Babylonians; then shall they send us back again into our Country, and we shall build our Temple anew, and shall blissh the City of Jerusalem.

Divers Men gave credit to these Words of Jeremey; but the Governours, and such as concerned God, intreated him very cruelly, as if he had been a Man beside himself. And whereas he had an intent to visit his Native Country Anathoth, some 20 Furlongs from Jerusalem, one of the Magistrates encountering him in his Journey, and laying hold on him, retained him, loading him with this Slander, That he stole away to submit himself to the Babylonians. But Jeremey answer'd, That he was falsly accused, and that he repaired only to the place where he was born. This Prince giving him no credit, arrested him and brought him before the Judgment-seat, where he sustained all sorts of Outrages and Torments, and was shut up in Prison to be punish'd, and remain there for a time, suffering the extremity of Wrong and Injury. The ninth Year of the Reign of Sedechias, and on the tenth Day of the ninth Month, the King of Babylon came and encamped the second time before Jerusalem, and intrenched himself round about the same, for the space of eighteen Months, and laid siege thereto, using his utmost endeavour to make himself Master of the Place: And they that were besieged therein, were afflicted with two of the greatest Calamities, Famine and a most grievous Pestilence. At this time the Prophet Jeremey being in Prison, held not his peace, but cried with a loud voice, and preached and exhorted the People, willing them to entertain the Babylonians, and open their Gates unto them; because that in so doing, they might secure themselves with their Families, whereas otherwise they were assured of Destruction.

He foretold them also, That if any one remained in the City, he should most assuredly either perish by Famine, or the Enemies Fury; but if so be they submitted themselves to the Enemies Mercy, they should escape from Death. But those Governours that heard him speak after this sort, gave him no credit, in that they were not as yet pressed with the Danger; for which cause they came unto the King, and after a despiteful manner, told him all that which had been spoken, accusing Jeremey, and reproving him for a mad Man; urging this, That he had abated their Courage, and by his woful Preditions, had weakened the hearts of the People, which were otherwise ready to fight for him and their Country, by reason that he flying unto the Enemy, menac'd them with the surprisal and utter ruine of their City.

The King, in regard of the natural Humanity and Justice that was in him, was not any ways hereby provok'd against Jeremey; yet to the intent that he might not seem utterly to oppose the Governours, he deliver'd the Prophet into their hands, to deal with him howsoever they pleased: Who, having obtained this liberty from the King, entred the Prison on the sudden, and laying hold on Jeremey, they let him down into a Pit full of Mud, to the intent he might die in that place, and be strangled by the Filth; in effect, he was set therein up to the neck: But one of the King's Servants (an Ethiopian by Nation) certifi'd the King of the Prophet's Affliction, assuring him, That his Friends and Governours did not justly, so to thrust and bury the Prophet in the Mud, and cursedly to conspire against him, siring him with Bonds and Tortures worse than Death. Whereupon the King hearing this, was sorry that he had deliver'd the Prophet to the Governours, and commanded the Ethiopian to take 30 Men of his Court with him, (with Cords, and such other things necessary, as might concern the safety of the Prophet) charging him with all Expedition to deliver him from that Captivity. Hereupon the Ethiopian furnish'd with Men and necessary Means, drew the Prophet out of the Mud, and dismiss'd him without any Guard. That done, the King sent for him in private, demanding of him, If he had any Message to deliver him from God; praying him to let him understand whatsoever he knew as touching the success of the Siege. The Prophet's answer was, That altho' he should tell him, yet it would not be believed; and that if he should exhort him, he would not give ear, or listen unto him. O But, (said he) O King, thy Friends have condemn'd me to Death, as if I had been a most wicked Malefactor: But where are they now at this present that have deceived thee, and born thee

The Year of the World 3368, before Christ's Nativity 618.

Zedechias seduced by false Prophets.

The Prophecy of the Captivity of Babylon, and the Delivery.

Jer. 25. v. 11.

ad 12.

Jer. 29. 1, ad 10.

C. 37. per. 14.

Jerusalem besieged.

2 Kings 25. 1, ad 12.

Jer. 39. 1, ad 12.

Two mighty Enemies, Famine and Pestilence.

Jer. 39. per. 14.

Jeremey persecuted them, yield.

Jer. 39. 11, 12.

The Reward of godly Preachers in this Life.

Zedechias neglected the good Counsel, for fear of the Governours.

in hand, saying, That the Babylonian would not come and besiege thee? Now will I take heed A
the year of the how I tell thee the Truth, for fear lest thou condemn me to Death.

Hereupon the King swore unto him, That he should not die, neither that he would deli-
ver him into the hands of the Governors. For which cause, Jeremy grounding himself
upon the Faith which he had plighted unto him, counselled the King to yield up the City
to the Babylonians, because that God had willed him to signify unto the King, That if he would
save his Life, and avoid the imminent Danger, and save his City from utter Ruine, and pre-
serve the Temple from Burning, he should submit; or otherwise that none but he should be re-
puted to be the cause of all those Evils that should happen unto the City and Citizens, and of this
Calamity that should confound both him and all his Family. When the King heard this,
he told him, That he would do according as he had counselled him, and perform whatsoever B
he thought necessary to be done: but that he feared that his Subjects, who were already gone o-
ver to the King of Babylon, would do him ill Offices with that King, and that by their
means he might be accused, and deliver'd unto Death. But the Prophet encouraged him,
telling him, That his fear was in vain; assuring him, that he should suffer no Evil, if so
be he yielded up the City; and that neither his Wife, nor Children, nor the sacred Temple
should suffer any Mischief.

Upon these words the King dismiss'd Jeremy, charging him to communicate the Coun-
 sel that was held between them to no one of the Citizens, no not to the Princes, if he
 should ask of him wherefore the King had sent for him; advising him to answer, if so
 be they were inquisitive, That he resorted to the King, to request him that he might be no
 more imprisoned: all which the Prophet performed; but they pressed him very much,
 to know for what cause the King had sent for him.

C H A P. X.

Jerusalem is taken, and the People carried into Babylon by Nebuchodonosor.

Mean while the Babylonian continued his violent Siege against the City of *Jerusalem*,
 and having raised Towers upon certain Bulwarks, he drave away by this means
 all those that appeared near unto the Walls; he raised also (round about the City) di-
 vers Platforms, that equalled the Walls in height. Mean while the City was as val-
 iantly and courageously defended by the Inhabitants; for neither Pestilence nor Famine
 plucked down their Spirits: And although that within the City they were tormented
 with these Scourges, yet were not their Resolutions broken, nor did the Enemies Inven-
 tions astonish them, nor their Engines affright them; so that all the Battel betwixt the
 Babylonians and Jews, seem'd to be a Tryal both of Valour and Art, whilst these do as-
 surely hope to surprize the City, and the other thought their Safety consisteth herein,
 if they ceased not by new Inventions to frustrate their Enemies Endeavours. And in
 this State continu'd they both for the space of eighteen Months, until they were con-
 sumed by Famine, and by the Darts that were shot against them by those that shot
 from the Towers. At length the City was taken by the Princes of *Babylon*, (in the e-
 leventh Year of the Reign of *Zedechias*, the ninth Day of the fourth Month (who were
 put in truit by *Nabuchodonosor* to manage the Siege; for he himself made his abode in
 the City of *Reblata*. Now if any Man be desirous to know the Names of them that
 had command at such time as *Jerusalem* was surpriz'd, these they be, *Nergelar, Are-*
manus, Emerar, Nabisar, and Echarampsor. The City being taken about Midnight,
 the Princes of the Enemies Army entred into the Temple; which when *Zedechias* un-
 derstood, he took his Wives and his Children, with the Princes and his Friends, and
 fled thorow a great Valley by the Defart: which when the Babylonians understood by
 certain Jews that were revolted, and had submitted themselves unto them, they arose
 early in the Morning to pursue them, and overtook and surprized them near unto *Fricho*:
 Whereupon those Princes and Friends of *Zedechias* that had taken their flight
 with him, seeing the Enemies near unto them, forsook him, and scattering themselves
 here and there, endeavour'd each of them to save himself. When therefore the En-
 emies had apprehended him, and attended by a few Followers only, and accompanied
 by his Children and Wives, they brought him unto the King's Presence, who no soon-
 er beheld him, but he called him wicked and perfidious, and upbraided him for breach
 of his Promise, and contempt of Majesty. Furthermore, he reproached him for his
 Ingratitude, in that having received the Royalty from his hands (which he had taken
 from *Joachim*, to bestow on him) he had, notwithstanding, employed all his Forces a-
 gainst his Benefactor.

But

H But (said he) that great God that hateth thy Treachery, hath delivered thee into my hands.
 And when he had spoken these words, he caused *Zedechias's* Friends and Children to be slain be-
 fore his eyes, with all his other Prisoners: afterwards commanding his eyes to be plucked out, he
 led him to *Babylon*. All which happened unto him, according as the Prophets, *Jeremy* and
Ezekiel had foretold him; namely, that he should be surprized and brought before the King of
Babylon, and should speak with him face to face, and should see him with his eyes (for so had
Jeremy prophesied) but being made blind and conducted to *Babylon*, he should not see the Ci-
 ty of *Babylon* (according as *Ezekiel* had foretold.) All which may sufficiently expresse to
 those that know not the Nature of God, how divers and admirable his Judgments be, in
 disposing all things in good Order, and pre-signifying those things that are to come, even as
 in this place there appeareth a most signal Example of Humane Error and Incredulity, by which
 it was not lawful for them to avoid their future Calamity, nor shun their unalterable Destiny.
 Thus was the Race of the Kings extinguished that descended from *David*, who were in Num-
 ber, One and twenty, that reigned after him. All of them together governed five hundred
 and fourteen Years, six Months, and ten days; adding therunto the twenty Years of the first
 King *Saul*, who was of another Tribe. After this, the Babylonian sent *Nabuzaradan*, i. e.
 the Chief of his Army, unto *Jerusalem*, to spoil the Temple, giving him in charge, to burn both
 it and the King's Palace, and to raze and level the City with the ground; and afterwards
 to transport the People unto *Babylon*: *Nabuzaradan* arrived there the eleventh Year of the
 Reign of *Zedechias*, and spoiled the Temple, and carried away the Vessels that were consecra-
 ted to God's service, both those of old, as also those of *Silvers*; he took likewise the great Laver
 that was given by *Solomon*; the Columns and Pillars of Brass, with their Chape's likewise,
 and the Tables and Candlesticks of Gold: and after he had born away all things, he burned the
 Temple the first Day of the fifth Month, of the eleventh Year of *Zedechias's* Reign, which was
 the eighteenth of *Nabuchodonosor's*. He burned also the King's Royal Palace, and razed
 the City. This Temple was burned 470 Years six Months and ten Days after the Foundation
 thereof; and in the Year 1062, six Months and ten Days after the Departure of the People out
 of *Egypt*; and 1050 Years six Months and ten Days after the Deluge; from the Creation of
Adam, until the Ruin of the Temple, there were three thousand five hundred and thirteen
 Years, six Months and ten Days. Thus have we set down the number of the Years, and
 expressed in what time every thing hath been performed. The General for the King
 of *Babylon* having destroyed the City, and transported the People, took Prisoner the
 High Priest *Sereas*, and his Colleague the Priest *Saphan*, with the Governours and Keep-
 ers of the Temple, which were three; the Eunuch also which had the charge over the
 rest, and seven of *Zedechias's* Friends, and his Secretary, besides sixty other Governors:
 all which (together with the Vessels which he had pillaged,) he sent to *Reblata*, a Ci-
 ty of *Syria*, unto the King of *Babylon*; who commanded in that place, that the High
 Priest and Governours should be beheaded: as for the rest of the Prisoners, and *Zedechias*
 the King, he carried them with him to *Babylon*; he sent also in Bonds, with the
 rest, *Josadach*, the Son of *Sereas* the High Priest, whom he had put to Death in *Rebla-*
tha (as we have before related.) And since we have reckoned up the Race of the Kings
 that swayed the Scepter of *Judea*, and given an account how long they Reigned, it will
 not be unnecessary to recite the names of the High Priests, and to report who they have
 been that have administrated the Priesthood under the Kings: *Sadoc* was the first High
 Priest of the Temple, built by *Solomon*. After him his Son *Achimias* succeeded in that
 Honour; and after *Achimias*, *Azaras*, after whom succeeded *Joram*, and after *Joram*,
Josheua, after *Josheua*, *Axioram*, who had for his Successor *Phideas*; to *Phideas* succeeded
Sudeas, to *Sudeas*, *Julus*, to *Julus*, *Jotham*, to *Jotham*, *Urias*, to *Urias*, *Nerias*, to *Nerias*, *Odeas*,
 to *Odeas*, *Saldum*, to *Saldum*, *Elcias*, to *Elcias*, *Sareas*, to *Sareas*, *Josadach*, who was carried
 away Prisoner into *Babylon*: all which have succeeded in the Priesthood by lineal De-
 scent. When *Nabuchodonosor* was come to *Babylon*, he shut up *Zedechias* in Prison, where
 he kept him until he died, and after his Death, he honoured him with a Royal Tomb.
 He likewise offered the Vessels that he had taken out of the Temple of *Jerusalem* unto
 his Gods, and caused the People to inhabit the Country of *Babylon*, delivering the High
 Priest from his Bonds. The General *Nabuzaradan* that led the People away captive,
 left the poorer Sort in the Country of *Judea*; and those also that voluntarily yielded
 themselves unto him, over whom he appointed *Godolias*, the Son of *Aicam*, Governour,
 (a Man that was both Upright and Noble) commanding them to Till the Land, and to
 pay their assigned Tribute to the King. He delivered the Prophet *Jeremy* also out of
 Prison, persuading him to repair with him to the King of *Babylon*; telling him, that he had
 received express commandment from the King, to furnish him with all things necessary
 for that Journey: but if he were not contented to repair to *Babylon*, he should de-
 clare unto him in what place he would make his abode, to the intent he might certifie
 A a the

the King thereof. But the Prophet would not follow him, or sojourn in any other place, A desiring rather to live amidst the Ruins of his Country, and among the precious Reliques of his poor Nation.

When the General Nabuzaradan understood his Resolution, he gave charge to the Governor Godolias (whom he left in Judea) to have care of him, and to furnish him with all that which he wanted; and after he had gratified him with Presents, he departed. In mean while, *Jeremy* dwelt in the City of *Masphath*; he desired Nabuzaradan, that he would send him his Disciple *Baruch* (the Son of *Neria*, a Man of a Noble Family, and excellently learned in that Country Language.) Now when those, that during the Siege of *Jerusalem*, were retired out of the City, understood the Retreat of the *Babylonians*, they assembled together from all parts, and came to *Masphath* to *Godolias*, under the conduct of *John* the Son of *Caveas*, and *Jezanias* and *Sareas*, and others: And besides these, a certain Man called *Ismael*, of the Bloud Royal, a wicked and fraudulent Man, who during the Siege of the City, had retired himself to *Barthal*, King of the *Ammonites*, and had sojourn'd with him during all the Troubles. When they were come together, *Godolias* advis'd them to remain in that Country, without any fear of the *Babylonians*, promising that in manuring their Land, they should incur no Inconvenience: all which he confirm'd unto them by an Oath; adding further, That if any Disturbance were offered to any Man he would readily assist him. He gave each one this Advice likewise, To inhabit any City that they liked best; promising them to fend them thither, with such things as appertain'd to them, to build them Houses, and furnish their Habitations, promising that when time served, he would make Provision of Corn, Wine and Oil for their Maintenance during the Winter: and when he had thus advis'd them, he gave them leave to depart, and inhabit the Country. Now when the Rumor was spread amongst the People of *Judea*, that *Godolias* had thus courteously entertained those that were Fugitives; and how he had permitted them to Inhabit and Till the Country (provided that they paid their Tribute to the *Babylonians*) divers of them repaired to him, and inhabited the Country. And *John* and the other Governors being with him, and assured of his Clemency, began intirely to love him: Wherefore they told him, That *Barthal* King of the *Ammonites*, had sent *Ismael* to murder him by some Treachery, that by that means he might have the Dominion over the *Israelites* that remained, in that he was of the Bloud Royal; persuading him, that the only means to escape this Treason, was, to permit them to kill *Ismael* in secret: assuring him on the contrary, that they feared, that if *Ismael* should happen to kill him, their whole Nation that remained, was like to fall to utter Ruin. But *Godolias* replied, That it was not probable that *Ismael*, who had received nothing but Kindness from his hands, should make any attempt upon his Life; and that having never been guilty of any unworthy Action in the time of his Necessity, he should now make himself guilty of so great a Villany against his Benefactor, whom he ought, even with the hazard of his own Life, to secure from the Attempts of others: Yea, said he, although those things were true, which you inform me of, yet had I rather dye, than murder a Man that had committed his Life to my Trust. For which cause, *John* and the rest (seeing their Persuasions were in vain) departed from him. Some thirty days after, *Ismael* (accompanied with ten Men) came to *Masphath* to *Godolias*, who received them with Presents and magnificent Entertainment; so that to exprels to *Ismael* and his Companions, how heartily they were welcome, *Godolias* drunk to hard, that he was somewhat overcome with Wine. Now when *Ismael* perceived him over-loaden with Drink and Sleep, he stept unto him with his ten Associates, and cut both his throat, and theirs who kept him company at the Banquet; after which Murder, he iftied out by night, and slew all the *Jews* that were left in the City, and those *Babylonian* Soldiers also that were left in Garrison in that place. The next day there came four score Men of the Country to *Godolias* with Presents, being utterly ignorant of that which had happened: *Ismael* knowing them, called them unto him, as if he intended to bring them to *Godolias*; and as soon as they were entred, he locked the Court-Gates, and slew them, and afterwards cast their Bodies into a deep Ditch, to the intent they might not be discovered. Of this number there were some that escaped, who be sought him that they might not be put to Death, before they had delivered certain Moveables, Garments and Corn that they had hidden in the Field: which when *Ismael* understood, he spared them; but he kept them Prisoners that were in *Masphath*, with their Wives and Children, in the number of whom were the Daughters of *Zedechias*, whom Nabuzaradan had left with *Godolias*. This done, he retired back again to the King of the *Ammonites*. *John*, and the Governors of his Company, hearing what was done by *Ismael* in *Masphath*, and above all of the murder of *Godolias*, they were wonderfully irraged: So that each of them assembling his Forces, issued forth to pursue *Ismael*.

H *Ismael*, whom they overtook near unto a Fountain in *Hebron*. The Prisoners that were with *Ismael*, seeing *John* and his Confederates, took courage, supposing that it was some succors that came to help them, and forsook him that led them, and began to joy with *John's* followers: And thus fled *Ismael* with his eight Men; to the King of the *Ammonites*, *John* gathering together all those whom he had rescued from *Ismael's* hands, both Eunuchs: Women, and Children, retired into a certain place called *Mendesa*, where he sojourn'd all that day, resolving from thence to depart into *Egypt*, fearing lest the *Babylonians* should put him to death, if they should remain in *Judea*, for that they would be displaced with the death of *Godolias*, whom they had placed in the Government.

In this perplexity and distress, they addressed themselves to the Prophet *Jeremy*, beseeching him to enquire of God, and to certify them, what it beloveth them to do in this their doubtful Estate, binding themselves by an Oath, to do that which *Jeremy* should command them. Hereupon the Prophet promised that he would ask Counsel of God for them: And some ten days after God appeared unto him, and willed him to certify *John*, the Governors, and the rest of the People, that if they inhabited *Judea*, he would assist them, and take care of them, and secure them so, as the *Babylonians* (whom they feared) should do them no harm: But if they departed into *Egypt*, he would abandon them, and deliver them over to the like misery, as their brethren had endured in times past. Whilst the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place, but they imagined, that under a false pretext of Gods command, he had counselled them thereto, but that in effect, he spoke in favor of his Disciple *Baruch*, persuading them to stay there, to the end they might be consumed by the *Babylonians*: Contemning therefore the counsel which God gave them by the Prophet; both *John* and the rest of the multitude went into *Egypt*, and led with them both *Baruch* and *Jeremy*. Whither they were no sooner come, but God told the Prophet that the *Babylonians* should lead his Army into *Egypt*; for which cause he willed him to foretell the people, that *Egypt* should be destroyed, and that they should partly be slain in that place, and partly led captive to *Babylon*. Which came in like manner to pass: For in the fifth year after the destruction of *Jerusalem* (which was the three and twentieth year of the Reign of Nabuchodonosor) Nabuchodonosor in his own person led his Army into *Calestria*, and having conquered the fame, he made War upon the *Ammonites* and *Moabites*. And after he had brought these Nations under his obedience, he went and fought against the King of *Egypt*, and overcame him: And after he had slain their King that Governed at that time, and planted another in his place, he afterwards took the *Jews* that he found in that Country, and carried them prisoners into *Babylon*. By this means we have learned, that the estate of the *Hebrews*, hath been translated twice to the other side of *Euphrates*. For the people of the ten Tribes, during the Reign of *Oseas*, were carried away captive by *Sulmanazar*, King of the *Assyrians*, after he had taken *Samarit*; and the two Tribes by Nabuchodonosor, King of the *Babylonians* and *Chaldees*; upon the taking in of *Jerusalem*. True it is, that *Sulmanazar*, after he had displaced the *Israelites*, planted the *Cuthians* in their place, who before-time inhabited the innermost of the Countreys of *Persia* and *Media*, and were called *Samaritans*, according to the name of the place which they inhabited; but the *Babylonians* having led the Two Tribes prisoners, hath not planted any other people in their places.

For this cause, *Judea*, *Jerusalem*, and the Temple, remained desert for the space of seventy years: and all the time that passed between the Captivity of the *Israelites*, until the destruction of the two Tribes, was an hundred and thirty years, six months and ten days; but Nabuchodonosor chose the noblest young men among the *Jews* (and such as were allied to King *Zedechias*, and esteemed likewise for the good disposition, and fair proportion of their Bodies and Faces) and committed them to Masters to be instructed, commanding that every one of them should be gelded, according as they were accustomed to deal with young Children of other Nations, whom he subdued by force. He allowed them Victuals from his own Table, and they were taught and instructed in the Discipline of the Countrey, and in the *Chaldee* Tongue. These were very apt to learn Wisdom: And for that cause he commanded that they should be trained up in the exercise thereof. Of these were four of *Zedechias* kindred, fair in Body, and virtuous in their Nature, who were called *Danias*, *Misael*, and *Azarias*, whose names the *Babylonians* changed, and appointed that they should be called by other names: *Danias* being distinct and different from their own: *Danias* was called *Belshazzar*; *Azarias* was called *Misael*, *Misael*, and *Azarias*; *Abednego*. These did the King esteem very highly for their excellent nature, and for the great affection that they had to attain unto Learning and Wisdom; wherein they profited greatly, and were for that cause highly esteemed by him; and whereas *Danias* and his kinsman thought good to live austerely, and to abstain

The Year of the World 3356, before Christ's Nativity 680.

Jeremy set at liberty by the *Babylonians*, and richly offered and preferred. *Baruch* dismissed out of Prison, v. 6. and *Jeremy* returned to *Godolias*.

The year of the World, 3356, before Christ's Nativity, 680.

Jer. 42, ad finem. *John* released *Ismael's* Captives.

John asketh counsel of God, and being informed, refuseth the same.

Jer. 42, per totum. The Prophecy of the *Babylonian* Army, and the *Jews* Captivity.

Heb. & Ref. *Ismael*, *Misael*, and *Azarias*; *Abednego*. These did the King esteem very highly for their excellent nature, and for the great affection that they had to attain unto Learning and Wisdom; wherein they profited greatly, and were for that cause highly esteemed by him; and whereas *Danias* and his kinsman thought good to live austerely, and to abstain

The year of the
World, 3361.
before Christ's
Nativity.
603

abstain from those Meats that came from the Kings Table, and in general from all things that had life, they went to *Askenas*'s the Eunuch (who had the care and charge over them) beseeching him to convert those Meats to his own use, which were sent from the Kings Table, and allow them Herbs and Dares, and such things as had no life; because they intended to hold that course of life, and to forsake all others. *Askenas* told them, that he was ready to condescend unto their demands; but that he feared, lest being called for by the King, they should be found to be lean in Body, and discoloured in Face, (for without doubt, following that Diet, they must needs lose their Beauty and Complexion) which might bring him in damage of his Head. They perceiving that *Askenas* intended nought else but his security, persuaded him to allow them but ten days of approbation, under condition, that if by that regiment of Diet, their habitude of body should not be any ways altered, they might continue that course of life, which they had intended from that day forwards: But if they should be found lean and weak, and less proportionable than they that fed upon the Kings allowance, that then they should return to their accustomed Diet. Now it fell so out, that not only their Bodies were better in growth, but they seemed rather better fed, and of a taller stature than the rest: So that they that lived upon the Kings allowance, seem'd lean and ill-favour'd, whereas *Daniel* and his Companions made him, as if they had been nourished with Dainties, and brought up in abundance. From that time forward, *Askenas* took all that which was allowed the four young Men from the Kings Table, and kept it to himself, giving them instead thereof, the Diet that they chose and delighted in. They having their Spirits more pure and subtil to comprehend their Masters Instructions, and their Bodies more strong to endure labour (for their Spirits were not charged with diversity of Meats, nor their Bodies effeminated for the same cause) attained the more readily to all that Doctrine that was taught them by the Hebrews and Chaldees: *Daniel* especially having profited in Wisdom, studied the Interpretation of Dreams, and God appeared unto him. Two years after the Egyptian War, King *Nabuchodonosor* dreamed a wonderful dream, the explication whereof, God gave unto him in his sleep, but he forgot the same when he arose out of his Bed. And for that cause sent he for his Chaldees and Divines, telling them that he had dreamed a dream, but that he had forgot the same, commanding them to declare unto him what the dream was, and the signification thereof also. Whereunto they answered, that it was impossible for men to find out the secret thereof; notwithstanding they promised him, that if he would declare his Vision unto them, they would cause him to understand the signification thereof. Hereupon *Nabuchodonosor* threatened them with death, except they represented his dream unto him; and they protesting that they could not fulfil his request, he commanded them all to be slain. But *Daniel* hearing how the King had condemned all the Sages to death, and knowing that both he and his Companions were concerned in that danger; addressed himself to *Ariochus*, the Captain of the Kings Guard, requiring him to inform him, for what cause the King had adjudged the Chaldees and Sages to be put to death; and having told what had happened, as touching the dream, and how the King forgetting the same, had charged them to inform him therein; and how they had answered, that it was impossible for them to perform the same, and how thereby they had provoked the King to displeasure: He besought *Ariochus* to go unto the King, and to procure one nights reprieve on the behalf of the Egyptians and Chaldees, in that he hoped during that night to beseech God, and intreat from him both for the dream and the signification thereof. Hereupon *Ariochus* told the King what *Daniel* had requested, and he thereupon respited the execution of the Magicians for that night, until he might see what would become of *Daniel*'s promise: Who retiring himself with his Companions into his chamber, besought God all the night long to manifest unto him the dream, and deliver the Magicians and Chaldees from the Kings wrath, with whom, both he and the rest of his Companions were like to dye, except he might know what the King had dreamt the night past; and what was the Interpretation thereof. Whereupon God (having compassion of the danger wherein they were, and taking pleasure in *Daniel*'s Wisdom) signified unto him both the dream; and the signification thereof, to the intent the King might be resolved of the meaning thereof.

The year of the
World, 3361.
before Christ's
Nativity.
603

Daniel having received the truth from God, arose very joyfully, and certified his Brethren (who had already lost all hope of life, and thought on nothing but death) and gave them courage and hope. Having therefore rendered thanks unto God, for that he had had Compassion of their younger years, as soon as it was day, he went unto *Ariochus*, requesting him that he might be brought to the Kings presence, assuring him, that he would open unto him the dream which he had seen the night past. New when *Daniel* was brought unto the Kings presence, he besought him that he would excuse him to be

He, more wise than the other Chaldeans and Magicians, in that, whereas none of them could expound his Dream, he did attempt to express the same, for that came not to pass, by reason of his experience, or for that he was more industrious than they were; but (said he) God before Christ's birth had compassion on us that were in danger of death; and at such time as I requested him to grant me, and my Countrymen life, he hath certified me both of your Dream, and the signification thereof. I was not so much aggrieved, for that in our innocence we were adjudged to death by thee; as concerned for thy reputation and renown, which was hazarded by condemning so many, and so innocent, and just men to death: Whereas that which you have required of them, savoureth nothing of humane wit, but as the only work of God: Wherefore therefore thou thoughtst in thy self, who it was that should command the whole World after thy self, at such times as thou wert asleep, God intending to let thee know all those that should govern after thee, presented thee with this Dream. It seemed unto thee, that thou sawest a great Statue, whereof the Head was of Gold, the Shoulders and Arms of Silver, the Belly and Thighs of Brass, and the Legs and Feet of Iron. Thou beheldest after that, a great Stone, (that it was drawn from a Mountain) that fell upon the Statue, and beat down, and burst the same, and left no whole piece thereof; so that the Gold, Silver, Iron and Brass, were powdered as small as dust: Whereupon a violent wind seemed to blow, which by the fury and force thereof, was born away, and scattered into divers Countries: On the other side the Stone grew so mighty, that it seemed to fill the whole Earth. This was that Vision that appeared unto you, the signification whereof is expressed after this manner. The Head of Gold signifieth your self, (and those Kings of Babylon that have been before you.) The two Hands and Shoulders signify, that your Empire shall be restored by two Kings, the one part by the King of the East, clothed in Brass, whose force shall be abated by another power resembling that of Iron, and he shall have the power over the whole Earth, by reason of the nature of Iron, which is more strong than Gold, Silver, or Brass; he told the King also what the Stone signified. But for mine own part, I thought it not expedient to express in this place: Because the only design, and intent of my Writings, is to register such things as are past, and not such matters as are to come. But if any man be so curious as to enquire into these things; and to understand such matters as are hidden, let him read the Book of *Daniel*, which he shall find amidst the Sacred Scriptures. When King *Nabuchodonosor* had heard those things, and remembered himself of his Dream, he was astonished at *Daniel*'s wisdom, and calling himself prostrate on the Earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that Sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole Kingdom, to him and his Companions, who, by reason of the Conspiracies of their Malig-nours and detractors, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The King built a Golden Image, sixty Cubits high, and six in bigness, and erected it in a great Plain near unto Babylon: And being ready to dedicate the same, he assembled all the Governours and Princes of his Countreys, commanding them first of all, that as soon as they should hear the Trumpet found, they should prostrate themselves on the Earth to adore the Statue; threatening that whosoever should do the contrary, he should be cast into a burning Furnace: Whereas therefore all of them adored the Statue upon the sound of the Trumpet; *Daniel* and his Companions utterly refused to perform that duty; alledging for their justification, that they would not transgress the Laws of their Country; For which cause, being apprehended, they were instantly cast into the Furnace of Fire, (and protected therein by Gods Providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn, during their abode in the Furnace. For God defended their Bodies, that they could not be consumed by fire: Which miracle made them in great estimation with the King, for that he saw that they were virtuous, and beloved of God: And for that cause they were highly honoured by him. Not long after this the King saw another Vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with Savage Beasts, and that having lived in that estate in the Desert, for the space of seven years, he should recover his Kingdom again. Having had this Dream, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to find out, or declare the meaning of his Dream unto the King: Only *Daniel* discovered the same, and the effect was answerable to his prediction. For the King passed the fore-said time in the Desert, so that no man durst intermeddle with the affairs of Estate during seven years. But after he had called upon God, that he would please him to restore him to his Kingdom, he repossessed the same again. Let no man in this place accuse me for reporting these particularities, according

The year of the
World, 3361.
before Christ's
Nativity.
603

Av. 26. ad f. n. Daniel telleth the King his Dream, and the interpretation thereof.

Nabuchodonosor Dream of the four Monarchs of the world.

Av. 46. ad f. n. Daniel and his fellows advanced to honour.

The Kings Bed for honouring the Golden Statue Dan. 3. 1. ad 9.

Av. 19. ad f. n. Daniel and his kinsmen refusing to adore the Statue, are cast into the Furnace.

Dan. 1. ad 29. The Dream and explication thereof.

The year of the
World, 3425.
before Christ's
Nativity,
539.

The Decree of
every
Daniel's ho-
nour and up-
lifted
of his
fear, cap. 14.
Dan. 6, 2, 3, 22.
ad 15.

116.
Daniel call in
to the Lions
Den.

Daniel's ene-
mies cast in
pieces by the
Lions.
Expos.
w. 24. ad fi-
nem.

into Media, and kept him near unto him, doing him much honour, for he was of the num-
ber of three Governours whom he constituted over three hundred and threescore Pro-
vinces; for so had Darius commanded it. Now Daniel being thus honoured and beloved
by Darius, and trusted by him in all things, for that God was with him, was much hated;
as they usually are, who have the greatest interest in Princes favours. Whereas there-
fore they that were jealous of the good esteem which he had with Darius, sought occasi-
on to calumniate and backbite him; he warily cut off all opportunity thereof, for he
would neither be bribed with Silver, nor corrupted with Presents, supposing it to be an
act of much dishonesty to receive gifts after a man had done any courtesies. He therefore
gave his maligners no manner of ground to detract from his reputation. But they still
persisted in their malice, and all other attempts failing, they thought upon one at last, by
which they imagined they might destroy him; For they perceiving that Daniel did
thrice every day make his Prayers unto God, they supposed they had found a just
pretext to work his ruine. Whereupon they came unto Darius, certifying him, that
the Princes and Governours had concluded together, to this effect: That for 30 days
space, an intermission should be granted to the People; during which time, it was neither
lawful for them to demand any thing neither of himself, or of any Man or God, whatsoever;
and if any man should attempt any thing against this common decree, it was ordered, that
he should be cast into the Lions Den. But the King not perceiving the drift of their malice,
nor how they sought by this device to enrap Daniel, told them, that he liked of the de-
cree, and promised to confirm the same, and made a publick Edict; wherein the Princes
resolutions were ratified. Now whilst all men endeavoured through fear, carefully and
diligently to oblige this Edict; Daniel set light thereby, and according to his accom-
moded manner, standing in all mens sight, he worshipped his God, and prayed unto him,
Whereupon the Princes (having got that occasion which they long expected) came readi-
ly unto the King, and accused Daniel, for that he only amongst the rest, had presumed
to infringe their Decree: Urging moreover, that he did it not for his Religions sake, but
in contempt of the Kings Edict. And because they feared, lest Darius, by reason of the
great affection he bare unto Daniel, should be ready to pardon him (notwithstanding
he had transgressed their Edict), they pressed him earnestly, to inflict the punishment
which was threatened by the Law, and to cast him into the Lions Den, according to the
form of the Edict. Darius hoping, that God would deliver Daniel, and that no harm
should befall him by the jaws of wild Beasts, exhorted him patiently to endure that
Trial. Now as soon as he was cast into the Den, the King Sealed up the Stone that closed
the mouth thereof, and departed; spending all that night without repast or repose, so much
was he concerned in Daniels behalf. And when the day was come, as soon as he arose,
he came unto the Den, and finding the Seal unbroken, wherewith he had marked the
Stone, he opened the same, and called unto Daniel with a loud voice, asking him if he were
in safety? He hearing the King speak, answered, that he had received no hurt. Where-
upon Darius commanded that they should draw him out of the Lions Den. His adver-
saries perceiving that Daniel had escaped without harm (because that God had taken
care of him) were not that he should escape: And thereupon told the King, that the
Lions did neither touch nor approach Daniel, because they had been fed and gorged be-
fore. For which cause the King displeased with their injurious malice, commanded a
quantity of flesh to be cast unto the Lions; and when they were glotted, he com-
manded that Daniels enemies should be cast among them, to the intent he might know
whether the Lions would touch them or no, when they were gorged. At which time Da-
niel saw very manifestly, that God had by his power protected Daniel from Death. For as soon
as the Nobles were cast into the Den, the Lions spared not one of them, but tore them all in
pieces, as if they had been hungry and without meat. I suppose that these Lions having been
a little before glutted with meat, did not stay close men to satisfy their hunger, but rather
judge that their crimes provoked the rage and fury of the Beasts: For when God pleaseth,
he maketh even unreasonable creatures to execute his vengeance against wicked men. Daniels
adversaries being thus destroyed, Darius gave notice hereof to all the Subjects of his
Provinces, praising That God whom Daniel had adored; saying that he was the only
true God, who had all power: He honoured Daniel likewise with especial regard,
esteeming him amongst the chiefest of his Familiars. He therefore being thus renowned (be-
cause he was beloved by God) built in Babatane in the Countrey of the Medes, a magnificent
Castle, and a marvellous Monument, that remaineth even unto this day, which seemeth to
show that it look thereon, that it is but newly built, and made but that very day, which they
behold the same, the Beauty thereof seemeth so lively and perfect, as that continuance of
time doth in no sort deface it. For it hath with Buildings as with Men, they wax old, and
are inflected by years, and lose their Beauty. At this day, all the Kings of Media,
Persia,

of Persia and Parthia, are entombed in this Castle, and the charge thereof is committed to
a Priest, who is a Jew: And this custom continueth even until this day. Neither is
that to be buried in silence, which is worthy especial admiration in this man: For all
felicity that could be expected by a famous Prophet, attended him; and during his whole
life-time, he was both most highly honoured by Kings, and revered by the com-
mon sort: And after his death, his memory is immortal. For all the Books which he
left in writing, are read against us even at this present; and we have been persuaded
by the reading thereof, that Daniel had conference with God. For he hath not only
Prophecied of things to come (as other Prophets have done) but also hath determin-
ed the time wherein those things should happen. And whereas other Prophets, were
accustomed to foretell adversities, and for that occasion were disliked both by Princes
and their People; Daniel foretold them always good successes, so that he hath drawn
unto him the good will of all men, by reason of those pleasing Predictions that he pro-
nounced; and by the issues thereof, he hath obtained a Testimony of Truth, and a re-
putation, to have had in time, a Spirit that was truly Divine, and hath left us certain Wri-
tings, by which he hath manifestly declared the immutability and exact certainty of his
Prophecies.

It is said, that being at Susa, the Metropolitan City of Persia, at such time as he walk-
ed abroad, attended by his Familiars, that there happened an Earthquake, with a great
noise: So that he was left alone, and all his Companions fled from him. And that
thereupon, being fore troubled, he fell upon his Face, and both his Hands: At which
time some one touched him, and commanded him to stand up, and to see that which
should happen to his Country-Men after divers Ages. Being therefore raised upright,
there was a great Ram shewed unto him, that had divers Horns, the last whereof was
the greatest of all. Afterwards he looked towards the West, and perceived a Goat
carried thow the Air, that butted at the Ram, and having encountered him twice,
had beaten and trampled him under his Feet. Thirdly, he saw a Goat, in whose
forehead there grew one great Horn only: Which being broken, four others brake out
instead thereof, bending each of them towards the four Winds of the World. He hath
Written also, that from them, there shall arise another little one also, which as God
I (who presented the Vision to him) told him being grown to perfection, should War
against the whole Nation of the Jews, and take the City by force, and confound the
Estate of the Temple, and hinder the Sacrifices, for one thousand two hundred ninety and
six days.

Daniel writeth that he saw these things in the field of Susa, and hath declared that God
himself told him what that Vision signified; which was, that the Ram signified the
Kingdoms of the Persians, and the Medes: His Horns signified the Kings that were to
Reign in those Kingdoms; and that the last Horn signified the last King, who should
surpass all the rest in Riches and Glory. That the Goat signified that there should come
a certain King among the Greeks, who should fight against several times with the Persian,
and should overcome him in War; and afterwards possess the whole Government: And
that by the great Horn that grew in the forehead of the Goat, the first King was repre-
sented; and how that after he was taken away, four others should spring out of it. And
whereas every one of these turned themselves towards the four corners of the World, it was
a sign, that after the death of the first, he should have four successors, that should part
the Kingdom between them, who never should be his Allies or Children; yet such
notwithstanding, as should command the World for many years: That from them, there
should arise a certain King, that should oppose himself against the Hebrew Nation; and
their Laws, and should overthrow their Policy, spoil their Temple, and be a let that for
three years space, the Sacrifice should not be Solemnized. Now so hath it happened,
N that our Nation hath been so handled under Antiochus the famous, as Daniel had foreseen,
and hath written divers years before, all that which should happen.

At the same time Daniel wrote concerning the Empire of the Romans, how it
should destroy our Nation: And hath left all these things in writing, according as God
declared them unto him; so that they who read and consider those things that have hap-
pened, admire Daniel for the Honour God dignified him with, and find thereby, that
the Epicurians are mistaken, who exclude all Divine Providence from intermeddling
with the concerns of humane life, and affirm, that God Governeth not the affairs of
the World; or that the World is Ruled by a Happy and Incorruptible Essence, which
causeth all things to continue in their Being: But say, that the World is managed by
itself, by casualty, without any Conductor, or such a one that hath care thereof. For
if it were so, and that it were destitute of a Sovereign Governour (as we see Ships de-
stitute of their Pilots to be drowned by the Winds; and Chariots that have no Drivers

The year of the
World, 3425.
before Christ's
Nativity,
539.
Daniel's Pro-
phesies.

Dan. 7. 3. ad
27.
Daniels Vi-
sion of the Ram
and Goat, by
whom the
Kings of Me-
dia and Persia
were repre-
sented.

Daniels Pro-
phesies of the
Roman Em-
pire.
Expos. p. per
totum.

The Epici-
urians
error consid-
ered.

The year of the
World, 3416.
before Christ's
Nativity, 538.
The Exile
error com-
mit-
ed.

vers to conduct them to beat one against another) even so should it perish, and ruinate it self by such an irregular motion. By these things therefore that Daniel hath foretold, I judge, that they are far estranged from the Truth, that affirm, that God hath no care of humane affairs; for if we see that all things happen casual, then happen they not according to his Prophecy. But I have written hereof, according as I have found and read: And if any one will think otherwise, let him continue his opinion as long as he pleaseth.

The Eleventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eleventh Book.

1. Cyrus, King of Persia dismisseth the Jews from Babylon, and permitteth them to return into their Country, and contributeth toward the reparation of the Temple.
2. The Kings Governours hinder the building of the Temple.
3. Cambyces commandeth the Jews that they should not build the Temple.
4. Darius, Hytaspis Son, buildeth a Temple for the Jews.
5. The bounty of Xerxes (Darius Son) toward the Hebrew Nation.
6. How during Artaxerxes Reign, the whole Nation of the Jews were almost extinguished through Amans treachery.
7. Bigoles, General of Artaxerxes the younger's Army, doth much injury to the Jews.
8. How bountiful Alexander of Macedon was unto the Jews.

CHAP. I.

Cyrus, King of Persia, dismisseth the Jews from Babylon, and permitteth them to return into their Country, and contributeth towards the building of the Temple.

The end of the
Babylonian
captivity, after
70 years.
Ezra 1. per
torem.
The Edict of
Cyrus King of
Persia.

Ezra, Chap.
44. Per. 5, ad
10.
Ezra, 45. Per.
1, ad 8.
Prophecy of
Cyrus.

Per. 3.
Cyrus permit-
teth the Jews
to return into
their Coun-
try to build
their Temple
and City.

THE first year of the Reign of Cyrus (which was the 70 after that our Nation was translated from Judea to Babylon) God had compassion on the Captivity and Calamity of his afflicted People: And accomplish'd that which he had foretold by the Prophet Jeremy, before the destruction of the City, viz. That after they had served Nabuchodonosor and his Posterity for 70 years, he would again restore them to their Native Country, where they should build a Temple and enjoy their former felicity.

For he awakened the Spirit of Cyrus, and put it into his heart to write Letters throughout all Asia, to this effect: Thus saith King Cyrus, since Almighty God had made me King of the whole World, I am persuaded that it is he whom the Jewish Nation do adore: For he hath declared my name by his Prophets, before I was born, and hath said, that I should build his Temple in Jerusalem, which is in the Country of Judea. Now Cyrus knew these things by reading of a Book of Prophecies, written by Esay, two hundred and ten years before his time. For (he saith) that God did secretly reveal these things unto him, speaking to this effect; I will that Cyrus, whom I have declared King over many Nations, shall send my people back into their Country of Judea, and shall build my Temple. These things did Esay foretell one hundred and forty years before the ruine of the Temple. Cyrus in reading these things (being ravished in admiration of the Majesty of God) was carried on with a great affection and zeal, to finish that which was written. He therefore called for all the Men of greatest account among the Jews that were in Babylon, and told them that he gave them Licence to return into their Country, and to repair the City of Jerusalem, and to rebuild the Temple of God; promising them that he himself would assist them. And to that effect he wrote unto his Governours, and Princes, of those Countries that confined upon Judea: Charging them to contribute both Gold and Silver towards the building of the Temple, and to furnish them with Cattel for the Sacrifices. After that Cyrus had certified the Israelites of this intent, the Princes of the two Tribes of Juda and Benjamin, with all the Levites and Priests,

the Priests departed thence, and repaired to Jerusalem: Nevertheless, divers of the Jews remained in Babylon, because they were loth to abandon those Possessions they had gotten. Those unto whom Cyrus had directed his Letters, afforded them their Assistance, and furnished them with all things necessary to build the Temple, some of them with Gold, others with Silver; and the rest with a certain number of Oxen and Horses. Thus payed they their Vows unto God, and offered Sacrifices according to the ancient Custom, as if they had but now first begun to build the City; and this were the third time of practising those Ceremonies, which our Fathers had observed. Cyrus sent them back also those Vessels which were consecrated to God, (which King Nabuchodonosor had sent unto Babylon, after he had spoyled the Temple) and delivered them to Mithridates his Treasurer, commanding him to commit them to Abassar's hands, who should have the custody thereof, until the Temple were built; to the end, that at such time as it should be compleat, he might deliver them to the Priests and Princes of the People, to be restored again to the Service of the Temple. He sent Letters also to the Governours of Syria to this effect: Cyrus the King, to Sine and Sarabafne, health: I have permitted those Jews that inhabit my Country, to return into their native Country, and to re-edify their City, and erect the Temple of God in Jerusalem, in the same place where it stood before. I have also sent my Treasurer Mithridates, and Zerobabel, the Prince of the Jews, with express Charge and Authority, to lay the Foundation of the same, and to build it sixty Cubits in height, and as many in breadth, making three fises of heaven Stone, and another of such Timber as the Country affordeth; the Altar likewise, whereupon they may offer Sacrifice unto God: And my pleasure is, that the charge of all these things be defrayed out of my Coffers. I have also sent back those Vessels which Nabuchodonosor took out of the Temple, and have delivered them to the Treasurer Mithridates, and to Zerobabel the Prince of the Jews, to be conveyed to Jerusalem, and restored to the Temple of God; the number whereof I have here under subscribed: Fifty Lavers of Gold, and four hundred of Silver; fifty Pots of Gold, and four hundred of Silver; fifty Golden Sieves, and five hundred of Silver; thirty Ewers of Gold, and three hundred of Silver; thirty great Vials of Gold, and two thousand four hundred of Silver: and besides all these, one thousand other great Vessels. We grant also unto them the same Revenues which their Predecessors have enjoyed; and we do allow them 25000 Drachmes, for the purchasing of Cattel, Wine, and Oil; and we give them 2500 Measures of Wheat, to make fine Flour, which we appoint to be taken out of the Country of Samaria; and the Priests shall offer up the Sacrifices in Jerusalem, according to the Ordinance of Moses: and during their Sacrifice, they shall make Prayers unto God, for the Preservation of the King and his House, to the end, that the Empire of the Persians may be still Permanent. And my Will is, That they that disobey and oppose these Commands, shall be hanged on a Gibbet; and that their Goods shall be confiscate. These were the Contents of his Letters. Now the Number of those that returned from the Captivity into Jerusalem, was, Forty two thousand four hundred sixty two.

CHAP. II.

The Jews begin to build the Temple at Jerusalem; but after the Death of Cyrus, the Samaritans, and other Neighbouring Nations writ to King Cambyces, his Son, to cause him to put a stop to the Work.

WHilst according to the King's Order, the Jews laid the Foundation of the Temple, and were very busie about the building thereof, the Nations that bordered upon them, and especially the Chaldeans, (whom Salmanazar, King of Assyria, sent from Persia and Media, to inhabit in Samaria, at such time as he carried away the People of the ten Tribes;) incited the Princes and Governours, to hinder the Jews from repairing their City, and re-edifying the Temple. These Men, corrupted with Silver, fold their Negligence and Delay to the Chaldeans, which they used in those Buildings: For Cyrus intending his other Wars, was ignorant hereof, and having conducted his Army against the Massages, he ended his days in that Expedition. When as therefore Cambyces his Son, had obtain'd the Kingdom, they of Syria and Phoenicia, the Ammonites, Moabites, and Samaritans, wrote their Letters to Cambyces in these terms: O King, thy servants, Rathymus the Chancellor, Semelus the Scribe, and those Men that are Counsellors in Syria and Phoenicia, have thought themselves oblig'd to advertise thee, That those Jews that were led captive into Babylon, are returned back into this Country, and are about building their City which was destroyed, by reason of their Rebellion; and that they do repair the Walls of the same, and re-edify their Temple likewise. Know therefore, That if these things be permitted to be finished, that they will no more endure to be thy Subjects and Tribes.

The Jews of the
World 3416.
before Christ's
Nativity 538.
Ver. 7, 8.
The Vessels
belonging to
the Temple
sent back
from Babylon
to Jerusalem.

Ver. 9, 10.
Cyrus's Man-
date to the
Princes of
Syria.

C. 2. v. 1, 2.
ad item.
The number
of the Jews
that returned
from the Cap-
tivity of Baby-
lon to Jerusa-
lem.

44. 42. ad 11.
The Samar-
itans inhibit
the Jews from
building the
Temple.

Alin C. 3. v.
11, ad 17.
The Letters of
the Samaritans
and oth-
ers, written
to Cambyces, as
touching the
re-edifying of
the City, and
Temple of
Jerusalem.

The year of the World, 3443. before Christ's Nativity, 521.

Tributaries, but will oppose themselves against their Kings, holding it more fit to command, A than to obey. We have therefore thought good, before the Work be too far advanced, to give your Majesty notice, that you may search the Records of your Forefathers, wherein you shall always find, that the Jews have been Rebels, and Enemies to their Kings, and that the City hath been for this cause laid desolate unto this present. We have thought good to signify thus much to your Majesty, which perhaps is unknown unto you, because, that if this City be once more re-inhabited, and inclosed with a Wall, they will thereby obstruct your Passage into Cælo-rydia and Phœnicia.

C H A P. III.

Cambyfes forbiddeth the Jews to proceed in Rebuilding the Temple.

V. 17, ad 22. Cambyfes's Answer, wherein he inhibiteth the Jews from Building the City or Temple.

Hædi & Rufinus, cap. 9. Darius the Son of Hystaspes made Emperor of the Persians. Ezra 5. v. 5. ad hæm.

When Cambyfes had read this Letter, (being by nature, wicked and malicious) he grew jealous and displeased at the Contents thereof, and wrote back again after this manner: The King Cambyfes to Rathymus the Chancellor, and to Belsen and Semelius, Scribes, and to all his other Counsellors and Inhabitants of Samaria and Phœnicia, Health: Having read your Letters, I have commanded the Records of mine Ancestors to be examined; and I find that the City of Jerusalem hath been always an Enemy to their Kings, and that the Inhabitants thereof always raised Sedition and Wars: I have likewise found, that their Kings have been Mighty, and that they have exacted from Syria and Phœnicia continual Tributes. For this cause I have ordained, That the Jews shall not be permitted to Rebuild their City, for fear, lest the Boldness of that People being thereby encouraged, they should, according to their former Custom, practise a new Rebellion. After the receipt of these Letters, Rathymus, and the Scribe Semelius, and those of their Faction, took Horse, and rode speedily to Jerusalem, leading with them a great number of People, and prohibiting the Jews from the Building their City or Temple. Thus was this Work interrupted, until the second Year of the Reign of Darius King of Persia, for the space of nine Years: For Cambyfes reigned six Years, during which time he subdued Egypt, and upon his return from thence, he dyed in Damascus. And after the Death of Cambyfes, the Magi that held the Empire of the Persians, for the space of one Year, being taken away, D the Chief of the seven Principal Families of Persia, made Darius (the Son of Hystaspes) King.

C H A P. IV.

Darius gives leave to Zerobabel, a Prince of the Jews, to Rebuild the Temple; a great number return to Jerusalem under his Conduct, and apply themselves to the Work. The Samaritans and others write to Darius to forbid them; but he acts contrary to their Desires.

Darius voweth to send the sacred Vessels to Jerusalem. Zerobabel.

Darius propounds three Questions to three of his Guards.

Darius, during the time that he lived a private Life, made a Vow unto God, That if he obtained the Kingdom, he would send back unto the Temple of Jerusalem, all those Vessels which were as yet remaining in Babylon. It fell out that about the same time that he was made King, Zerobabel, who was appointed Governor over the captive Jews, came unto him from Jerusalem: And being the King's ancient Friend; he, with two others, had three of the Principal Offices of the King's House conferred upon them, and were placed the nearest about his Person. The first Year of the Reign of Darius, he entertained all his Courtiers with great Pomp and Magnificence, both those of his Household, and those also that were his Governours and Princes of Media and Persia, and the Commanders in India, confining upon Ethiopia, with all the Chieftains of his Army, in one hundred twenty and seven Provinces. Now after they had feasted, and were full of Wine, they departed each of them unto their Lodgings, to be- take themselves to rest: but King Darius being laid in his Bed, reposed very little all the night long, but passed the time without sleep: Whereupon, seeing he could not compose himself to rest, he began to discourse with these three great Officers, promising unto him that should most truly and aptly answer those Questions that he should demand, to grant him License, by way of Reward, to wear a Purple Garment, and to drink in a Golden Cup, to lie on a Golden Bed, and to ride in a Chariot, whose Horses should be harnessed with Gold, and to wear the Tiara or Linnen Wreath, and a Golden Chain about his Neck, and fit in the next Place to the King; and should likewise be called his Kinsman, in regard of his Widow. After he had made these large Promises, he demanded of the first, Whether Wine were the strongest? Of the second, Whether

Whether the King were stronger? of the third, Whether Women, or Truth were the strongest of the three? As soon as he had deliver'd them these questions to deliberate upon, he laid him down to rest. Upon the morrow he sent for the Princes, Chieftains, and Governours of Persia and Media, and afterwards sitting aloft in that Throne from whence he was accustomed to determine controversies between the Subjects, he commanded those three young men, in the presence of that Princely Assembly, publicly to resolve those questions which he had propounded.

Whereupon the first of them began after this manner to express the force of Wine: Noble Princes, when I consider the force of Wine, I find nothing that can surpass it: For Wine disturberth the judgment, and maketh the Princes understanding like to that of a Child, who hath need of one that should always direct him: It giveth the Slave that freedom in Discourse, which his thralldom had deprived him of: It equalleth the poor man to the rich: It changeth and transformeth the Soul, assuageth the miserable mans Grief, and maketh the Prisoners forget their bonds, and think themselves very rich; so that they think not on mean things, but talk of Triumphs, and such things as appertain unto the most wealthy: It causeth them to lose all apprehension both of Princes and Kings, and taketh from them the remembrance of their Friends and Familiars: It armeth them against their greatest Friends, and maketh them suppose their nearest Relations to be Strangers: And when the Wine, concolled by night and sleep, hath forsaken them, they rise, and know not what they have committed in their drunkenness.

When the first of them had spoken thus in favor of Wine, he that had undertaken to shew, that nothing was equal to the power of Kings, began after this manner: Kings (saith he) have Dominion over men, who govern the Earth, and at their pleasure can command the Sea to serve them: Kings have Power and Dominion over those men who master and command the most untamed and mightiest Creatures; it therefore appeareth that their Force and Puissance exceedeth that of all these. If they command their Subjects to wage War, and to expose themselves to danger, they are obedient; and if they send them out against their Enemies, they willingly obey them, by reason of their Force: By their command they level Mountains, beat down Walls, and raze Towers. And if they command their Subjects to kill or be killed, they resist not, for fear lest they should seem to transgress the Kings commandment. When they have obtained the victory, all the Glory and Profit of the War redoundeth unto the King. They likewise that bear no Arms, but intend the Tillage of the Earth, after they have born all the toil, they reap and gather the fruits, to the end they may pay the King his Tribute: And if he will or command anything, it must be performed without any delay. Furthermore, when the King is addicted to any pleasures, or intendeth to enjoy his rest, during the time that he sleepeth, he is guarded by those that watch, who are, as it were, tyed unto him, through the fear and awe they have of him: For not one of them dare forsake him when he sleepeth, nor depart from him, to follow their own affairs, but intend these services only which he thinketh necessary, which is the guard of his Person. Who therefore will not esteem the Kings Force to be greater than any others, since so many people obey him in whatsoever he commandeth.

After he had spoken to this effect, Zerobabel, who was the third, began to speak of the Mpower of Women and Truth, after this manner: True it is, that Wine hath much force, and no less true, that all men obey the King; yet far more mighty is the power of a Woman. For by a Woman the King was bred, and brought into this World; and those men that plant the Vineyards where Wines do grow, are born and nourished by Women; and generally there is not any thing which we enjoy not by their means. For they weave us Garments; they have the care and custody of our houses; neither is it possible for us to be favored from Women. Tea, they that possess much Gold, and abundance of Silver, and other things of great and inestimable Price, only upon the sight of a fair Woman, forsake all these things, and will follow after the beauty which they behold, and for the possession thereof, content themselves to lose all things. We forsake likewise our Father and Mother, and the Country that hath bred us, and forget our Friends N for our Wives sake; yea, we will willingly content our selves to dye with them. Tet is there a greater and further Demonstration of the most mighty power of a Woman: For whatsoever we Travel for, all the Pains that we endure both by Land and Sea, to the intent we may reap some Fruits of our Labours, do we not carry all this to give unto our Wives, as unto those who were our Mistresses? I have seen the King likewise, who is so great a Lord, endure a Stroke on the Ear, by Apame the Daughter of Rhapaces his Concubine, and patiently suffer her to take the Diadem from his head, and set it on her own, when she laughed, he laughed; and when she was displeased, he was displeased: And according as her passion changed, so he complied, and humbly submitted his affection to her pleasures, according as he saw her passionate or pleased.

But whilst the Princes, in way of admiration, beheld one another, he began to discourse of Truth, saying: I have already declared what the force of Women is; yet notwithstanding both the King and they are more feeble than Truth. For whereas the Earth is huge and vast, the heavens likewise of an immeasurable height, and the Sun of unspeakable Celerity; and whereas

The year of the World, 3443. before Christ's Nativity, 521.

The first expresseth the power of Wine.

The second extollet the Kings power. Ezra. 3. 4.

Zerobabel, the third expresseth the power of women, and at length attributes the palm unto truth.

whereas the Will of God both Governeth and Moveth these things (because God is just and true) A it therefore followeth, that Truth is the most mighty of all things; against which, injustice may be no ways prevail. Furthermore, all other things, notwithstanding they seem to be of value, yet are they mortal, and of little continuance: But Truth is immortal, and everlasting. Moreover, of all those things which we receive thereby, are neither mortal, nor subject to the injuries of time, fortune, or alteration, but continue equal, and separated from all stain of injustice. When Zorobabel had spoken after this manner, he made an end of his Discourse: Whereupon, all the Verity had an immutable force, and an undeterminable continuance. Whereupon the King commanded him to ask what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned amongst the rest. B For (said he) thou shalt sit henceforth next unto me, and shalt be called my Friend.

Zorobabel obtained both praise and great rewards by his good discourse. Ezra 6. 1. ad 15.

Darius being put in memory of his Vow commandeth that the Temple should be restored. Herodotus 2. 101. f. 1. cap. 4. 5.

Darius Letters put in memory of his Vow commandeth that the Temple should be restored. Herodotus 2. 101. f. 1. cap. 4. 5.

V. 22. Glad tidings brought to the Jews.

The Jews depart from Babylon to Jerusalem.

Ezra 3. 4. The Jews that went out of Babylon.

When the King had spoken thus, Zorobabel called to remembrance the vow that the King had made, if so be at any time he obtain'd the Kingdom: Namely, That he would build Jerusalem, and the Temple of God, and restore those Vessels likewise, which were taken away by Nabuchodonosor, and carried into Babylon. For this (said he) O King, is my request, which you permitted me to ask; and you promised me to grant, at that time when I was judged Wife and well Learned by you. The King was well-pleased at his words, and rising from his Throne, he kissed him. He wrote also to his Governors and Princes, that they should send away Zorobabel, and those of his Company, to build the Temple. Moreover he sent Letters to them of Syria and Phœnicia, commanding them to cut down the Cedars of Libanus, and to send them to Jerusalem, towards the building of the City; publishing a Law, that all Jews should be made free, if they would resort unto Judea; fulfilling a Law, that all Jews should be made free, if they would resort unto Judea; for the necessitating all Commissaries and Princes, to impose any charge upon the Jews, for the necessities of the Kingdom; and commanding that all the Country which they should inhabit, should be exempt from Tribute: Appointing the Idumeans, Samaritans, and Calasbitians, to restore those lands unto the Jews which they unlawfully withheld, which their Ancestors had heretofore possessed. And besides that; to deliver them by way of contribution Fifty Talents of Silver towards the building of the Temple, permitting them to offer their ordinary Sacrifices. He likewise commanded, that all the Necessaries and Vestments which either the High-Priest, or the other Priests used in the service of God, should be furnished at his charge. He appointed also that the Levites should have Instruments of Musick deliver'd unto them, to praise God withal; and that certain portions of Land should be allotted for them that had the Guard of the City, and the Temple. Moreover, he allow'd them a certain Sum of Money every year for their ordinary maintenance. After this, he sent back all those Vessels which Cyrus heretofore had resolv'd to restore unto Jerusalem.

When Zorobabel had obtained these things above-named at the Kings hands, he went out of the Palace, and lifting up his eyes unto Heaven, he began to give God thanks, That he had enabled him to appear more discreet than others before the King, and for the good success which he had given him in Darius's presence. For (said he) O Lord, if thou hadst not been favourable unto me, I had not obtained it. After he had in this manner given thanks to the present, and prayed God to shew himself always favourable hereafter; he repaired to Babylon, and told his Countrymen what encouragement he had receiv'd from the King; who hearing thereof, gave God thanks also, who had restor'd them once more to the Possession of their native Country: And they fell to feasting and banqueting for the seven days space, for the restoring unto their Country, as if they had Solemniz'd the feasts of their Birth-days. Hereupon the Heads of the several Families made choice of those, that (with their Wives and Children) should return unto Jerusalem, who, by the assistance of Darius's Convoy, perform'd that journey with great joy, playing on their Plateries, Flutes and Cymbals, and were after this manner conducted on their way, by those Jews that remained in Babylon. Thus went they forward, being a certain and determinate number of every Family. I have not thought it necessary to repeat these Families by name, lest I should perplex the Relation, and the Readers should be interrupted thereby. Notwithstanding, the whole number of those that went, and were about 12 years old of the Tribes of Juda and Benjamin, were four Millions, Six Hundred and Eight Thousand. There were likewise Four Thousand and Seventy Levites: And of their Wives and Children together, Forty Thousand, Seven Hundred, Forty and Two. Besides these, there were of Singers of the Tribe of Levi, one Hundred, Twenty and Eight; of Porters, One Hundred and Ten; and of those that attended on the Sanctuary, Three Hundred Twenty and Two. There were certain others likewise, that pretended that they were of the Race of the Israelites, but could give no Testimony of their descent, the number of whom was Six Hundred Fifty and Two. Of the number of the Priests, they that had expouled

Expouled wives; (whose genealogy could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundred, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundred thirty and seven. There were also two hundred, forty and five Singers of men and women; four hundred, thirty and five Camels; and five hundred, twenty and five other beasts for their carriage. The conductor of this above-named multitude, was Zorobabel, the Son of Salathiel, descended of Davids Line, and of the Tribe of Juda; and Jeshu the son of Josedech the High-Priest; besides which, were Mordochai and Serabhai; who were chosen by the people to be their Governors, who contributed 100 pounds of gold; and five hundred of silver. Thus the Priests and Levites, and part of all the people of the Jews, which were then in Babylon, were conducted to dwell in Jerusalem: the other part of them following a little after, returned every one into his own Country.

The seventh month after their departure out of Babylon, the High-Priest Jeshu, and the Governor Zorobabel, sent Messengers thorow all the Country, and assembled the people from all quarters of the Region, who, with all alacrity and expedition, repair'd to Jerusalem. There erected they an Altar in the same place, where heretofore it was built, to the end they might offer Sacrifice thereon, according to Moses Law; but hereby they gave offence to their neighbouring Nations, who, in general, were incensed against them. They celebrated also at that time the Feast of Tabernacles, according as the Law-maker had ordain'd: Afterwards they offered Oblations, and continual Sacrifices, observing their Sabbaths, and all Holy Solemnities, and they that had made any vows, perform'd them, and sacrificed from the New Moon until the seventh month. After this, they began to build the Temple, and deliver'd great sums of money to the hewers of stone, and Malors, and gave Strangers their ordinary Diet, who brought them Stone and Timber. For it was an easie matter for the Sidonians, to bring Wood and Timber from Libanus, and binding it up, and gathering it together in Rafter, to ship it, and land it at the Port of Joppa. For Cyrus had heretofore given them that commandment, and now the second time they were enjoyed thereunto by Darius.

The Second Year after their arrival in Jerusalem, the Jews assembled together in the second month; and began to build the Temple, having laid the Foundation thereof on the first day of December. Over this Work, those Levites that were above 20 Years of Age, were Overseers: With them also was Jeshu, and his Sons and Brothers joined, and Azmiel Brother of Juda the Son of Aminadab, and his Sons. And through the diligence that these Overseers of the Temple used, it was sooner finish'd, than it was expected. As soon as the Sanctuary was built, the Priests, Apparell in their accustomed habits; and the Levites, and the Sons of Asaph arose, and with Trumpets praised God, and sung several Hymns and Psalms compos'd by King David. The Priests and Levites, with the Elders of the Tribes, calling to mind how great and magnificent the first Temple was, and beholding that which was built at present, far inferior to the former, and perceiving how much the ancient wealth and dignity of the Temple was abated; they were to sensibly touched with the consideration thereof, that they could not but burst forth into lamentations and tears. But the People were contented with that which they beheld, and without any mention of the former Temple, they troubled not themselves in comparing the one with the other; neither thought they upon the difference betwixt the present, and that which stood in times past: But the Elders Lamented, and the Priests complain'd; that the new erected Temple was far less than the former; yet the noise of the Trumpets drowned their Lamentations, and the joyful Applauses of the People their Mourning.

The Samaritans hearing the noise of the Trumpets, ran out to know the cause thereof, because they were ill-affected toward the Tribe of Juda and Benjamin; and understanding that the Jews which were return'd from Babylon, had re-edified the Temple, they addressed themselves to Zorobabel and Jeshu, and to the chief Governors of the Families requiring them that it might be lawful for them to repair the Temple with them, and to have part in the building thereof. For (said they) we honour God no less than you, we pray unto him, and adore him; we conform our selves to your customs, ever since the time that Salmanazar King of Assyria removed us out of Chuthca and Media thither. To these demands of theirs Zorobabel and Jeshu the High-Priest, and the Governors of the Tribes, answer'd, That it was impossible for them to admit of their assistance in the building of the Temple, because they had received their first commandment from Cyrus to perform it, and afterwards from Darius: Notwithstanding they gave them licence to worship therein, offering them that the Temple should be common to both, if they pleased: Tea, and accessible to all other Nations that would repair thither to adore God. The Chuthceans (for so were the Samaritans call'd) hearing this, were much offended; and persuaded the other Nations of Syria,

The year of the world, 3443, before Christ's Nativity, 521.

Zorobabel Chieftain, and Jeshu High-Priest of this Company.

Ezra 3. 6. ad Item.

C. 3. v. 4. 5. The Feast of Tabernacles.

The Temple began to be built for 3.

The Samaritans desirous to hinder the building of the Temple, are rejected.

The Samaritans supplic to hinder the building of the Temple. C. 4. v. 1. ad 6.

to require the Princes (who continued their authority since the time of Cyrus, and afterwards ruled in *Cambyles* time) to hinder the building of the Temple; and to delay the Jews, who were so intent and busy in their work. Whereupon *Sisin* Governor in Syria and Phœnicia, and *Sarabazan*, accompanied with others, came unto Jerusalem, and demanded the Chieftains of the Jews, By whose permission they built the temple, and rather seemed to be a Fort than a Temple? and for what cause they fortified their City with gates, and so strong walls? *Zorobabel* and *Jesus* the High Priest answer'd, That they were the servants of the living God, and that their Temple had been built by one of their Kings, who was rich, and surpassed all other in virtue, that afterward it had continued long time in venerable estimation; but by reason their fathers had been guilty of impiety against God, Nabuchodonosor, King of Babylon and Chaldaea, having taken the City by force, destroyed the same, and after he had spoiled the City, he burned it, and transported the people captive into Babylon. But after that Cyrus King of Persia had obtained the Kingdom of Babylon, he commanded by his express Letters sealed with his Royal Seal, that they should re-edify the Temple, and ordained that all those Treasures which Nabuchodonosor carried from thence, and of the consecrated vessels, should be deliver'd to *Zorobabel* and the Treasurer *Mithridates*, to be convey'd to Jerusalem, and placed again in the Temple, as soon as it should be built. And he commanded also, that it should be presently re-edified, appointing *Abassar* to repair to Jerusalem, and give order for all that which was requisite; who hastening thither as soon as he had received Cyrus's Letters, did speedily lay the foundations anew. From that time forward, until this present, it hath been hindered by the subtilty and malice of the neighbouring Nations, who have always been our Enemies, so that as yet it remaineth imperfect. If therefore it please you, and you think good, signify what you bear by your letters to Darius, to the end, that examining the Registers of the Kings, he may find that all things have proceeded after the manner which we have related.

When *Zorobabel* and *Jesus* had answer'd to this effect, *Sisin*, and they that accompanied him, thought not good to hinder the building, until such times as they had certified Darius hereof, for which cause they wrote unto him presently. Hereupon the Jews were much discomforted and troubled, fearing lest the King should change his mind, and put a stop to the building of Jerusalem and the Temple. But two Prophets, *Aggeus* and *Zachary*, (who were amongst them) began to persuade them, willing them to fear no ill from the Persians, because God had assur'd them, that they should receive no harm; whereupon the people gave credit to the Prophets, and diligently intended their building, without intermission.

When the Samaritans had after this manner written to Darius, and accused the Jews unto him for fortifying their City, and re-edifying their Temple, and inform'd him how it seem'd rather to be a Fort, than some sacred place; and had further alleg'd, that it would be no profit unto him: and moreover, had produced *Cambyles* letters, by which they were forbidden to build the Temple, he understood that the re-establishment of Jerusalem stood not with the security of his state. But when he had read *Sisin's* letters, and his associates, he commanded that the Chronicles of the Kings should be search'd, and there was found in *Ecbatane*, a City of the Medes, in a Tower, a certain Book, in which these things were written.

The first year of the Reign of Cyrus, commandment was given to build the Temple of Jerusalem, and the Altar therein. It was likewise decreed, that the height of the Temple should be sixty cubits, and the breadth as many; three stories of hewed stone, and one story of the wood of that Country: and it was ordained, that the expence of that building should be deducted out of the Kings Revenues. Moreover, he commanded that restitution should be made unto the Inhabitants of Jerusalem, of those vessels that were taken away by Nabuchodonosor, and carried away to Babylon: And the commission to effect all these things, was given to *Abassar* Governor of Syria and Phœnicia, and his companions, to the end that they might depart from these places, and the Jews might be permitted to build therein. Furthermore, he ordained that the charge of this building should be gathered out of the Tributes of his Countries; and that they should furnish the Jews with Bulls, Weathers, Lambs, Goats, Flower, Oyl, and Wine, and all other things which the Priests should think meet to offer sacrifice, to the intent that they might pray for the preservation of the King of Persia: commanding that they that should transgress or oppose this commandment, should be laid hold on, and hanged on a Gibbet, and that their goods should be confiscate to the Kings use. Moreover, he besought God, that if any man went about to hinder the building of the Temple, that he would execute his vengeance upon that person, and punish him for his wickedness. When Darius had found these things written in his Registries, he wrote back to *Sisin* and his companions in this form:

King

H King Darius to *Sisin* and *Sarabazan*, with their Associates, Health.

Having found amongst the Memorials of Cyrus, the Copy of his Instructions for the building of the Temple, I have sent it you, and my pleasure is, that the contents thereof be executed. Farewell.

Sisin and his Associates being certified of the Kings pleasure, resolved to conform themselves unto it: and taking the care of the sacred building upon them, they assisted the Princes and Magistrates of the Jews, in such sort as the building of the Temple was finished with great diligence, by the instigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandment, and by the directions of the Kings *Cyrus* and *Darius*; so that it was finish'd within seven years. In the ninth year of the Reign of *Darius*, and the three and twentieth of the eleventh month, called by us *Adar*, and by the Macedonians *Disfre*; the Priests and Levites, and all the rest of the People offer'd sacrifices, and gave thanks for the renovation of their former felicity, after their captivity, and for their new Temple also: sacrificing 100 Bulls, 200 Sheep, 400 Lambs, 12 Goats, according to the Number of the 12 Tribes of Israel, and for the fins of each of them. The Priests and Levites also (according to the Laws of *Moses*) appointed Porters to every gate. For the Jews had built Galleries round about, and within the Temple.

K Now when the Feast of the unleavened bread (which is the Feast of *Easter*) drew near, in the first Month called *Xanthicus* by the Macedonians, and *Nisan* by the Hebrews, all the People of the Towns round about Jerusalem resorted thither, and celebrated the Feast, purifying themselves, their wives and children, according to the ordinance of their Fore-fathers: And after they had solemniz'd the Feast called *Easter*, or the Pasover, in the 14th. Moon, they rejoiced for seven days space; sparing no Cost how great soever. They offered burnt-offerings also, and sacrifices of Thanksgiving, acknowledging Gods goodness that had brought them home into their native Country, to live according to the Laws of their Fore-fathers, and had caused them to find favour in the eyes of the King of Persia. Thus dwell they in Jerusalem, sacrificing unto, and serving God, and living under the government of their Nobility. For they set up a kind of Aristocratical Government, and the chief authority remain'd in the High-priests, until the *Assmonæans* obtained the Kingdom: for before the captivity of Babylon, they were under the Government of Kings, who began from *Saul* and *David's* times, about some 532 years, six months, and ten days; and before their Kings, certain Governors, called Judges, reigned: and under this sort of Polity lived they more than 500 years, from the death of *Moses* and *Jehoshua*. And this was the state of the Jews after their captivity, during the days of *Cyrus* and *Darius*. True it is, that the Samaritans were their mighty and malicious Adversaries, and did them many mischiefs, trusting in their riches, and pretending to be the Persians Kinsmen, because their original proceeded from thence. For they refused to pay that Tribute which the King had commanded them to disburse unto the Jews to make their sacrifices, and the Governors of Syria and Phœnicia lost no opportunity which might promote their design. For which cause, the Jews determined to send Ambassadors unto King Darius, to accuse the Samaritans; and to that intent, *Zorobabel*, and four others were sent. As soon therefore as the King understood by these Ambassadors, what crimes and accusations they had brought against the Samaritans, he dispatched his Letters, and addressed them to the Governors and Council of Samaria, the tenour of which Letters was to this effect:

N King Darius to *Tangara* and *Sambaba* Governors of Samaria, to *Sadrach* and *Babelon*, and to their Companions our Servants being in Samaria, Health.

Zorobabel, *Ananias*, and *Mardocheus*: Ambassadors in his behalf of the Jews, accuse you C. 7. v. 11, 12. to be disturbers of the building of their Temple; alledging, that you refuse to discharge that which by my decree you ought to furnish them with, for the charge of the Sacrifices. My will is therefore, that upon the receipt of these Letters, you deliver out of the Royal Treasury in Samaria, appointed for the Tributes, all that which shall be necessary for them to perform their sacrifices, upon the requests of the Priests: to the intent they do not any day without sacrifice and prayer unto God for me, and for the Persians. This was the Contents of his Letters.

CHAP. V.

Xerxes succeeds his Father Darius in the Kingdom; he permitteth Eſdras to return with a great number of Jews to Jeruſalem. Eſdras obligeth thoſe that had taken ſtrangers to wife, to ſend them back. His Praise, and his Death. Nehemiah obtains leave to build the Walls of Jeruſalem, and finiſheth that great work.

AFTER Darius death, his Son Xerxes ſucceeded him, not only as Heir in the Government of his Kingdom, but alſo as Succellor unto his Piety and Devotion towards God: for he changed not thoſe inſtitutions of his Father, that concern'd Religious Service, but B with great benevolence favoured all the Jews. During his Reign, Joſaim the Son of Jeſus was High-Prieſt; amongſt them alſo that remained in Babylon, there lived a Prieſt with the Jews in that place called Eſdras, a juſt man, and one of great reputation amongſt the People: and whereas he was very ſkilful in the Laws of Moſes, he was much eſteemed by the King. This man intending (with certain other Jews of Babylon) to return to Jeruſalem, beſought the King that he would vouchſafe to beſtow his Letters of commendations to the Governors of Syria in his behalf. Whereupon the King gave him Letters of Recommendation to the Governors, certifying them of his favour towards Eſdras, and to the Princes in thoſe parts, to this effect:

Xerxes King of Kings, to Eſdras the Prieſt, and Reader of the Divine Law, Health.

It is decreed by me, and ſeven other of my Council, that whoſoever in my Kingdom of the Iſraelites, their Prieſts or Levites, will repair with thee unto Jeruſalem, may freely do it with my Licence, and may ſettle themſelves in Judea, there to ſerve the God of their Fathers; bearing with them thoſe Preſents unto the God of Iſrael, which I and my Friends have vowed to offer unto him. I likewiſe give thee Licence to take with thee all the gold and ſilver which any of thy Nation living here in Babylon will offer up unto God, to buy offerings to be ſacrificed upon the Altar of thy God: and to make whatſoever veſſels of gold or ſilver, which either thou or thy Brethren ſhalt think meet. Thoſe ſacred veſſels alſo which are given thee, thou ſhalt dedicate unto thy God; and if there be ought elſe requiſite in this behalf, that thou ſhalt think fit to provide, the charges ſhalt thou receive out of my Treafury. I have alſo commended thee to the Treafurers of Syria and Phœnicia, and have written to them, that whatſoever Eſdras the Prieſt, and Reader of the Law of God ſhall require, they ſhall preſently deliver it to him. And to the end that God may be favourable to me and my Poſterity, my will is, that an hundred meaſures of wheat be offer'd unto God, according to the Law. I command you alſo that are Magiſtrates, that you exact nothing, neither impoſe any taxations on the Prieſts, Levites, Singing-men, Porters, or Holy Officers. But thou Eſdras (according to the wiſdom given thee from above) ſhalt appoint Judges, who ſhall in Syria and Phœnicia execute juſtice unto the People, according to your Law. Teach thou likewiſe freely all ſuch as are ignorant, ſo that whoſoever violateth either Gods or the Kings Law, he may be fined, or elſe condemned to death, as not ſinning through ignorance, but of conſumacy. Farewell.

When Eſdras had received this Letter, he was well-pleaſed, and gave Thanks unto God, confeſſing that it was he, who was the Author of that favour he had received at the Kings hand: and after he had read this Letter unto the Jews that were at that time reſident in Babylon, he kept the original, but ſent a Copy to all thoſe of his Nation, being in the Country of the Medes: who being inform'd of the Kings zeal to the ſervice of God, and his favour towards Eſdras, were very joyful; and divers amongſt them took their goods, and came unto Babylon, deſiring to return to Jeruſalem: but the reſt of the Iſraelites would not abandon or leave their dwelling. Whereupon it came to paſs, that two Tribes were under the Obedience of the Romans in Aſia and Europe: but the ten Tribes were on the other ſide of Euphrates, even until this day; and it is incredible, how exceedingly they are there multiplied. With Eſdras there departed a great number of Prieſts, Levites, Porters, Singing-men, and ſervants of the Temple. Now after he had aſſembled thoſe of the Captivity, that inhabited on this ſide Euphrates, and ſojourn'd there three days, he commanded them to ſolemnize a Faſt, and to pray unto God for his preſervation, that no evil might happen unto him; and that neither their Enemies, nor any other might do them any violence: For Eſdras had foretold the King, that God would be their Protector, and that therefore he required no Convoy of Horſe-men at G his hand for his ſecurity. After that they had recommended themſelves unto God, they ſet forward on their way, the twelfth day of the firſt Month of the ſeventh year of the Reign

11 Reign of Xerxes, and arrived in Jeruſalem in the fifth month of the ſame year. Whereupon he incontinently preſented unto the Treafurers (who were of the Race of the Prieſts) the ſacred depoſitum wherewith he was intruſted, which conſiſted of 650 Talents of ſilver, and of ſilver veſſels an 100 Talents, of veſſels of gold to the value of 25 Talents, of brazen veſſels (more precious than gold) the weight of 12 Talents. Theſe were the Preſents of the King and his Friends, and of the Iſraelites that dwelt in Babylon.

When Eſdras had deliver'd theſe Preſents into the hands of the Prieſts, he offer'd burnt-offerings unto God, according to the Law, namely, 12 Bulls for the publick conſervation of the People, 72 Rams and Lambs, and 12 Goats for a ſin-offering. And afterward he deliver'd the Kings Letters to his Princes and Governors in Calolyria and Phœnicia: who being conſtrain'd to execute that which was enjoya'd them by the King, honoured the Nation of the Jews, and ſupplied them every way in their neceſſities. We owe unto Eſdras the honour of this Tranſmigration, for he not only layd the deſign of it, but his virtue and piety were undoubtably the cauſe that God gave him ſo good ſucces in the undertaking.

Not long after, there came certain men unto him, complaining that ſome of the People, Prieſts and Levites, had tranſgreſſed againſt their Ordinances, and broken the Laws of the Country, in that they had eſpouſed certain ſtrange Women, and corrupted the purity of the Sacerdotal Race: requiring him, that he would have a regard to Gods Ordinances, for fear left he (being diſpleaſed with them) ſhould caſt them again into that miſery from which he had ſo lately deliver'd them. Eſdras hereupon was ſo much afflicted, that he rent his cloaths, and tore his hair, and pulled his beard, and caſt himſelf upon the ground, becauſe the chief among the People were concerned in that offence. And becauſe he feared left if he ſhould command them to forſake their Wives, and thoſe Children which they had begotten by them, he ſhould not be obey'd, he continued in grief, and lay continually upon the ground. Whereupon, all thoſe reſorted unto him who were not guilty, and wept and lamented with him, becauſe of that which had happen'd. In this affliction of mind, Eſdras (raising himſelf from the earth, and lifting up his hands to Heaven) ſaid, That he was aſham'd to look thereupon, becauſe the offences of the People were ſo heinous; and that they had ſo ſoon loſt the Memory of thoſe Calamities wherewith their Forefathers had been viſited for their ſins. Nevertheleſs, O Lord, (ſaid he) ſince thy mercy is infinite, have pity, I beſeech thee, on the remnant that hath eſcap'd that long captivity, and which thou haſt brought back into their native Country. Spare them, O Lord; and though they have deſerved death, yet let thy mercy appear, in the ſparing of their Lives. Whilſt thus both he and thoſe that came unto him, lamented with him, with their Wives and Children, a certain man called Achonias, one of the principal men of Jeruſalem, came to him, and ſaid, That they had ſinned becauſe they had eſpouſed ſtrange Women; and perſwaded Eſdras to command them all, to baniſh both them and the Children begotten by them; adviſing, that they who obey'd not the Law, might be puniſh'd. Eſdras (perſwaded by theſe words) M made all the Princes of the Prieſts, Levites, and Tribes of Iſrael, ſwear, That they would diſmiſs their Wives and Children, according to the counſel of Achonias. And as ſoon as he had received their Oaths, he departed from the Temple unto John's houſe the Son of Eliſiſh, and there ſpent he all the day, without taſting any meat, by reaſon of the grief which he had conceiv'd. Hereupon an Ediſt was publiſh'd, That all they that were returned from the captivity, ſhould repair within two or three days, to Jeruſalem (under the penalty that they who deſerted, and came not within the prefixed time, ſhould be held as excommunicate; and their goods conſcated to the publick Treafury of the Temple, by the ordinance of the Prieſts.) They of the Tribes of Juda and Benjamin came thither within three days, on the 20 day of the Ninth Month, call'd by the Hebrews, Thebeth; and by the Macedonians, Appellau. N And as ſoon as they were ſeated in the upper part of the Temple in the preſence of the Elders, Eſdras aroſe and reproved them, becauſe they had tranſgreſs'd the Law, in taking Wives who were not of their Nation: For which cauſe he told them, that if they would do that which were agreeable unto God, and profitable for themſelves, they ſhould diſmiſs ſuch Wives. Whereupon, with a loud voice, they all cry'd, That they would do it willingly; but that there was no ſmall number of them, and that it was the winter-ſeaſon, and the matter of that conſequence, as one or two days could not end it: For which cauſe they thought it very needful, that the execution were deferred for a while; and that at the length, ſome of the Princes who were free from that Crime, with certain other choſen Elders of every place, ſhould make inquisition after them that had married Wives contrary to the preſcript of the Law. Which being approv'd by them, about the New Moon of the tenth month, this Inquisition began, which continued until the New Moon of the Month enſuing: and there were many of the Family of Jeſus the High-Prieſt,

The year of the world, 3505, before Chriſt's Nativity, 458.

Heliſio & Reſai, Cap. 5. 1 Eſdras 7. Xerxes King of Perſia. Eſdras learned in the Law.

Nehem. 2. 1. ad 11. Xerxes favour'd the Jews.

The year of the world, 3505, before Chriſt's Nativity, 458.

Eſdras repaired to Jeruſalem, and committed the veſſels and other precious Preſents to the Treafurers hands.

Eſdras Prayers for the Levites that had married ſtrangers. Eſdr. 9. per totum.

Eſdr. 10. 2. 5. 10. 11.

Priest, and of the Priest, Levites, and Israelites, that (making more account of the observation of the Laws, than of the natural affections to their Wives and Children) did presently put away their Wives, and those Children they had by them, and sacrificed certain Rams for a Peace-offering unto God: whose Names it were needful to reckon up in this place.

When *Esdra*s had in this manner reform'd the abuse committed by such Marriages, he corrected the evil Custom thereof, they solemniz'd the Feast of Tabernacles: where- to when all the People were reformed, they all came together in an open place in the Tem- ple, towards the Gate that looketh Eastward, requiring *Esdra*s, that he would read *Moses*'s Ordinances unto them: which he perform'd; and standing up in the midst of the mul- titude, he read the Law unto them, from the Morning until Noon. By which reading, not only for the present, but for the time to come, they were informed of their duty; and calling to mind that which was past, they were so sorrowful, that the tears fell from their eyes, when they consider'd, that if they had kept the Law, they had not suffer'd any of those evils wherewith they had been afflicted. But *Esdra*s beholding them in that state, advis'd them to repair home, and to weep no more, because that day was a solemn and holy day, wherein they ought not to weep, because it was forbidden. But he command- ed them rather to intend their Feasts and Pleasures, and to make this good use of their re- morse for their former sins, that they might not fall into the like for the time to come. They following *Esdra*s exhortation, began to celebrate the Solemnity, and continued C their feast of Tabernacles eight days. After which time, they returned every one unto his house, praising God in hymns, and thanking *Esdra*s for the Reformation of those un- lawful Marriages which had been contracted with strangers; after he had gotten great ho- nour among the People, he finish'd his days in an happy old Age, and was buried hono- rably in *Jerusalem*. About the same time also dyed *Joaquin* the High-Priest, whose Son *Eliash* succeeded in his place.

After this it came to pass, that a certain man that was one of the captive *Jews*, and King *Xerxes* Butler, called *Nehemias*, walking before the City of *Susa*, (which was the Metropo- litan City of *Persia*) heard certain strangers that came from far, upon their entrance into the City, talking with one another in the *Hebrew* Tongue; whereupon he drew near unto them, and ask'd them, *Whence they came?* They answer'd, *That they came from Judea*; which as soon as he knew, he inquir'd after the state of *Jerusalem*, their Native City, and how the People fared. To whom they answer'd *That they were in very bad state, and that their City was now desolate, and that the Nations round about them, afflicted the Jews with many outrages, making in-roads into their Country, and spoiling them daily, so that divers of them were led away Prisoners; yet, some Citizens of Jerusalem: and that the High-way, were found full of dead bodies.* Hereupon *Nehemias* began to weep, (thorow the compassion he had of his distressed Brethren) and looking up towards Heaven, *How long* (said he) *O Lord, wilt thou see our Nation thus afflicted, without taking care of us? Behold, now we are made a prey to all men.* Whilst thus he walk'd before the Gate, and lamented bitterly, B word was brought him, that the King was ready to sit down to his meat: whereupon he hasten'd away to give his attendance, according to his office. As soon as Supper was done, the King grew pleasant, and casting his eyes upon *Nehemias*, (whom he perceived to be heavy and disconsolate) he ask'd him *what he ailed?* *Nehemias* (after he had besought God, to give him persuasive words to discourse unto the King) answer'd, *O King, how is it possible, but that I should be afflicted, when I hear that the walls of Jerusalem, (which is my Native Country) are levelled with the ground, and the Sepulchres and Monuments of my Predecessors, are desecrated, and the Gates of the City are burned? Do me therefore this grace, that I may go thither and repair it, and finish the rest of the building of the Temple.*

The King gave ear to his request, and promis'd him his Letters, alluring him, *That he would address them to the Governours, commanding them to do him honour, and to furnish him with all things necessary, to accomplish that which he intended.* For which cause, (said he) *cease to be afflicted, and give thy attendance cheerfully.* Hereupon *Nehemias* adored God, and thanked the King for the promise he had made him; and therefore by the joy he conceiv'd, he cleared that confusion and sorrow, that before he bore in his countenance. The next day the King called for him, and gave him Letters unto *Sada*s, the Governor of *Sy- ria*, *Phanicia*, and *Samaria*, in which he commanded him to honour *Nehemias*, and to furnish him with all things necessary for that building which he intended. As soon as he came to *Babylon*, he took divers of his Countrymen with him, who willingly follow'd him, and went with him unto *Jerusalem*, in the 25 year of the Reign of *Xerxes*; and after G he had deliver'd his Letters to *Sada*s, and the other Governours, he assembled the People of *Jerusalem*, and standing up in the midst of them, he spake unto the whole Congrega- tion

H tion to this effect: *Tou men of Jury, there is none of you but know what care God Almighty hath been pleas'd to take of our Forefathers; Abraham, Isaac, and Jacob, in regard of their piety and love to justice; and he doth still make it evident that he will not abandon us, in that before I have obtained favour of the King and permission (by his assistance) to rebuild the Walls of our City, and finish the rest of the Temple: I therefore pay you (who are assuredly persuaded of the envy and hatred the neighbouring Nations bear unto you) who hearing that we are intent upon our building, will overpress us, and labour by all means possible to hinder us, first to rely upon Gods Providence, who will oppose himself against the hatred which they bear us, and afterwards to intermit neither day nor night in prosecution of the building, but with all care continue the work, in that the opportunity doth require our diligence.* After he had spoken to this effect, he gave order that the Governour should take the measure of the Wall, and distribute the task among the people, according to the Burroughs and Towns, and to every mans ability: And after he promis'd to employ both himself, and all his family themselves to the work, and then it was that they first began to give the name of *Jews* to those of our Nation who returned from the Captivity; and to the Country the name of *Judea*, because it had been heretofore inhabited by those of the Tribe of *Juda*.

The *Ammonites*, *Moabites*, *Samaritans*, and all the Inhabitants of *Celestia*, understanding that the walls were rais'd with such haste and diligence, were much troubled, and re- K solv'd with themselves to lie in ambush, and to hinder them in the prosecution of their work; so that they slew divers *Jews*, and fought the means likewise to murder *Nehemias* himself: And having hired certain strangers with money to commit the fact, they lay in wait for him. They endeavour'd also to terrify the *Jews* with vain reports, and by spreading certain rumors, that divers Nations intended to make War against them: by which re- ports (being much troubled) they desist'd for a time from the prosecution of their building. Yet none of these things could weaken *Nehemias*'s diligence or resolution, but that (keep- ing a guard round about him) he diligently prosecuted his design, setting light by all oc- currences: so great was his affection to accomplish the work. And therefore he carefully flood upon his guard, not that he fear'd death, but because he was perswaded, that his L fellow-Citizens would abate of their courage and resolution, if he continued not with them, to animate them to the prosecution of to holy an enterprise. He commanded like- wise, that the Workmen while they wrought, should have their Arms, near them, so that both Masters and Labourers carried their Swords.

Moreover, he gave order that they should have their Targets by them; and he placed certain Trumpeters, some 500 foot distant the one from the other, charging them, that as soon as they discover'd the Enemy from any part, they should incontinently found the alarm, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surprized, and found unprovided. He himself also walked the round, M the City by night, with an indefatigable courage, and without either eating or sleeping, but only for necessity sake; and this labour endured he for the space of two years, and three months: for the Wall of *Jerusalem* was built again in that time, in the 28 year of the Reign of *Xerxes*; and in the ninth month. After the City was fortified, *Nehemias* and the people offer'd Sacrifices unto God, and spent eight days in feasting. When the rumor was spread abroad that this building was finished, the Inhabitants of *Syria* were fore displeased. But *Nehemias* perceiving that the City was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he built them houses upon his own charge. He ordained likewise, that they that intended their Husbandry, should bring the Tenths of their fruits unto *Jerusalem*, to the intent that the Priests and Levites by enjoying their continual maintenance, might omit no time in the service of God: wherein he was readily obey'd. By this means, the City of *Jerusalem* was very well peopled. After that *Nehemias* had honourably accomplish'd divers other worthy actions deserving praise, he died in a good old age. He was a man so good, so just, and highly affectionate towards his Country; and one to whom they are so much obliged for the benefits which they have receiv'd, that his memory will remain for ever among the *Jews*.

C H A P. VI.

Artaxerxes Succeeds his Father Xerxes in the Kingdom of Persia, he Repudiates Queen Vasthi his Wife, and Espouseth Esther the Niece of Mardocheus: Haman persuades Artaxerxes to banish all the Jews, and to apprehend Mardocheus; but he is hanged, and Mardocheus established in his place.

After the death of Xerxes, the Kingdom fell to Cyrus his Son, who by the Grecians was call'd Artaxerxes. Under his Government all the Race of the Jews, both Men, Women and Children, were in danger to be utterly exterminated: The cause whereof, I B will hereafter declare. But first, of all I must speak somewhat of the King, by whose means (as it is said,) our Nation was preserv'd. After that Artaxerxes had taken the Kingdom upon him, and established Governours over 127 Provinces, from India as far as Ethiopia; in the third Year of his Reign, he entertain'd and feasted all his Friends with great Magnificence, the Nations of Persia likewise with their Governours for 180 days. He feasted after this, for the space of seven days, the Ambassadors of all Nations in the City of Susa, after this manner: There were several Pavilions Erected, whole Pillars were of Gold and Silver, cover'd with Linen and Scarlet Vails, which were of that extent, that divers thousands of Men might take their refection therein. All the entertainment was serv'd up in vessels of Gold, enriched with precious Stones, very glorious to behold. The King likewise commanded his Servants, (that attended the Feast) that they should enforce no Man to drink, by filling continually, according to the manner of the Persians, but to permit every one of the Guests to drink according to his discretion. He sent also throughout all the Countrey, commanding a Cessation from all Labour, and that every one should make Holy Day for many days, and think of nothing but rejoicing, and wishing him an happy Reign. The Queen Vasthi also made a Banquet unto her Women in the Royal Palace. Now whereas the King was desirous to the what she surpassed all other Women in Beauty, he sent unto her, commanding her to come to the Banquet in more Royal manner than the rest of her Attendants: But she, too curiously tied to the observation of the Law of the Persians, (which forbiddeth Women to be seen by Strangers) went not unto the King; and notwithstanding he sent his Eunuchs divers times unto her, yet persister'd in her refusal to come unto him. Whereupon the King (moved with displeasure) gave over his Banquet, and arising, he call'd unto him his seven Counsellors, to whom (according to the custom of the Persians) it belonged to expound the Laws; and accus'd his Wife, telling them how much he had been slighted by her, since having sent for her divers times to accompany him at his Banquet, she had refused to obey him: He therefore commanded them to declare their opinion, what punishment appertain'd to her. One amongst them, call'd Mithras, answer'd, That the injury was not only offer'd unto him, but to all the Persians, who should likewise be all in danger of being after that manner despised by their Wives; for that none of them would acknowledge duty towards their Husbands, taking their example from the Queens disobedience, which she shew'd towards him, who was the Governour over all. Whereupon he concluded; That she that had thus dishonour'd him, should be severely punished: Which done, he thought fit that the Ordinance of the Kings, might be published thorow all Nations; that Queen Vasthi should be separated from his bed, and another Woman chosen in her place. This determination, confirmed by the consent of the rest of the Magi, very much afflicted the King, because on the one side he was unwilling to act contrary to the Laws of his Countrey, and on the other, he knew not how to put away his Queen, for whom he had so great a passion, by reason of her Beauty. Which when his Friends perceived, they counsel'd him to forget the memory and love of a Woman so unprofitable, and to send and seek out thorow all his Countries for the fairest Woman amongst them, whom he might choose and take to Wife, that by the Society of another Woman, the great affection which he bare unto Vasthi, might be extinguish'd. The King approving of this Counsel, sent out certain Messengers and Deputies, commanding them to bring unto him the fairest Virgins that were to be found in his Kingdom: When therefore they had assembled a great number of them, they found in Babylon a Young Orphan (without either Father or Mother) who was brought up under her Uncle (whose name was Mardocheus) of the Tribe of Benjamin, and one of the greatest men among the Jews. The Beauty and Modesty of this Virgin were so extraordinary, that she rais'd the admiration of all that beheld her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all diligence, turning her with Odors and Precious Perfumes, according to the custom of noble women;

H women; and after this manner were 400 Virgins entertain'd for the space of six months. Now when he that was put in trust with this Commission, thought these Virgins to be sufficiently prepar'd, and that they were fit to come to the Princes bed, he sent every day one unto the King to keep him company: Who after some embraces, sent her presently back again unto the Eunuch. But when Esther came into his presence, he lov'd his affection more on her, than all the rest; and being surpris'd with her Beauty, he took her for his lawful Wife: And the Nuptials were Solemnly Celebrated in the seventh Year of his Reign, and in the 12 Month, call'd by us Adar, that is February. And he sent Messengers thorow all his Kingdoms, to proclaim a Feast in Honour of his Marriage: He himself also Feasted the Persians, and Medes, and the Princes of the Nations, for a whole Month. At such time as Esther entred into the Royal Palace, he let a Diadem upon her head, and so lived with her, that he never question'd her either of her Birth, or Nation. Her Uncle came from Babylon to Susa, (the chief City of Persia) where every day he walked before the Palace-gate, enquiring how Esther did: For that he lov'd her as dearly as if she had been his own Daughter. Now the King had made a Law, That no man should approach his presence, upon pain of death, except he were called, during the time that he was on his Throne; and round about his Seat there stood certain Officers with their Arms, ready to punish those who being uncalled should attempt to approach the Throne. The King himself sat aloft, and holding in his hand a Golden Scepter, whensoever he intended to save the life of any one that approached his Throne uncalled, he stretch'd forth the same, and touch'd him therewith: Who being thus touch'd, by that means escap'd death. And as touching these things, we have sufficiently spoken in this place.

Not long after this, when as Bagathous and Theodestes, two of the Kings Eunuchs, had conspir'd against him: Barnabas, who was of the Hebrew Nation, and one of their Servants, being acquainted with their Treason, discover'd it to the Queens Uncle Mardocheus, who, by her means, inform'd the King of their Conspiracy. Who finding out the truth by their Examination, he commanded them to be executed on the Gibbet; he for that time gave no recompence to Mardocheus for saving his life, but only commanded his Name to be Registred in his Records, permitting him to have access to his Palace, as if he had been one of his Domesticks. Now as often as Haman (the Son of Amadath an Amalechite) came unto the Palace to visit the King, all those that were either Persians or Strangers, (according to the Kings especial direction) did him honour: But Mardocheus shew'd him no honour (because the Laws of the Jews forbade it.) Which when Haman had observ'd, he demanded whence he was? And understanding that he was a Jew, he was much displeas'd, saying in himself, That the Persians who were of a freer condition, call themselves prostrate before him, and he that was but a Slave, disdain'd to do the like. Intending therefore to revenge himself on Mardocheus, he thought it not sufficient to procure his punishment at the Kings hands, but resolv'd wholly to exterminate his Race (for he was by Nature an Enemy to the Jews, by reason that the Amalechites, from whom he descend'd, had heretofore been conquer'd by them.) Whereupon he address'd himself unto the King, and accus'd them, saying, That there was a certain cursed Nation spread thorow his whole Kingdom, insociable, and abhorring the customs of other men, who us'd divers Laws and Ceremonies, contrary to those of all other Nations, and destructive of the Fundamentals of his Kingdom; so that the greatest favour he could do to his Subjects, would be utterly to exterminate them. And lest your Majesties Tribute should be any ways impaired by these means, I promise you of mine own Revenues forty Thousand Talents of Silver, desiring rather willingly to forgoe so much money, than that your Kingdom should be purged of such a cursed Race of men. When Haman had made this his Request, the King answer'd, That he forgave him money, and that he permitted him to deal with that Nation as he thought fit. When Haman had obtain'd his desire, he presently sent forth an Edict thorow all Nations, in the Kings Name, to this Effect.

The Great King Artaxerxes, unto his Governours of an Hundred and Seven and Twenty Provinces, extending from India as far as Ethiopia, health.

Having obtained the Empire over so many Nations, and extended my Dominion over the World, according to mine own pleasure, and being so little inclined to treat any of our Subjects with rigor, that we rather take great pleasure in affording them some signal marks of our Favour and goodness, causing them to enjoy an happy peace, it remains that we seek after those means that may render this happiness perpetual to them. Being therefore admonish'd by my Friend Haman, (who for his Wisdom and Justice is more Honour'd than all other by me; and for his improved Fidelity, hath the Second Place in Authority under me) that there is a certain race of men

The year of the World, 3546. he sent every day before Christ's Nativity, 415.

The Maidon Esther made Queen, Esther 2. 7, 8. 9, 10. Mardocheus came from Babylon to Susa.

The Kings command that no man should approach his Throne, except he were called. Esther 4. 11. Mardocheus discovereth the Traytors. Esther 2. 21, 22.

Haman being honoured by all men, is neglected by the Jews. Esther 3. 1, 2; 4. 11. C. 5, 9.

Vit. 6. The destruction of the Jews granted unto Haman.

men intermingled among you, enemies to all Mankind, using none but their own Laws, and such A
 The year of the
 716 year of the
 world, 3500.
 before Christ's
 Nativity,
 415.
 that, are different from others, disobedient to their Kings, and of depraved manners and cu-
 stoms, that neither submit themselves to our Government, nor promote the welfare and prosper-
 ity of our Empire: I will and command, that as soon as Haman shall have made known unto you
 this our Pleasure, (a man whom we hold as dear as our father) they be slain, with their Wives
 and Children, so as you spare none of them; nor permitting your Compassion towards them, to
 prevail over your obedience to us: And this command we to be done the 14th day of the 12th
 Month of this present Year; that in one day cutting off all our Enemies, hereafter ye may live
 in Peace and Security.

The lamenta-
 tion of the
 Jews, upon
 the hearing of
 this Edict.
 Ester 4. 1, 2.
 65.

This Edict being spread thorow all places of the Countrey, and publish'd in every City, B
 all men prepar'd themselves against the prefixed day, utterly to Exterminate the Jews, and
 no less diligence was there used in Susa the Metropolitan City. Mean-while, the King
 and Haman Feasted, and made good Cheer, whilst the City hung in suspense, being trou-
 bled with the expectation of the Event of that which should follow. But Mardocheus having
 intelligence hereof, rent his Garments, put on Sackcloth, and cast ashes on his head, walking
 thorow the City, and crying, That their Nation had not committed any crime deserving death:
 And using these, or such like speeches, he came unto the Kings Palace, and stood before the
 Gate, because it was unlawful for him to enter thereinto in that habit: The like also did
 the Jews that were in the Cities, where those Edicts had been publish'd against them,
 weeping and lamenting their miseries. But when the News hereof was brought unto the
 Queen, that Mardocheus stood before the Palace Gate in a deplorable condition, she was
 much troubled, and sent certain of her Servants unto him to command him to change his
 Attire, but they could not persuade him to put off his Sackcloth, for the cause of his sorrow
 still remaining, he could not think of laying aside the marks of it. She therefore called
 unto her Eunuch Achabneus, and sent him unto Mardocheus, to know what accident had
 befallen him, that made him put on his mourning habit, and to assist himself after that
 manner, and not at her intreaty to lay aside those marks of his sorrow. Hereupon
 Mardocheus told the Eunuch of the Edict made against the Jews, and sent by the King
 unto all his Provinces; the offer of the money that Haman likewise had tender'd to the
 King, whereby he had bought the utter ruine of his Nation at the Kings hands; moreover,
 he gave him the Copy of that which had been proclaim'd in Susa, to be deliver'd unto
 Esther, whom he intreated to beseech the King, and to esteem it no dishonour to become
 a Suppliant, to save her Nation, and preserve the Jews from that death whereunto at
 that time they were expos'd, since Haman, the next in honour to the King, had accused
 the Jews, and incens'd his Majesty against them. When Esther understood this, she sent
 again unto Mardocheus, giving him to understand, That she was not called for by the King;
 and that whosoever entered unto him, and was not called, should die, except the King would
 secure him, by stretching out his Golden Sceptre; for he, unto whom the King was pleas'd to
 grant that favor, although he were not called unto him, yet suffered he not death, but obtained
 pardon. When these things were reported by the Eunuch from Esther unto Mardocheus, g
 he commanded him to tell her, That she ought not so much to tender the particular respect
 of her life, as the lives of her whole Nation; assuring her, that if at that present she had not care of
 them, their succor should only proceed from God by some other means than this: But she and
 her Fathers house should be destroyed by them whom she had condemned. Upon this reply,
 Esther sent the same Messenger back again unto Mardocheus, commanding him to repair
 unto Susan, and to call a General Assembly of all the Jews that remained there willing them
 for three days space to fast and abstain from all kind of meat for her safety, and that both her
 self and her servants would do the like; promising them, that at that time she would present
 her self unto the King, notwithstanding his contrary Edict; and that if she must needs die she
 would willingly suffer it.

Ver. 16. 17.
 Fasting and
 Praying unto
 God, for the
 safety of the
 People.

Mardocheus observ'd her orders, caused the people to fast, and to pray unto God for
 her safety; he likewise himself besought him, That it might please him at that present
 to have compassion on their desolate and distressed Nation, as he had done oftentimes heretofore:
 and that as he had pardoned them at such times as they had offended, so now also at this present
 he would deliver them from that perdition which was denounced against them. For that they
 were not in danger to die insomuch for any offence of their own, but because he only had in-
 cens'd Haman, in that he would not adore him, or perform that honour unto him, which is only
 due to God: For which cause, in revenge, he had contrived this mischief against them, who would
 not transgress the divine ordinances. The People likewise pray'd to the like effect, be-
 seeing God, That he would have care of their preservation, and preserve the Israelites in G
 what place soever they were, from the misery at hand, which was before their eyes, and already
 expell'd by them. Esther also besought God, (according to the manner of her Countrey)
 calling

H casting her self prostrate on the Earth, cloathed in Sackcloth, and abstaining for three
 days space from Meat and Drink, and what thing soever else was delectable, beseeching
 God to have compassion on her, That when she presented her self before the King she might before
 have words fit to persuade and mollify him, and grace and beauty far more amiable than ever
 she had, to the end that by those means she might be the better enabled to appease the King, if
 so be he were displeased with her; and to succour her brethren in extreme danger, whereby the
 King might turn his anger against the enemies of the Jews, and take compassion of their imminent
 danger, which, without his prevention, would surely fall upon them. After the had in this sort
 for three days space fasted and prayed, she cast off her Mourning attire, and changed
 her Habit, attiring her self as became the Majesty of a Queen, having two of her Ser-
 vants on whom she leaned, and the third that follow'd her, carried up her Train, which
 was large, and trailed on the ground: and in this equipage came the unto the King, hav-
 ing her cheeks stained with a modest blush, bringing with her a Majesty mixed with
 beauty, but her heart was not altogether free from fear. But when she beheld the King
 sitting aloft on his Throne, glorious in his garments embroider'd with gold, and adorn'd
 with precious stones, a fear suddenly fell upon her, since he lookt not on her perhaps
 at first with a favourable countenance; whereupon being astonish'd, her limbs failed
 her, her colour faded, and she fell betwixt her handmaids arms into a swoon. Hereupon
 the King (by the will of God) changed his affection, and suddenly leapt from his
 Throne, and embracing her with both his arms, he raised her up, and kissed her, and spake
 K comfortably unto her, praying her to be of good courage, and not to suspect any misfortune,
 for that she came unto him without any motion of his: That the ordinance was only made for
 his Subjects, but that she (who was equal with him) should fear nothing: whereupon he
 took his Scepter in his hand, and laid it on the Queens neck, whereby he deliver'd her
 from all fear; so that she recovered her vigour and courage, and spake after this manner:
 O King, I cannot easily express unto you the inconvenience that is suddenly fallen upon me;
 for as soon as I beheld the great and redoubt'd Majesty of your Person, my spirits forsook
 me, and my heart failed me. Now whilst the spake these words with pain and feebleness,
 the King was touched with compassion; so as he animated and encourag'd her, and com-
 manded her to expect nothing but good; yea, (said he) if thou demandst the half of
 L my Kingdom, I will grant it thee. But Esther only requested this at his hands, that only he
 and his friend Haman would vouchsafe to grace her with their presence at her banquet:
 which the King readily granted her. Now when they were come unto the Banquet, and
 in the midst of their cups, the King commanded Esther to ask what she would, and
 he would grant it her, assuring her, That he would refuse her in nothing; yea, although she de-
 manded the half of his Kingdom. But she deferred to discover her suit until the next
 day, requiring him once more to repair with Haman unto her Banquet.

The year of the
 World, 3500.
 before Christ's
 Nativity, 410.

C. c. 1. 2. 3. 4.
 Esther recon-
 ciles to the
 King, so to fel-
 licit him in the
 behalf of the
 Jews.

Ver. 4. 8.

Ver. 5.

When the King had promised to visit her again, Haman departed with great joy, for
 that he alone had the credit to banquet with the King and Esther, and no other had ever
 obtained the like Honour amongst any Kings of those Dominions. But in his return,
 M perceiving Mardocheus in the Court, he was moved, because that (notwithstanding he
 had lookt upon him) he had not done him honour: when therefore he came home un-
 to his house, he called Zorabab his wife, and his friends, and told them what honour not
 only the King, but the Queen also had done him; and how he only with the King had
 supped that day with the Queen, and was invited the next day also to banquet with
 the King: notwithstanding he told them that he was discontented, because he saw Mardo-
 cheus the Jew in the Court. Zorabab his wife told him, That he should cause a Gallows to be
 raised fifty cubits high, and that the next day he should demand licence of the King, that Mar-
 docheus might be hang'd on the Gibbet. Haman approving of his wives counsel, com-
 manded his servants to prepare the Timber, and erect the Gallows in his Court, to hang
 N Mardocheus thereon: which they diligently perform'd. But God, who knew what
 would come to pass, mocked at Haman's cursed hope; for the very same night he de-
 prived the King of sleep, who being not willing to spend the time idly whilst he was awake,
 but to employ it in something that might be profitable for his Kingdom, he commanded
 his Secretary to bring him the Chronicles of the Kings his Predecessors, and of those
 things that were done by himself, and to read them to him. When therefore they were
 brought and read, he found that a certain man whose name was there set down, had re-
 ceived a great possession for reward of his virtue. He read likewise of another, that
 had obtained a recompence for his fidelity, and the like; till at last he came to the place,
 where the Eunuchs Bagothas and Theodester, were noted down for a secret conspiracy
 O against the person of the King, and how it was discover'd by Mardocheus. Now when the
 Secretary (having only recited this accident) turned over to another History, the King
 C c

Haman's ha-
 tred against
 Mardocheus.

Ver. 14.

A landable
 custom in a
 King.
 Ester. 6. 1, 2.

Ver. 3. 4.

Itay'd

The year of the World, 3554. before Christ's Nativity, 410.

stayed him, and ask'd, *If he found therein written, that he had given any recompence to Mardocheus?* He answer'd, *That he found nothing set down.* Whereupon the King commanded him to give over, and inquired of those to whom that Office appertain'd, what hour of the night it was: and knowing that the morning was already discover'd, he commanded that some one should certify him, which of his friends attended before the Palace. At this time it hapned that *Haman* was found there, who came thither sooner than he was accustomed, with an intent to beseech the King, that he might put *Mardocheus* to death.

When the officers had brought the King word that *Haman* was before the Palace, they were commanded presently to call him in. As soon as he came into the Kings presence, he said unto him, *Since I am assured that no Man hath so great an affection for me as thou hast, I prithee give me thy counsel, how I may condignly honour him, as becometh my self; whom I do most affectionately love?* *Haman* thinking the advice he should give, should be given for himself, (because he supposed that he only was beloved by the King more than all others) counselled him that which in his opinion was the best, after this manner: *If your Majesty shall think fit to express the favours towards the Man for whom you pretend an extraordinary kindness, cause him to be mounted upon a brave Horse, and let him be apparelled in a Royal habit, and put a chain of Gold about his Neck, and let some one of thy chiefest friends march before him, and proclaim throughout the City, That thus is the man honoured, whom the King loveth.* The King with great satisfaction received this counsel which *Haman* thought he had given in favour of himself, and turning towards him, spake thus unto him: *Take one of my Horses, a garment of Purple, and a chain of Gold, and seek out the Jew Mardocheus, and give them unto him, and march thou before him, making proclamation after that manner which you lately proposed: For (said he) thou art my nearest friend, and it is very fit that the execution of this thing be committed to thy trust, which thou hast so faithfully counselled. And this command I to be done, because Mardocheus hath been the preserver of my life.* *Haman*, upon the hearing of these words, beyond all expectation, was no less amazed, than if he had been Thunder-struck; but finding a necessity of giving obedience to a command that was so positive and express, he went out, having with him the Horse, the purple Habit, and the Chain of Gold, and meeting with *Mardocheus* before the Palace, who was clothed in Sackcloth, he appointed him to lay his mourning Habit aside, and to cloath himself in purple. But he (who was wholly ignorant of that which had hapned, and D supposing that he mock'd him) said, *O thou most wicked amongst men, dost thou thus mock at our afflictions?* Notwithstanding being afterwards inform'd, that the King had bestowed this honour on him, for saving his Life, and discovering the treachery of those Eunuchs that would have slain him, he put on the purple Robe that the King wore ordinarily, and put the chain about his neck, and afterwards mounting on his Horse, he went round about the City, *Haman* walking before him, and crying, *Thus shall it be done to the Man whom the King shall think fit to honour.* Now, after they had gone round the City, *Mardocheus* gave his attendance on the King, but *Haman* came not into the presence, so much was he ashamed at that which had hapned; but going home, he told his wife and friends, with tears, all that which had hapned; who told him, *That it was no ways possible for him to revenge himself as yet on Mardocheus, because God did visibly afford him his assistance.*

Whilst they were thus speaking, *Esther's* Eunuchs came to hasten *Haman* to the Banquet, and *Sabuchadas*, one of the Eunuchs, seeing the Gibbet erected in *Haman's* Lodging, (whereon he intended to execute *Mardocheus*) demanded of one of the servants, wherefore it was raised up? And understanding that it was for the Queens Uncle, whom *Haman* would require at the Kings hands, to the end he might put him to Death, for that time he held his peace. But when the King being seated with *Haman* at the Banquet, required the Queen to declare what she would require that he might grant her, she began to lament the danger of her People, saying, *That she, with her whole Nation, were made a prey to the Sword, and that for that cause she brake out into that discourse:* For (said she) *I had not troubled your Majesty, nor been so much grieved, if you had commanded that all the Jews should be sold, and led away Captives to extreme misery; for that affliction might have been born: but since the utter destruction of our whole Nation is designed, I could not but in this case have recourse to your Majesty's clemency.* The King much surprized with this discourse, demanded who it was that formed that design? whereupon the began publicly to accuse *Haman*, saying, *That he alone was that wretched and envious man, who had contrived their Tragedy.* Hereupon the King was much troubled, and arose from the Banquet, and went into the garden: then began *Haman* to pray, and beseech *Esther* to forgive him his offence. And whilst he was fallen upon her Bed to beseech her favour, the King entred, and grew the more displeased at that he saw, and said, *O thou cursed amongst men, dar'st thou attempt to violate my wife?* *Haman* was wholly confounded with this question, so as

Esther 7. 1. Ver. 2. Ver. 3, 4. Ver. 5, 6.

The year of the World, 3554. before Christ's Nativity, 410.

He had not a word to answer him. Hereupon the Eunuch *Sabuchadas* stepping forth, accused him for that he had found him in his lodging erecting a Gibbet for *Mardocheus*, assuring the King that one of his household Servants had told him at such time as he was sent to call him to the Banquet; alleging moreover, that the Gibbet was fifty Cubits high. Which when the King understood, he adjudged *Haman* to no other Death but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be Hanged upon the same Gibbet, until he were dead. And here we cannot but admire the Providence of God, in considering his Widom and Justice, that he not only punished the wickedness of *Haman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another Man. Thus died *Haman*, who had unjustly abused the Kings Friendship: as for his Goods, they were given unto the Queen.

After this the King called *Mardocheus* unto him (for already he had notice that he was his Wife's Uncle) and gave him the Ring which he had given unto *Haman*: the Queen likewise gave him his Goods, and intreated the King to deliver her from those apprehensions into which she had been cast by those Letters which were sent out by that wicked Man *Haman* in His Majesty's Name, to the Governours of the several Provinces, with instruction to Maffacre the Jews, and extirpate their whole Nation; assuring him that she could not live to behold the death of her Brethren, and the total ruine of her Country. The King made no difficulty in granting her request, assuring her that he would not contradict her Will, permitting her to write in the Kings Name all that she would have done in the behalf of the Jews; promising that when she had done the same, he would Seal it with his own Seal, and give her authority to send it thorow all his Provinces: to the end that they that read those Letters, confirmed by the King's Seal, should not any ways oppose the execution of them. Whereupon he sent for his Secretaries of State, commanding them to write unto the Magistrates of all the Nations touching the Jews, and to the Princes and Governours of one hundred, twenty and seven Provinces, from *India* as far as *Ethiopia*. The Contents of which Letters were these.

L *Artaxerxes* the great King, to the Governours, and those that faithfully Rule under us, Health.

*Many Men being puffed up with Pride, by reason of the many benefits and honors which they receive through the liberality of their Benefactors, do not only exercise their Pride towards their Inferiours, but also are not afraid to wax insolent against those who are the Authors of their benefits, extinguishing as much as in them lieth, all manner of Gratitude amongst Men, and believing that it is in their Power to deceive God himself, and rob him of his Justice: So that when the favour of their Princes hath given them power and authority in the Government of their Affairs, instead of applying themselves to the Benefit of the Publick, they have given place to the hatred they have conceived against some particular Men, and deceived their Princes by false accusations and detractions, and provoked their Wrath against those who have not done amiss: whence it cometh to pass, that they have been sometimes in extreme danger to lose their Life. The proof whereof appeareth not only in ancient Histories (the knowledge whereof we have only obtained by hear-say) but by that likewise which hath been audaciously attempted before our Eyes; so that hereafter we ought not to give credit to detractions and accusations, nor to such things as Men insinuate themselves to persuade: but it becometh every Man to judge according to the truth of that he knoweth, and to punish those which are guilty, and to pardon the Innocent, in considering their acts, and not the words that are spoken. For it is most notorious unto all Men, that *Haman* the Son of Amacath (an Amalechite by Nation, and by that means a Stranger, and not of the Persian Blood, but entertained by us) hath in all things enjoyed the fruit of our Bounty hitherto; so that he hath been called our Father, honoured by all Men, and obtained amongst all Men, and in all things, the second place after us: yet could he not make a moderate use of his happiness, nor prudently entertain the greatness of his felicity; but hath sought means to deprive *Mardocheus* of his Life, who preserved mine; seeking by his fraud and malice to practise the ruine of *Esther*, the companion of our Life and Kingdom; and by this means striving to dispossess me of my most faithful friends, he determined to transfer the Kingdom unto others. Touching my self, in that I know that the Jews, who are by this wretch destinated to die, are no wicked Men, but such as live under a strict and holy discipline, praying God continually that it would please him to continue the Kingdom in us, and our Successors; I absolve them not only from that Penalty, contained in my former Letters sent by *Haman* (which by these presents I utterly disannul) but my pleasure likewise is, that they be had in all Honour. As for him that practised these things, against them, I*

The view of the World 338. 4 Before Christ's Nativity 150.

have caused him and all his Race, to be hanged before the Gates of Susan, according to the just A
Judgement of God: inflicted on them for their Offences. My Will and Pleasure therefore is,
That the Copy of this Letter be sent through all Countries belonging to us, to the intent that
the Jews be suffered to live according to their own Laws, in Peace; and that assistance may be
given them, to the end they may revenge themselves of those who have offered them outrage
in their adversity. And I command that this be done the thirteenth day of the twelfth
Month called Adar, which is the day that God ordained for their preservation (when they
were appointed to be slain) which day I wish may be fortunate to those that love us, and a mon-
ument of Revenge on those that intended our ruine. My pleasure likewise is, that all Men,
Cities and Nations should know, that whosoever shall neglect, through obstinacy, to fulfil the
tenor of this my Mandate, he shall be pursued with fire and sword: and let these Copies be
set up throughout all our Dominions; and let each Man of the Jews, upon the prefixed day,
prepare himself to be revenged on his Enemies.

The Jews re-venge them on their Enemies.

As soon as the Posts had received these Letters, they presently mounted on horseback
and rode each of them his appointed way; and Mardocheus being clothed in a Royal
habit, and adorned with a Crown of Gold on his head, and a Chain of Gold about his
neck, came forth, and the Jews of Susan, seeing him thus honoured by the King, sup-
posed that his good Success was an assurance of their own: And when the King's Let-
ters were published; the Jews lookt upon them as a favourable ray of light which
promised their deliverance, and their enemies were in so great fear that divers of other C
Nations circumscribed themselves, supposing that in so doing they should be in security.
For the thirteenth day of the twelfth month (by the Hebrews called Adar, and by the
Macedonians, Dystre) the Posts that carried the King's letters certified them, that they should
exterminate their Enemies on that very day whereon they themselves were in danger
to be exterminated. The Governors likewise of the Provinces, the Lords and chief
Magistrates, did honour to the Jews: for the fear they had of Mardocheus, and after
the King's Letters were published, it came to pass that the Jews slew about five hun-
dred of their Enemies, within the City of Susa; the King declared unto Esther the num-
ber of the dead that perished in the City, and suspecting what might happen thorow the
whole Country, he asked her if she requested any further matter, promising her that D
he would see it executed: she besought him that it might be lawful for the Jews to
revenge themselves yet once more the next day upon their Enemies, and to hang Ha-
man's ten Sons upon the Gibbet; which the King (being loth to contradict Esther) per-
mitted, so that on the 14 day of the Month Dystre, they slew about three hundred more
of their Enemies, without taking the smallest portion of their Goods. Furthermore,
the Jews slew in the Country, and in the Cities, about sixty five thousand of their
Enemies, whom they dispatched the thirteenth day of the month, and solemnized the day
following in Mirth and Feasting. The Jews that were at Susan assembled themselves
likewise on the fourteenth day of the month, and banquetted that whole day. Whence
it cometh to pass, that all the Jews which are throughout the World, keep and solemnize
this day for a festival, and send Presents the one unto the other. Mardocheus also wrote
unto the Jews, who lived under the Empire of Artaxerxes, commanding them to ob-
serve those days, and to solemnize them; willing them to charge their Successors to do
the like, to the end that this Feast might continue for ever. For since on that day
they should have been destroyed by Haman, they should do well if after they had eſcaped
that danger, and taken revenge on their Enemies, they should observe the same day
to give thanks to God: For this cause the Jews keep a solemn Feast on these days,
and call it Purim, that is to say, Lots. But Mardocheus was great and powerful with
the King, governing the whole Kingdom under him, and had also all the power that
could be conferred on him by the Queen; and for this cause the affairs of the Jews had F
better success than was hoped, but there was nothing during the whole Reign of
Artaxerxes which hapned to be of greater importance than this which we are going
to relate.

C H A P.

G

C H A P. VII.

The Year of the World 338. 4 Before Christ's Nativity 150.

John the High-Priest kills Jesus his Brother in the Temple, Manasses the Brother of Jaddus
the High-Priest, espouseth the Daughter of Sanaballath Governour of Samaria.

Herod & Rufinus, cap. 7. The revenge taken on John for slaying his Brother.

After the death of Eliashb the High-Priest, Judas his Son succeeded in the Office. And
Judas being dead, John his Son obtained the Place, and was the cause that Bagofes,
General of Artaxerxes's Army, polluted the Temple, and made the Jews Tributaries to
that before they could offer their ordinary and daily Sacrifices, they were compelled to
I pay for every Lamb 50 Drachmes, which hapned upon this occasion: John had a Brother
called Jesus, whom Bagofes favoured, and promised to give him the High-Priesthood.
One day these two Brethren being in the Temple, they fell out about the Succession, and
the Quarrel rose so high, that John slew his Brother Jesus in that holy place. It was a
thing very strange, that John being a Priest, should commit such an impiety against his
Brother; and yet far more strange, in that so cruel an act, and an offence so impious,
hath neither hapned amongst Greeks nor Barbarians. But God left it not unpunished, in
that for the same Sin the People lost their Liberty, and the Temple was polluted by the
Persians. When Bagofes had intelligence, that John (the High-Priest among the Jews)
had slain his Brother Jesus in the Temple, he came thither in all haste, and began to break
K forth into bitter threats against the Jews: Have you (said he) been so bold as to commit
murder in your Temple? And when he attempted to enter, they hindered him. Where-
upon he replied, Am I therefore more polluted than the Body that lieth dead in the
Temple. And having spoken thus, he entered thereinto, and for the space of seven years,
Bagofes being thus incensed against the Jews, punished them for murdering Jesus. After Jaddus High-
Priest, whose Brother Mar-
Manasses: Sanaballath sent by the late King Darius to govern Samaria, (for he also was of
the Race of the Chutheans, from whom came the Samaritans) knowing that Jerusalem was
a famous City, and that the Kings thereof wrought much trouble unto the Inhabitants of
Assyria, and Calogyras; he willingly marieth his Daughter Nicasis to this Manasses, with
L an intent that this Marriage should be as a pledge of his Good-will to the Nation of the
Jews.

C H A P. VIII.

Alexander the Great, King of Macedonia, passeth out of Europe into Asia, destroys the
Empire of the Persians; and when it was believed that he would have demolished the
City of JERUSALEM, he pardons the Jews, and treats them very favourably.

Alexander made King after Philip his Father King of Macedon.

About this time, Philip King of Macedon died in the City of Aegæa, being trait-
terously slain by Pausanias the Son of Cersifer, of the Race of Orestes, and his
Son Alexander succeeded him in the Kingdom; who passing over the Hellespont, gave his
M battel unto the huge Army of Darius near the River Granic, and there obtain'd a
famous Victory. And hereupon also invading the Country of Lydia, (after he had
conquer'd Ionia, and over-run Caria) he fell upon the Quarters of Pamphilia, as is de-
clared in another place. But the Elders of Jerusalem were much displeased, that Jaddus's
Brother, who was at that time High-Priest, and had married a foreign Woman, should
be Companion and Associate with him in the Priesthood, so as they mutinied against
him. For they supposed that that Marriage would be but a means to animate those who
had a mind to profane Marriages, and prove an inducement to others to communicate in
N Marriage with Strangers; calling to mind, that the cause of their Evils and first Captivity
was, because some of them had fallen, and offended, by coupling themselves with Women
of foreign Nations.

They therefore commanded Manasses either to forsake his Wife, or else never more to
approach the Altar. The High-Priest likewise being incensed against his Brother, as well
as the People, drave him in like manner from the Sacrifice. For which cause, Manasses
(addressing himself to his Father-in-Law Sanaballath) told him, That although he loved his
Daughter Nicasis very entirely, yet would he not condescend for her sake to be deprived of the greater For-
tunes, real-
Priesthood (which was the greatest Dignity that could be among their Nation, and which had need the so-
ever continued in his Race.) Whereupon Sanaballath answer'd and promis'd him, That he reign with
O would not only continue him in the Priesthood, but also would give him the Power and Dignity of
the High-Priesthood, and make him Governour of all Places that he commanded, provided the
C c 3 Marriage

The year of the World, 3630. before Christ's Nativity, 334. The Apostasy of the Priests.

Marriage solemnized betwixt his Daughter and him, were continued. He furthermore assured him, That he would build a Temple resembling that in Jerusalem, upon the Mountain of Garizim, which was the highest in all the Country, permitting him to do the same with Darius's consent. Manasse, puffed up by these Promises, remaineth with Sanaballath, and grew in hopes that he should obtain the Priesthood by Darius's means; for Sanaballath was very old. Whereas divers others, both Priests and Common People, among the Israelites, were entangled in such Marriages, there arose no small Commotion in Jerusalem. For all they of this Condition retired themselves to Manasse, whom Sanaballath furnished with Money, and Lands to till, and Houses to inhabit, to favour the Ambition of his Son-in-Law.

Media & Rufinus, cap. 6.

Alexander's Victory against Darius.

At the same time Darius understanding that Alexander having passed the Hellespont, had overcome those Governours, whom he had placed near unto the River Granicus, and that he passed further, spoiling his Country; he gathered together his Horse-men and Foot-men resolving to make head against the Macedonians, before they should gain all Asia: He therefore passed Euphrates, and Mount Taurus in Cilicia, to encounter his Enemies. Sanaballath joyful at Darius's approach, incontinently told Manasse, that he would fulfil his Promise, as soon as Darius should return from the Conquest of his Enemies. For not only he, but also all the Asians persuaded themselves most assuredly, that the Macedonians would not abide the battle against the Persians, by reason of their great multitude; but it fell out altogether contrary to their expectation: For the Persian encountering with the Macedonians, was overcome; and after he had lost the greater part of his Army, and left his Mother, Wife, and Children, Prisoners, he himself fled into Persia. Alexander arriving in Syria, seiz'd on Damascus, took Sidon, and besieged Tyre; and by his Letters sending unto Jaddus the High-Priest of the Jews, he requir'd him to send him some Supplies, and to tell his Army Victuals for their Money; assuring him, That if he desired the Friendship of the Macedonians, he would give him that Tribute which he paid to Darius, and he should have no cause to repent of the choice which he should make. The High-Priest answer'd Alexander's Messenger, That he had sworn unto Darius never to bear Arms against him, during his life-time; against which Oath of his, he could not act. Which when Alexander heard, he was displeased, but resolv'd notwithstanding to continue the Siege at Tyre, until such time as it should be taken; yet threaten'd he, that as soon as he had taken it, he would lead forth his Army against the High-Priest, to the end that all men might know to whom they ought to keep their Faith. For which cause, sparing no labour, he overcame Tyre; and after he had given order for the settlement thereof, he came unto Gaza, and took it with Bahemeses the Captain of the Garrison that held it. But Sanaballath finding a fit Opportunity to make himself great, forsook Darius, and follow'd Alexander, leading with him eight thousand of his Subjects: And coming to him at the beginning of the Siege of Tyre, he offered to surrender to him all those places wherein he commanded, acknowledging him for his Lord more willingly than he had Darius. Alexander receiv'd him graciously: Whereupon, Sanaballath inform'd him of his Condition, and let him understand, that Manasse (who was Brother to Jaddus the High-Priest of the Jews) was his Son-in-Law, who E with divers of the same Nation, were desirous to build them a Temple in the Countries under his Dominion, assuring the King of much profit thereby; because in so doing, the force of the Jews would be dismembred into two parts, and they could not conspire together to make any new Insurrection or trouble, as in times past they had done during the Government of the Kings of Assyria.

Manasse's exhortation to his disciples.

When Sanaballath had permission from Alexander to build his Temple, with the greatest speed he might he finish'd the same, and made Manasse the High-Priest thereof, supposing that it was the greatest advantage that might happen to his Daughter's Children. Seven months after the surrender of Tyre, and two after the taking of Gaza, Sanaballath died. Alexander also razed Gaza, and prepared himself to come suddenly upon Jerusalem; which when the High-Priest Jaddus understood, he was much grieved, and afraid, not knowing how to gain the favour of the Macedonians: And, on the other side, knowing that the King was displeased with him, (because heretofore he had disobey'd him, he commanded the people to make their Prayers unto God, and he in his own person offered sacrifice; beseeching God that it would please him to be a shield of Defence and Succour to their Nation, and to deliver them from those imminent Dangers wherewith they were threaten'd. But the next night following, whilst he slept, God appeared unto him, and commanded him to be of good Courage, and that as soon as he had gone about the Wall, he should open the Gates boldly, and command the rest of the People to attire themselves in white; and that accompanied with them, he should march forward in those priestly Ornaments which were appointed by the Law, to the end that in this

The year of the World, 3630. before Christ's Nativity, 334. Alexander intending to besiege Jerusalem, meeteth with the High-Priest and people in white, and is honourably received by them, and doth them honour in memory of his Vision that appeared unto him in the like habit.

H this Equipage they might go and meet with Alexander, without any apprehension of future evil, because he would protect them: As soon as he awaked from his sleep, he was very joyful, and related this Revelation from God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Priests, and a multitude of other people, giving him a most Royal Entertainment, and far different from that of other Nations, near unto a place called Sapha, which word signifieth a Watch, (by reason that from that place a Man may discover the City and Temple of Jerusalem.) The Phenicians and Chaldeans that were in Alexander's Army, grounding their Hopes upon his Displeasure, doubted not but that he would give them leave to sack the City, and to Hew the High-priest in pieces: But it fell out quite contrary, for Alexander clyping the people from afar in white Rayments, and the Priests going before them in their Rochets, and the High-priest attired in a Robe of purple, brodered with Gold, having his Mitre on his head, and his plate of Gold wherein the Name of God was written, Alexander himself marched forward before the rest of his Company, and fell prostrate on his face before that Name, saluting first of all the High-Priest; and at the same instant, all the Jews together saluted the King with one Voice, and encompassed him round about. The Kings of Syria and the rest that saw that which hapned, were wonderfully astonished, and thought that the King was out of his Wits: Parmenio only drew near unto him, and ask'd him, What he meant to adore the Priest of the Jews, whereas all other Men adored him? To whom he answer'd, I do not adore him, but that God whom the Priest worshippeth; for in my sleep I saw him in such a habit, as I see him in at this present, at such time as I was in Dio, a City of Macedonia: And whilst I consulted with myself by what means I might attain to the Conquest of Asia, he counsel'd me to make no delay, but to march forward boldly, assuring me, That it would be he that would guide both me and mine Army, and would deliver the Empire of the Persians into my hands. Since that time, I have not seen any one attired after the same manner: And at this present beholding this Man, and calling to mind the Vision and Exhortation that he gave me in my sleep, I hope that mine Army being conducted by Divine Providence, I shall overcome Darius, and discomfit the Persians, and that my Designs shall have a happy issue.

L When he had thus answer'd Parmenio, he gave the High-Priest his hand, and went with him into the City, being conducted by the Priests: After this, when he came into the Temple, he offered sacrifice according to the High-Priest's Direction, whom he honour'd likewise with very great Reverence. And when Jaddus shewed him the Prophecy of Daniel, wherein he declar'd that a certain man of the Nation of the Greeks, should destroy the Empire of the Persians, and that in his opinion he was the man; Alexander was very pleas'd, joyful, and dismissed the multitude that attended him, for that time. The next day assembling the Jews, he commanded them to let him know, what favours they desired at his hands. Whereupon the High-Priest answer'd, That he desired that they might be permitted to live according to the Laws and Customs of their Forefathers, and that every seventh year they might be exempted from Tributes. Which was granted them fully. They besought him likewise, That by his permission, the Jews that were in the Countries of Babylon and Media, might live according to their Laws. And he promised them willingly to do all that which they desired. He made proclamation also among the people, That if any one of them would bear Arms under him, (and live according to the Custom of their Nation) he was ready to receive them. Whereupon divers listed themselves under him in the Wars.

After that Alexander had thus behaved himself at Jerusalem, he marched with his Army against the Neighbouring Cities; and wheresoever he went, he was received with great affection. But the Samaritans, whose Metropolitan City at that time was Sichem (situate near unto the Mountain of Garizim, in which there dwelt divers Jews also, that were revolted from their Nation) seeing how favourably Alexander had received those of Jerusalem, they resolved to profess themselves to be Jews. For such is the nature of the Samaritans, (as we have declared heretofore) that when the Jews are in affliction, they renounce all alliance with them, (wherein they confess the truth:) But when they perceive our Affairs to be in prosperous condition, they endeavour to persuade the World that we are both sprung from the same Original, and are descended of the Race of Ephraim and Manasse, the Sons of Joseph. They came therefore to the King's presence, and met him near unto Jerusalem, with great magnificence, and demonstration of singular Affection towards him. And after that Alexander had entertain'd them, they of Sichem approached near unto him, (being accompanied with those Men of War that Sanaballath had sent unto the King) beseeching him, That he would visit their City, and honour their Temple with his presence: Whereupon he promised, That at his return he would visit them. They required

The Samaritans are kindred to the Jews in propriety, strangers in adversity.

The Tear of the
World 3632.
Before Christ's
Nativity 332.

The Temple
on the Mount
of Garizim.
Onias, Son of
Jaddus, High-
Priest.

red him also, That he would acquit them of the Tribute of the seventh Year, because they did not sow in the same. He ask'd them, Who they were that made that Request? They answer'd him, That they were Hebrews; but that they were called Sichemites by the Sidonians. He ask'd them again, If they were Jews? And they said, They were not. Well, (said he) I have made this Grant unto the Jews; when therefore I shall return, and be more particularly informed, I shall do that which shall be requisite. Thus dismissed he the Sichemites; but he commanded Sanaballath's Men of War to follow him into Egypt, promising in that place to give them Possessions by Lot: which afterwards he did, (enjoyning them to live in Garison in the City of Thebes, to make good that Country.) After Alexander's Death, his Empire was divided amongst his Successors, and the Temple built near unto Mount Garizim, remained entire. And if any one were accused in Jerusalem for eating the unlawful Meats, or for breaking the Sabbath, or for any such-like Fault, he fled unto the Sichemites, saying, That he was accused unjustly. In that time deceased the High-Priest Jaddus; and Onias, his Son, succeeded him. This was the state of the Inhabitants of Jerusalem at that time.

H

The Twelfth Book of the Antiquities of the JEWS. Written by FLAVIUS JOSEPHUS.

The Year of the
World, 3632.
Before Christ's
Nativity 332.

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey, the Son of Lagus, is made Governour of Jerusalem, and the rest of Judaea, by a stratagem, and leadeth divers Jews with him Prisoners into Egypt.
2. Ptolomey Philadelphus, Translateth the Laws of the Jews into the Greek Tongue, and dismissing divers Captives of that Nation, he dedicateth many Presents to the Temple of God.
3. In what estimation the Jews were with the Kings of Asia, and how the freedom of those Cities which they built, was granted them.
4. Joseph the Son of Tobias driveth away the Jews imminent Calamity, by reason of his friendship with King Ptolomey.
5. The friendship and society between the Lacedæmonians, and Onias the High-Priest of the Jews.
6. The Jews distracted by seditions, call Antiochus to their assistance.
7. How Antiochus leading his Army to Jerusalem, and taking the City, spoiled the Temple.
8. Antiochus forbiddeth the Jews to use the Laws of their Forefathers, the Son of Alimonzus, called Matthias, contemned the King, and put his Captains to flight.
9. Matthias being dead, Judas his Son succeeded him.
10. Apollonius, a Captain of Antiochus, is overcome in Jewry, and slain.
11. The overthrow and death of Lyfias and Gorgias sent out against the Jews.
12. How dividing their Armies, Simon overcame the Tyrants, and Ptolomaidans, and Judas the Ammonites.
13. The death of Antiochus Epiphanes among the Persians.
14. Antiochus Eupator overthrowing the Army of the Jews, besieged Judas in the Temple.
15. Antiochus giving over his Siege, plighteth a league of Friendship with Judas.
16. Bacchides, a Captain belonging to Demetrius, being sent with his Army against the Jews, returneth back to the King without success.
17. Nicanor elected Captain after Bacchides, and sent out against the Jews, is slain with his whole Army.
18. Bacchides sent out once more against the Jews, overcometh them.
19. How Judas being overcome in Battle, is slain.

CHAP. I.

After the Death of Alexander the Great, his Army is divided amongst his Captains. Ptolomey, one of the chief of them, makes himself Master of Jerusalem by surprise, sends several Colonies of Jews into Egypt, and puts great confidence in them; continual Wars betwixt the Inhabitants of Jerusalem and the Samaritans.

Alexander, King of Macedon, having overcome the Persians, and established the state of the Jews (according as hath been related) departed this life. Whereupon his Dominions and Kingdoms fell into divers Mens hands. Antigonus made himself Governour of Asia: Seleucus of Babylon, and the bordering Nations: Lysimachus had the Hellespont: Cassander, Macedon: and Ptolomey the Son of Lagus held Egypt. Now when these Men were at discord amongst themselves (whilst each of them affected the sovereignty, and fought the one against the other) they raised divers great and bloody Wars, which ruined many Cities, and destroyed great numbers of their Inhabitants. Syria had sufficient experience of all these miseries under the Government of Ptolomey the Son of Lagus, surnamed Soter, a Title which he little deserved. He it was that seized on Jerusalem by a stratagem; for he entered the City upon a Sabbath-day, under pretext to offer Sacrifice; and whilst the Jews suspected nothing; but spent the day in ease and idleness, he surprised the City without resistance, and made the Citizens Captives. Agatharchides the Cnidian (who wrote the Acts of Alexander's Successors, testifieth the same) reproaching us of Superstition; as if by that means we lost our City. He writeth to this effect; "There is a certain Nation, which are called Jews who inhabit a City which is call'd Jerusalem, both strong and mighty. They suffered it to fall into Ptolomey's hands, because they would not stand upon their Guard; and through their unreasonable "superstition,

The death of
Alexander,
and the Wars
of his Successors
Jerusalem surprized by
policy, and
the Jews led
away captives.

"superstition, they permitted themselves to be subdued by a Tyrant Conquerour. See A here what *Agatharchides* saith in this place of our Nation: But *Ptolomey* leading away with him divers Prisoners from the better quarters of *Judea*, and the places near unto *Jerusalem*, of *Samarita* and *Mount Garizim*, sent them into *Egypt* to inhabit there: and being assured that those of *Jerusalem* were most firm in maintaining their Oaths and Promises, according as it appeared by their answer made to *Alexander*, when after the discomfiture of *Darius*, he sent Ambassadors unto them: he put divers of them into his Garisons, giving them the same privileges in the City of *Alexandria*, which the *Macedonians* had. After he had received their Oath, that they should be faithful unto him and his successors, in memory of the great Trust and Favours he had bestowed on them, many of the other *Jews* likewise of their own accord went into *Egypt*, partly allured thereto by the plenty of the Country, partly by the liberality of *Ptolomey* towards their Nation. Yet were there continual quarrels betwixt their Posterity and the *Samaritans*: because they would keep and maintain the Customs and Ordinances of their Forefathers; whereupon divers Wars arose amongst them. For they of *Jerusalem* said that their Temple was the true Sanctuary of God, and would have the Offerings and Sacrifices sent thither; the *Samaritans* on the other side commanded them to be brought to the *Mount Garizim*.

Sedition betwixt the *Jews* and *Samaritans* as touching the Temple.

C H A P. II.

Ptolomey Philadelphus caused the *Laws* of the *Jews* to be translated into the *Greek Tongue*: and dismissing many *Captive Jews*, dedicated many *Presents* to the *Temple* of *God*.

Heir to *Refine*, cap. 2. The Library of *Ptolomey Philadelphus*.

AFTER the death of *Ptolomeus Soter*, his Son *Ptolomeus Philadelphus* succeeded in the Kingdom of *Egypt*, and held it for nine and thirty years space, he it was that translated the *Law* into the *Greek Tongue*, and delivered the *Jews* from that servitude wherein they were intrahled in *Egypt*, to the number of sixscore thousand, upon this occasion. *Demetrius Phalerus* Master of the *Kings Library*, endeavoured to make a collection of all sorts of Books that were in the World, and brought all which he thought would be agreeable to the King, who was very curious in his collection of Books, D The King demanding one day how many thousands of Volumes he had already gathered, he answered him, that he had already got about two hundred thousand Volumes; but that shortly he hoped to have to the number of five hundred thousand. Besides he told him, that he had been lately informed that there were divers Volumes among the *Jews*, wherein many things touching their *Laws* and *Polices* were written, which were worthy to be known, and deserved a place in so memorable and famous a Library, but that it would be very difficult to translate them into the *Greek Tongue*, for their characters seem to have some relation to the *Syrack*, and their pronunciation likewise is not much different from it; notwithstanding they have their phrase proper and peculiar unto themselves. But nevertheless he believed it might be done, since his Majesty would not think much of any Charge; the King approved of this Proposal, and wrote unto the High-Priest of the *Jews* to help him to these Books. In the mean time a certain Man called *Aristeus*, who was intirely beloved by the King by reason of his Modesty, and had divers times resolved with himself to solicit the King, to dismiss all the *Jews* that were in his Kingdom, supposing that at that instant he had a fit opportunity to make his request, he spake unto *Sophus*, to *Tarentin*, and *Andrew* the chief Captain of the *Kings Guard*, beseeching them to favour him in that which he intended to move to the King. Having found how they stood inclined, he addressed himself unto the King, and spake unto him after this manner. Since your Majesty hath resolved not only to transcribe, but also to translate the *Laws* of the *Jews*, I should not speak to your Majesty with that freedom and sincerity which I ought to use, if I should not inform you that I know not how this can be fairly done at the same time that you detain as your Slaves so great a number of *Jews* within your Kingdom of *Egypt*: You will therefore do a work answerable to the Greatness of your courage and benignity if you deliver them from their misery, considering that he who gave them their Law is God, who governeth your Kingdom (as by diligent inquiry I have certainly learnt) for both they and we adore one God, Creator of all things, whom we call by the name of *Jupiter*, for as much as he preserveth our life and the lives of all Men. For that honour therefore which you owe unto God, send back these People unto their Country, and permit them to inhabit it, who amongst all Men are most singularly affected to their Religion. Neither hath your Grace occasion to suspect, that I make this address unto you, because I am either allied or descended of any of their Tribes; but only for this reason, because I am assured that there is but one God, who is the Maker of all Men, and that he taketh pleasure in those that

addit

H addit themselves to *Benevolence*. When *Aristeus* had spoken thus, the King beholding him with a cheerful Countenance, ask'd him, How many thousands he thought they were, whose liberty he desired? *Andrew* (being nigh at hand) answer'd, That there were more than 120000. Whereupon the King replied, Is this Demand, *Aristeus*, a matter of small consequence, which thou requirest? *Sophus* and *Tarentin* replied, That he could do nothing more worthy of himself, than by such an Action, to acknowledge the great Obligations which God had laid upon him, in raising him to the Throne. The King being well pleased to see them so unanimous in their Request, promised that the *Jews* should be set at liberty, and that he would pay unto his Soldiers 120 Drachmes for each *Jew* that was his Slave: And touching the Request made by them, he promis'd them to dispatch his Letters Patents, in I most ample manner, to bring an happy issue to *Aristeus's* suit; or rather to satisfy the Will of God, which was chiefly to be regarded. Hereupon he sent out his Proclamation, declaring, That he not only set them at liberty, who had been brought thither by his Father, or those of his Army who attended him; but those also who heretofore had been in his Kingdom, or lately had been brought thither: And notwithstanding it was told him, that the Money that would be required for their Ransom, would amount to more than 400 Talents, yet ceased he not to confirm that which he had promised. But that it may more plainly appear how great his Royal Magnificence was, I thought good to insert in this place the Copy of the Edict, which he sent abroad, to this effect:

K Whosoever of you that in my Father's service (by bearing Arms unto him) have made any The King of *Egypt's* Proclamation touching the liberty of the *Jews*, collected by the *Arifem*. inroads into *Syria* and *Phoenicia*, and after the Conquest of *Judea*, having taken any Prisoners, and brought them into our Cities and Countries, with intent to sell them: All they also, who have heretofore detained any, or at this present have any such Captives in their possession, they are commanded hereby, to set them at liberty that live under their thralldom, receiving for the Ransom of every Person 120 Drachmes; if they are Soldiers, at such time as their Wages shall be paid them: As for the rest, they shall receive their Money out of the King's Treasury. For I am persuaded, that it was contrary to my Father's intent, and against all right, that they have been taken Prisoners, and that their Country hath been harassed by the insulency of the Soldiers, who have thought to make their profit and merchandize by them, by bringing them in L to *Egypt*. Having therefore an especial regard to Justice, and intending to shew mercy to those who are wrongfully oppressed, I command that all those *Jews* who are detained in servitude be discharged, and that they who hold them captive, receive the Ransom promised by us, so as no deceit or fraud be used therein. And to the end that our Ordinance be exactly and fully observed, our Will is, That this Edict of ours be publicly proclaimed three days after it shall come unto your Hands; and that those who hold such Prisoners in their possession, declare how many Prisoners they have. Moreover, it shall be lawful for any Man that will, to accuse such as obey not this Edict; and our Pleasure is, That such as shall not observe it, shall have their Goods confiscated to the King's use.

M When this Edict of the King's, published to this effect, was proclaimed abroad, and that only point was omitted, that concerned those that before-time had been, and afterwards the second time were led away Prisoners, in whose behalf he had given no direction, he shewed himself most bountiful in like manner toward these; and gave order that the Number and Tally should be speedily gathered, and the Money distributed to the Commissioners and Treasurers appertaining to him. This was dispatched in the space of seven days, all the King's Ordinance was accomplished, and there was laid out for the Ransoms of them all, to the sum of more than 460 Talents: For the Masters exacted sixscore Drachmes for the Children also, grounding themselves upon the King's Edict, by which it was ordained, that for every Person they should have that sum, extending the same even unto Children.

After this extraordinary Munificence, according to the King's Command, he appointed *Demetrius* to make a Decree, touching the Translation of the Books of the *Jews*. For the King did nothing rashly, but administr'd all things with great Wisdom and Circumspection; and therefore the Copy of *Demetrius's* Proposal, and the Letters sent to this effect, are registered, and recorded in writing: The number likewise of the Presents that were sent, and by whom they were offered. So that whosoever shall behold them, he will judge by the curious Workmanship, the great Skill of the Workman; and by the Excellencies of the Pieces, he will know by whom each of them was fashioned. The Copy of the Advice given by *Demetrius*, is this:

Demetrius

Demetrius to the great King, Health.

The year of the
World 3684.
before Christ's
Nativity 280.
Demetrius
honoratory Letter to Ptolemy,
touching his
Library.

Most mighty Prince, since you have committed the Trust unto me to find out such Books as are wanting to your Library, and to search for such Volumes as hitherto have been hid from my sight, to the end that I might gather them together; after that I had used herein all the care that was possible, I have found, that amongst others, we want the Books of the Laws of the Jews; for they being written in Hebrew Characters, we have no notice thereof; nor have we taken the pains to enquire after them, because your Majesty hath not as yet thought fit to desire them. But I think it necessary, that your Majesty should have them procured, and that they be faithfully translated, because those Laws proceeded from God himself; and it is most certain, that of all other Laws in the World, they are the wisest and incorruptest. For which cause, Hecateus the Abderite saith, That neither Poets nor Historians have made any mention of them, nor of those that have been governed under the same; because in themselves they are pure, and are not to be published by the mouth of the profane. May it therefore please your Majesty to write unto the High-Priest of the Jews, commanding him to send you six of every Tribe, such as he shall know to be most expert in their Law, by whom we may clearly apprehend the sense contained in those Books, to the end that having the faithful interpretation of those things that are contained therein, we may collect and gather them together, to the satisfaction of your Majesty.

The King's Lib-
rality to-
wards the
Jews.

When the King in this manner had been advised, he wrote unto Eleazar the High-Priest of the Jews, touching this matter; letting him know what liberty was by him granted unto the Jews that were in his Kingdom: He sent him also 50 Talents of Gold to make Cups, Ewers, and Vessels, with an infinite number of precious Stones, commanding his Cofferers, who had the charge of his Jewels, to suffer the Workmen to choose what Stones they liked best. Furthermore, he appointed that 100 Talents should be given for the Sacrifices and Oblations, and other uses of the Temple. But after that I have declared what was the Copy of the Letter sent unto Eleazar the High-Priest, and the manner how he obtained that Sacerdotal Dignity, I will give an account of the rich Presents, and their curious Workmanship.

After the death of Onias the High-Priest, his Son Simon surnamed the Just, succeeded in his Place, who for that cause was so called, by reason of the Piety which he shewed toward God, and good Affection which he bare unto his Country-men. This Simon dying, and leaving behind him one only Son, of young and tender years, who was called Onias; his Brother (which was this Eleazar of whom we speak at this present) took upon him the Priesthood; and to him wrote Ptolemy, in such manner as is hereafter expressed.

King Ptolemy to the High-Priest Eleazar, Health.

Ptolemy's Epi-
stle to Eleazar,
for Interpre-
ters to trans-
late the Bible.

Whereas divers Jews dwell in my Kingdom, whom my Father had honoured, (though during the Reign of the Persians, they were sent thither as Prisoners) and made some of them Captains in his Wars, allowing them honourable Wages and Conditions: To others born in his time in Egypt, he hath committed his Forts and Garrisons, which made them much honoured and feared among the Egyptians. Since my coming to the Government, I have behaved myself graciously towards all Men, and especially towards those of your Nation, of whom I have delivered more than 10000 out of Captivity, paying their Ransom out of mine own Coffers: I have likewise lifted some of those that were of Age in the Companies and Bands of my Men of War: I have received some into my Court, whom I took to be faithful and loyal, and in my Opinion well worthy of such Preference; supposing this to be the most acceptable Present that I could offer up unto God, for his Providence in advancing me to the Kingdom. And being desirous not only to gratify them, but also all those Jews that are in the whole World, I have determined to cause your Law to be translated, out of Hebrew into Greek, that I might put it in my Library. You shall therefore do well, if you choose out six discreet and learned Men of every Tribe amongst you, and send them unto me, such as by reason of their Age shall be well instructed in your Laws, and sufficiently enabled to expound the same. And I doubt not but that (the Work succeeding as I hope it will) I shall thereby gain great Glory. Wherefore I send unto you Andrew the chiefest Captain of my Guard, and Aristeus also, (whom we especially honour) to confer with you; by whom I have sent you 100 Talents of Silver, as the first-fruits of those Gifts and Sacrifices which we intend to offer in the Temple. You will do us an especial Favour, if you signify your Mind unto us by your Letters.

As soon as Eleazar had received the King's Letters, he return'd him an answer full of respect, as followeth:

The

The High-Priest Eleazar, to King Ptolemy, Health.

If your self, your Queen Arsinoe, and your Children be in Health, we do very much rejoice thereat. We have received your Princely Letters with no small Joy, and have read and considered the Contents thereof; we have also published them in the presence of all the People, and have declared unto them your Piety towards God, and have shewed them those Vessels which you sent us, twenty of Gold, and thirty of Silver; with five Vessels, and a Table which you have sent us as Presents. We have likewise shewed them those hundred Talents which Andrew and Aristeus (various and excellently learned Men, and honoured by you amongst your dearest Friends) have brought unto us, to be employed in sacrifices and other uses in the Temple. We therefore, that whatsoever you are pleased to command we will readily observe, that we may acknowledge the Benefits, which you have divers ways bestowed upon our Nation. We have therefore daily offered sacrifice for you, your Queen Arsinoe, your Children and Friends: The People likewise have prayed that God would send you happy Success in whatsoever you desire, that your Kingdom may be continued in Peace, and that the Translation of our Law may be accomplished at your desire, for our own satisfaction. To that intent we have chosen six Elders out of every Tribe, whom we send unto you, together with the Original of our Law. Our request is, that according to your accustomed Piety and Justice, you return us both our Laws and these Interpreters in safety, as soon as they have answered your expectation. Fare you well.

This is the answer which the High-Priest sent unto him. I have not thought it necessary to set down the names of the seventy two Elders in particular, who were sent by Eleazar together with the Law, although they were all mentioned in the Letter sent by the High-Priest. Yet I think it not amiss to recite the excellency of those Presents that were sent by the King, and offered up unto God; to the end that all Men may know how Zealous he was towards the Service of God. For in performance thereof, he spared no Expence, but continually assisted the Workmen and examined their workmanship; to the end that nothing might be carelessly finished, or negligently performed. I will therefore set down (as near as I can) the excellency of every Piece (although it may be that the course of History requireth it not) because my desire is, by so doing, to let the Reader know how great the Liberality and Generosity of the King hath been. I will begin with the magnificent Table.

The King desirous to make it surpass that at Jerusalem, inquired after the Dimensions of it, to the intent that he might make it far greater. And having certain notice how large it was, and that there was no letter but that he might make his far greater, he said that he would have it five times greater than the other; but that he feared lest being so great it would be unfit to offer Sacrifice thereupon; and his intention was, that the Presents which he offered, should not only serve for show, but that they might also be somewhat proper for the use and service of the Temple. Wherefore concluding that the first was of a size large enough, he resolved his should not exceed the other in greatness; but that equalling it in the quantity of Gold, it should exceed it in the variety and beauty of workmanship. For he was very skilful in all Arts; very ingenious in all new Inventions, so that by his own Judgment, he contrived such things as were not before in use; and commanded them to make and finish them, having always an Eye to the Model, which he had given them to work by. He undertook therefore to make the Table of two Cubits and a half in length, of one in breadth, and of one and a half in height all of massy Gold; about which there was made a Border; of a hand breadth, enriched with moving Waves, on which there was a Figure graven with admirable Art, appearing on three sides: For being triangular, every angle presented the same engraving; so that when it was turned, it seemed that one and the same Figure represented it self. Within the inside of this Border it was inclosed, with divers goodly Figures, but on the out-side it was far more excellently beautified and wrought, because in that part it was most open to the Eye. For this cause the upper part of the Table appeared to be of two parts, and of three Angles, which (as we said) were apparent at such time as the Table was turned, each one seeming of equal magnitude with the other. Upon the graven bends there were precious Stones inclosed, distant by equal proportion the one from the other, and fastned by golden Buttons tied by Loops. The sides of the Borders (which presented themselves to the Eye) were beautified with rich Stones, disposed after the manner of an Oval; and there was a Border of golden Twigs engraven round about the Table; under the Ovals there was a Crown garnished with clusters of divers sorts of Fruits, the clusters of Grapes

D d

hung

The Ten of the
World 3684.
Before Christ's
Nativity 280.
Eleazar's
Letters in an-
swer to Pto-
lemy.

The descrip-
tion of those
Presents
which Ptole-
my dedicated
in the Temple
of Jerusalem.

The Golden
Table.

The Year of the
World 3684.
Before Christ's
Nativity 218.

hung down, the Ears of Corn stood upright, and all was inclosed with Pomegranates, A and the precious Stones were incised in Gold thorow the whole circuit of the Table, to present each sort of Fruit in their native Colours. There was also a rank of Ovals under the Crown, not unlike to the former, made of Gold; so that on both sides, both the Variety and Delicacy of the Work appeared, both in the Bends and Borders, as also in the Table, in which there appeared not any difference, on whatsoever side it was turned; and from the top unto the bottom one and the same Workmanship appeared. For it had a Plate of Gold, four Fingers broad, comprehending the breadth of the Table, on which the Feet of the same were itaid, which were afterwards fastned to the Border by Buttons and Clasps of Gold, to the end that the excellent and curious Workmanship might the better be seen, and on what side soever it were turned, it might always seem B the same. They engraved also on the same, a Labyrinth, in the midst whereof there were divers kinds of precious Stones, shining like Stars: And amongst the rest there were Rubies and Emeralds of most Orient brightness, as also all other sorts of Stones that either are esteemed for their Beauty or Price. Near unto this Labyrinth, from the one end unto the other, there were certain Knots engraven, the middle whereof was like to a Rhombus or Losenge, upon which there were certain Pieces of Chrystal and Amber, incised and placed one by the other in equal distance, and proportion; which gave a marvellous satisfaction to the beholders. The Corniches of the Feet were made after the form of a Lily; the leaves whereof bent themselves under the Table, and the Stalk seemed to be stretched out straight. The Base of the same was an hand's breadth C large, adorned with a Carbuncle in every part. The breadth thereof was eight Fingers, on which all the Plate of the Feet was itaid; and on every one of them was there engraven by curious workmanship Ivy and Vine branches laden with clusters of Grapes, so made to the life, that they seemed to be Grapes indeed. For the whole was so subtle and delicate, that when the Wind blew, the Workmanship waved and was carried up and down; so that it seemed that these Fruits were rather natural, than counterfeited by Art. The Work was made after a new Fashion, as if it consisted of three Pieces; and notwithstanding it was so well shut and closed together, that the Seams and Joyns might not any ways be seen: The thickness of the Table was no less than half a Cubit. D

See here what this was, which the King presented; wherein the price of the Stuff, the diversity and beauty of the Workmanship, and the excellency of the Engraving was very excellent; so that the richness of the Materials, and the great variety of Ornaments of this Magnificent Present, made it evident, that though this great Prince could not, for the reasons before-mentioned, make this Table larger than the former, yet he spared no Charges to make it surpass it in all other respects. He gave besides this, two Vessels of Gold, scaled from the bottom as far as the half part of the Cup; and besides that, enriched with divers precious Stones curiously incised. And in the midst of them there was a Labyrinth a Cubit high, made of all sorts of precious Stones, and at the Foot thereof were engraven Spires, after the manner of Twigs, and fast by them a certain Fold E like unto a Net, made in oval fashion, that ascended even unto the brims. The midst thereof was filled with little Targets, of the bigness of four Fingers, made of precious Stones; and round about the edges thereof were Lilies, Ivy Flowers, and Vines with their clusters of Grapes engraven round about. This was the Beauty and Excellency of those two Cups, each of them containing twenty and four Pints. There were also others made of Silver, so transparent as if they had been of the purest Chrystal, thorow which all things that were put into them, were manifestly discovered. He caused also thirty Ewers to be made, in which all the Gold that was not covered with precious Stones, was shadowed with Ivy Leaves, and Vine Branches most curiously engraven: And all these things were not only curiously wrought by the wonderful cunning of the workmen; but were in like manner seconded by an ambitious diligence of the King, who thinking it not enough that without sparing for any thing, he had undertaken the Charge, did oftentimes (forsaking his most serious Affairs) visit the Shops, and examine the Works; and that which more and more increased their diligence, was, because they saw him so intent upon the Work.

And these were the Presents which were sent by this King to be dedicated in the Temple of Jerusalem. All which being consecrated and laid up in the Temple by the High-Priest Eleazar, after he had greatly honoured those that brought them thither, and given them certain Presents to be tendered in his behalf unto the Kings, he dismissed and sent them back again. No sooner were they arrived in Alexandria, G but the King (having notice thereof, and how the seventy two Elders were come with them)

Two golden
standing
Cups.

Two Silver
standing
Cups.
Thirty Vials
Pradom's
Charge and
Diligence in
the finishing
of his Pre-
sents.

The 70 In-
terpreters
coming to
Alexandria,
are Royally
entertained.

H them) he sent to seek out his Ambassadors, Andrew and Aristen, who came and presented him with Letters from the High-Priest Eleazar, and answered him to all which he demanded of them. And being desirous to communicate with the Elders that came from Jerusalem to expound and interpret the Law, he contrary to his ordinary custom and manner dismissed all those that came to him about private business, to whom he was accustomed to give Audience every fifth day; as he used monthly to Foreign Ambassadors. Having therefore for that time dismissed them, he kept those by him whom Eleazar had sent unto him; who coming to his presence (accompanied with those Presents which the High-Priest had delivered them to present unto him, with the Original wherein the Law was written in Golden Letters) he asked them I where their Books were; and they discovering and opening them, shewed them unto him. After the King had seen them, he was very much astonished, to see the Parchments so delicate, and to behold the whole form thereof so perfectly conjoined, that it was impossible to discover the Seams; and he told them that he gave them thanks, that were come unto him, and unto him that had sent them, but more especially unto God, who was the Author of these Laws. Whereupon the Elders and those that assisted them, cried out altogether, and wished that all good hap might befall the King; who through the excellent joy that he conceived, burst out into Tears; for naturally extreme Joy as well as great Grief is the cause of Tears. After he had commanded that these Books should be committed to their Trust who were deputed to that Office, at length he K saluted the Elders, telling them that it was very requisite after he should have treated with them concerning the occasion of their coming to take care of their particular entertainment. In a word, he confessed unto them, that their coming was so acceptable unto him, that he promised them so long time as he lived, he would every year renew and honour the memory of that day, (and by good hap it was the very same day wherein he overcame Antigon by Sea. His pleasure was also, that they should be his Guests, and he caused divers goodly Lodgings to be assigned them under the Castle.

Nicanor likewise, who had the charge to entertain strangers, commanded Dorothens (who was ordinarily employed in the same) to prepare for every one of them such things, as were necessary for their Diet and Entertainment. For so was it ordained L by the King, that in every City, there should be a Commissary appointed to provide for Foreigners that should come to that place, to the intent they might be treated according to their own Customs: Intending thereby, that their Entertainment should be the more agreeable unto them, and that they might be the less tired with Foreign Novelities. This Custom of his was put in practice at this time by Dorothens's Care and exact Diligence, who in his own Person disposed all that which was necessary for that Hospitality. He prepared two places to Banquet in, in two several parts (according as the King had commanded him) so that some of them might sit on either side of him and the rest might be placed near unto his Table, omitting nothing of that which concerned their honour. When they were in this manner placed, the King commanded Dorothens M to entertain them as he was wont to do those who repaired unto his Court from Judea. Hereupon he dismissed the Egyptian Priest, and others that were wont to make the ordinary Prayers; which done he commanded that one of the Elders called Eliseus (who was a Priest) should bless the Table; whereupon he standing upright in the midst of them all, besought God to bless both the King and his Subjects with all happiness. Whereupon there arose an applause and acclamation of all Men, which being ceased, they fell to their Banquet, and made good cheer with that which was set before them. When the King had kept silence so long as he thought convenient, he began at last to play the Philosopher, asking of every one of them certain questions in Physick, N answering to the question that was propounded unto them, the King took great pleasure therein, and for twelve days space he continued this Feast. Whoso desired to know the questions that were propounded unto them in particular, let them read the Book which Aristen hath written to that effect. The King was astonished at their answers, and the Philosopher Menedemus confessed that they confirmed him in his Opinion that all things were administered by Divine Providence, and that they furnished him with reasons to maintain his Sentiments. But the King protested in their presence, that their Conversation had infinitely contented and instructed him, in that by their means he had obtained the good hap to be informed by them how to govern his Kingdom. Whereupon he commanded that each of them should have three Talents given him, and that they O should be conveyed to their Lodgings. Some four days after, Demetrius took them with him, and led them over that Trench of the Sea that containeth seven Furlongs, and that Bridge which joyneth the Island to the Continent, and toward the Northern part there-

The Year of the
World 3684.
Before Christ's
Nativity 218.

The Banquet
that Psalms
made for the
Jews, and
their Prayers
before Meas.

The Translation
of the
Bible into the
Greek tongue.

of, he assigned them a Lodging remote from all noise, and fit for Contemplation; to A which place after he had brought them, he besought them, that since they had all those things which were necessary for the interpretation of their Laws, they would apply themselves unto it without any discontinuance of the Work, until they had brought it to perfection; whereupon they employed all the diligence that was possible, to the end the interpretation might be exact, intending only this from the morning until three hours after noon; after which time they employed the rest of the day in their refection; and to that end they were furnished in all abundance with all sorts of Victuals. Besides, Dorotheus presented them with a part of divers Dishes which were prepared for the King's Palace, and after they had saluted him they retired themselves to their accustomed place; and after they had washed their Hands in the Sea-Water, and were purified, they sat down in that manner to prosecute their translation. Now when the Law was fully interpreted, and the Work was finished, in the space of seventy and two days, Demetrius assembled all the Jews in that place where the Law had been translated, and caused it to be read over in the presence of the Interpreters themselves. Which done, the Assembly approved the Exposition of the Interpreters; and praised Demetrius, by whose suggestions they enjoyed so great a good. They requested likewise that this Exposition should be perused and over-read by the Nobles and Governours. After this, both the Priest, the Elders, the Interpreters, and the Magistrates of the People required, that since this Translation was so happily achieved, it might remain unaltered; so that C no joy thereof might be changed.

God's Justice upon those Ethnicks that Intermeddled with the sacred Scriptures.

Which resolution being allowed by all Men, it was ordered, that if any Man perceived any thing in that Translation, which was either exuberant or deficient, he should consider thereupon and give notice thereof, to the end it might be corrected; dealing herein very discretely, to the end that that which had once been adjudged good, should continue inviolable for ever. The King therefore was highly contented, seeing his endeavours and purpose in that behalf so happily and profitably finished; but above all things, he took pleasure in reading the Law, admiring at the profound Wisdom of the Law-maker, and began to question with Demetrius, by what means it came to pass, that neither any Poet nor Historiographer had made mention of that Law, notwithstanding that in it itself it was so admirable. To whom Demetrius gave this answer; That no Man was so hardy to touch that Work, by reason that it was Divine, and every way Venerable; assuring him also, that certain Men who had attempted to set their Hands thereto, had been punished by God; giving him to understand, how Theopompus, intending to reduce some part of that Law into his History, had ran mad for more than thirty days, and that having some intermission of his fit, he appeased God by Prayer; thereby easily conjecturing what was the cause of his Malady. Moreover, he was certified by a Vision that appeared unto him in his sleep, that this inconvenience befel him, because he had too curiously searched into Sacred and Divine matters, and had intended to communicate the same unto prophane and wicked Men, from which enterprize when he had desisted, he recovered his right wits again. He likewise insinuated further, that Theodotes the Tragick Poet, intending to make mention in some of his Poems of a certain History written in the sacred Scriptures, was stricken blind; and acknowledging the cause hereof to proceed from his audacious presumption, he was restored to his sight after he had appeased God's displeasure.

The Presents which the King bestowed upon the Interpreters, and those he sent to Eleazar.

When the King had considered on these words, according as Demetrius had discoursed them unto him, he prostrated himself on the Earth, and commanded that the Books should be carefully kept, to the end they might continue free from corruption. Furthermore, he exhorted the Translators to repair oftentimes unto him from Judea, assuring them that in so doing, the matter would redound both to their honour and profit; telling them that for that time he thought good to dismiss them; but when they should return unto him again, of their own motion, they would obtain all that which their Wisdom deserved, or Magnificence could impart unto them. This said, he gave them leave to depart, after he had given each of them three several Suits of Apparel, two Talents of Gold, and a Cup that was in value worth a Talent, and a certain Bed or curious Couch to sit and banquet upon. This gave he them for themselves; But to Eleazar the High-Priest he sent, by them, ten Couches, whose Feet were of Silver, and the Furniture answerable, and a Vessel of thirty Talents; ten Purple Robes likewise, and a magnificent Crown, and one hundred pieces of fine Linen; and besides that, he sent, by way of present, unto the Temple, Ewers, Basins, and two golden Vessels; beseeching Eleazar, by his Letters, that if any one of his Subjects had an inclination to come unto him, he would permit him, assuring him that he would highly esteem the conversation of so learned Men; and that he had Riches which he would employ with great pleasure in such affairs. Thus did Ptolemy Philadelphus esteem and honour the Jews.

CHAP.

H Favour received by the Jews from the Kings of Asia; Antiochus the great, contracts an Alliance with Ptolemy King of Egypt, and gives him Cleopatra his Daughter in Marriage, with several Provinces for her Dowry, and amongst the rest Judea. Onias the Chief Priest, beseecheth the King of Egypt by refusing to pay the Tributes which was due.

The Year of the World 3684. Before Christ's Nativity 280.

T he Jews received honour likewise at the hands of the Kings of Asia, because they had born Arms under them. For Seleucus surnamed Nicator, highly respected them, and permitted them to dwell in those Cities which he built in Asia and lower Syria; and in Antioch, which was the Metropolitane chief City. Moreover he gave order, that they should be held in as great estimation, as either the Macedonians or Greeks that inhabited therein, so that even unto this day that order is continued (as it appeareth by this) for that the Jews refusing to anoint themselves with foreign Oil, do receive a certain sum of Money from the Masters of the Exercises in lieu of the Oil. Which when the People of Antioch intended to abolish, during the present War, Mutianus at that time Governour of Syria, opposed himself against them. Again, when Vespasian and his Son Titus had conquered the World, although the Alexandrians and Antiochians desired that the Privileges which the Jews enjoyed might continue no longer; yet could they not obtain it. Whereby the humanity and valour of the Romans may appear, and especially of Vespasian and Titus, that notwithstanding they had received so great trouble by the Wars of the Jews, and were so bitterly incensed against them, for that they had not, by laying down their Arms, submitted themselves, but had continued War against them to the uttermost, yet they deprived them not of their Privileges, but put a stop to that displeasure which they had long before conceived against them; and in like manner had no regard to the request of two so puissant Cities, as Alexandria and Antioch: wherefore they granted nothing in favour of them, nor ordained any thing to the prejudice of those whom they had overcome in War, so as to abolish one jot of those Privileges which they had in times past; but said that they that had resisted them by Arms, and who had been overcome, were sufficiently punished for their obduracy: and as touching those that had not committed any offence, they saw no reason to deprive them of their Rights and Privileges. We know likewise, that Marcus Agrippa was of the same opinion touching the Jews. For whereas the Ionians were seditiously bent against them, and besought Agrippa, that it might be only lawful for them to make use of the Privileges which Antiochus Seleucus's Nephew (whom the Greeks intituled by the name of God) had given them; requiring, that if the Jews were of their Blood, they might be tied to adore the same gods which the Ionians worshipped: When therefore this matter was referred to the determination of the Judges, the Jews had the better, and obtained the liberty to live according to their own Laws and Customs: and he that at this time pleaded their cause, was Nicholas Damascene. For Agrippa pronounced, That it was unlawful for them to innovate anything. And if any Man desire to have a more exact knowledge hereof, let him read the 123 and 24 Book of the Histories of Nicholas. Neither ought this judgment of Agrippa's, to seem in any sort strange; for at that time our Nation had not by any Wars procured the Romans displeasure. But upon just occasion may a Man admire the magnanimity of Vespasian, and of his Son Titus, who behaved themselves with such moderation after so great a War, and such doubtful Battels as they had fought against us. But to return to my purpose, from whence I have digressed: At such time as Antiochus the great reigned in Asia, the Country of Jewry was much harassed, and both the Jews and Inhabitants of Celsyria endured many miseries. For Antiochus making War against Ptolemy, Philopater the Jews, and his Son, called Ptolemy the famous, they were miserably perplexed. For whether Antiochus overcame, or was overcome, they were continually spoiled; so that betwixt the prosperity and adversity of Antiochus, they fared like a Ship tossed in a storm. But at length, after Antiochus had overcome Ptolemy, he conquer'd Jewry. After the death of Philopater, his Son sent a great Army into Celsyria, under the conduct of Scopas, who seized a great number of those Cities; and falling upon our Nation also, he conquer'd it. Not long after this, Antiochus fought with Scopas, near unto the River Jordan, and obtained the Victory, discomfiting the greater part of the Enemies Army; at which time Antiochus recover'd again those Cities of Celsyria, which were before taken by Scopas. He took Samaria also; which when the Jews perceived, they submitted themselves of their own accord unto him; and having received him in the City of Jerusalem, they gave both his Army and his Elephants abundance of Provision, and willingly assisted him with their Forces, to subdue those Garisons which Scopas had placed in the Fortresses of the higher City. Whereupon Antiochus supposing it to be for his honour, to acknowledge and remunerate the affection and forwardness which the Jews had expressed in his service, wrote unto his Captains and Friends, signifying unto them how forward the Jews had been in his Wars; and to let them know, that he was resolved to gratifie them for their service.

Hadrian's Epistle, cap. 5. The immunities and privileges granted to the Jews by Seleucus Nicator, King of Syria.

The Privilege in Antioch continued to the Jews.

Antiochus the great, King of Asia and Syria, vexed the Jews.

D d 3

Here

Hereafter I will insert the Copy of his Letters which he wrote in favour of them, after A I have recited that which Polybius the Megalopolitane writeth, to this purpose, which I will recite out of the sixteenth Book of his Histories. Scopas (saith he) the General of Ptolemy's Army, marching towards the Mid-land, did in one Winter overcome the whole Nation of the Jews. He reciteth also in the same Book, that after that Scopas had been overcome, Antiochus seized Bathanea, Samaria, Abila, and Gadra; and anon after the Jews, which dwelt at Jerusalem where the Temple was, joyned themselves with him; and although we are to speak more amply and particularly of that apparition that hapned near unto the Temple; yet we shall defer the recital hereof until another time. This is that which Polybius hath written. But to return unto our purpose: I will recite in this place the Copy of those Letters which were sent by the King.

King Antiochus to Ptolemy, Health.

Polybius the Megalopolitane of Scopia Ptolemy's Captain. Antiochus's Epistle to Ptolemy, as touching the Liberty of the Jews.

Whereas the Jews have given us most apparent Testimony of their Affection towards us, since the first time of our entrance into their Country, and have magnificently entertained at such time as we were in Person before their City, by presenting themselves before us, with all their Elders; and have also furnished us largely with all that which was necessary for our Soldiers and our Elephants; and have likewise taken Arms with us against the Egyptian Garrison: we have thought fit to afford them some satisfaction in repairing their City, ruined by calamities, to the intent it might be inhabited and peopled again, by gathering together those Jews that are scattered abroad in divers places, and planting them again in the same. And in especial (to the end that the Service of God may be renewed) we have set down a certain sum of Money, to be employed in Sacrifices, and in buying Beasts for their Offerings, Wine, Oyl, and Incense; that is to say, twenty thousand Sicles of Silver, and for fine Flour, according to the Law of the place, one thousand four hundred and sixty Measures of Wheat, and three hundred seventy and five Measures of Salt. And my will is, that all these things that are above-mentioned, be delivered unto them according to the form of our Ordinance. We likewise command, that the work of the Temple be finished with the Galleries, and other necessary Buildings; and that all the Timber be brought out of Judea and other places, and especially out of Libanus, without any Tax or Tollage; which exemption also shall take effect in all other necessities that are requisite towards the reparation of so famous a Temple. My pleasure likewise is, that all they of the same Nation govern their State according to their own Laws. Let the ancient Priests and Scribes of the Temple also, and the singing Men be freed from all Taxations, that are payed by the Poll, and the Tributes of the Crown, and all other whatsoever. And to the end that the City may be the sooner built, I grant unto all them that inhabit the same at this present, or that hereafter transport themselves thither within the Month of October, to inhabit the same with exemption from all Charges for three Years space. We forgive them moreover the third part of their Tributes, to the intent they may recover their loss. We will also that those Citizens that have been forcibly led from thence into servitude, be set at liberty, both they themselves, and also those that are of their Alliance; commanding their Goods to be restored unto them. Farewell.

The Edit of Antiochus the Great in honour of the Temple.

These are the Contents of this Letter. And to yield the more honour unto the Temple, he sent an Edict thorow all his Kingdom to this effect.

That it should not be lawful for any Stranger, to enter within the inclosure of the Temple without the Jews permission; except those that should be purified according to the Law and Customs of the place. That no Man should bring into the City any Flesh of Horses, Mules, wild or tame Asses, Leopards, Foxes, or Hares, or generally of any Cattel prohibited to be eaten by the Laws of the Jews. That it should not be lawful likewise for any Man to bring their Skins into the City, or to nourish any such Beasts in the same, but that it might be only lawful to use those Beasts which might be sacrificed unto God, according to the Law of their Ancestors. That whosoever should not observe these Laws he should pay three thousand Drachms of Silver unto the Priests. Furthermore, to express his Piety and Fidelity towards us, at such time as he heard of the troubles that happened in Phrygia and Lydia, he wrote also unto Zeuxis Governor of one of the higher Provinces, and his intire Friend, commanding him to send certain of our Nation from Babylon to Phrygia, writing unto him unto this effect.

King G

H

King Antiochus to Zeuxis his Father, Health.

Understanding that those of Lydia and Phrygia are newly fallen into Rebellion, I have thought good (according to my duty) to prevent the same; and whilst I consulted with my Friends what was to be done, it hath been thought fit that two thousand Families of the Jews should be sent thither; all which should be drawn out of Mesopotamia and Babylon, to plant them in Garisons, and places of security. For I am persuaded of their good Affection and Zeal towards us, both in respect of their Devotion towards God, as also from the Testimony which our Predecessors have given them, namely, that they are faithful, and ready to execute that wherein they are employed. Moreover, it is our pleasure, that notwithstanding all difficulties, you cause them to pass thither, and permit them to live according to their own Laws. Now when they shall arrive in that place, thou shalt bestow on every one of them ground to build them Houses on, with sufficient Lands both for Tillage, and to plant their Vineyards in; for which they shall pay no Tribute for ten years space: and during such time as they may gather of their own for their sustenance, they shall be allowed their provision of Corn for themselves, and their Servants. Our will is also, that they who shall be employed on necessary Affairs, be sufficiently provided of that they need, to the intent that being so bountifully dealt withal by us, they may shew themselves the more affectionate in that which concerneth us. Thou shalt give order also to the uttermost of thy power, that this Nation be no ways oppressed, or injured by any Man. Farewell.

Hitherto we have sufficiently declared what friendship Antiochus the Great bear unto the Jews. After this, Antiochus contracted an Alliance and Friendship with Ptolemy, who gave him his Daughter Cleopatra in Marriage, and assigned him for her Dowry Celosyria, Samaria, Judea, and Phoenicia; and because these two Kings divided the Tributes between them, the chiefest in Authority in every Province, collected from their Country, and paid the Sum agreed upon to the King's Treasury.

At that time the Samaritans puffed up with their Prosperity, vexed the Jews, spoiling their Country, and leading them away Prisoners by force. This hapned under the High-Priest Onias. For after the decease of Eleazar, Manasse's Uncle obtained the Priesthood, and after the death of Manasse, Onias the Son of Simon, surnamed the Just, enjoyed this Dignity. Simon was Brother to Eleazar, as I have heretofore related. This Onias was of no great capacity, and withal was very covetous; by which means he failed to pay the twenty Talents of Silver which his Predecessors were wont to pay to the Kings of Egypt of that Tribute which the People paid unto him. Whereupon Ptolemy Evergeter, the Father of Philopater, was grievously incensed against him; so as he sent an Ambassador to Jerusalem to accuse him, because he failed to pay his accustomed Tribute, threatening him, that if henceforth he received it not, he would divide the Country amongst his Soldiers, and send them to inhabit it. When the Jews heard this they were much troubled; but Onias was no whit moved thereby, because he was wholly given over to covetousness.

The Year of the World 3790. Before Christ's Nativity 204.

Antiochus's Epistle to Zeuxis, in which he makes honorable mention of the Jews.

Antiochus's Friendship and Confederacy with Ptolemy.

The Samaritans molest the Jews. Heli & Rufus, Onias the High-Priest, provoketh the King of Egypt for non-payment of his Tribute.

The Year of the
World 3774.
Before Christ's
Nativity 194.

CHAP. IV.

Joseph, the Nephew of the High-Priest Onias, obtains Pardon for his Uncle, of Ptolomy King of Egypt, gets the Favour of that Prince, and raiseth a very considerable Fortune for himself. Hircanus, the Son of Joseph, becomes a great Favourite of Ptolomy. The Death of Joseph.

The Taxation
of the High-
Priest for
offending the
King.

But a certain Man call'd Joseph, the Son of Tobias and of Onias Sister, who was the High-Priest, being young in years, (but honoured in Jerusalem for his Wisdom, Foresight and Justice, having certain notice by his Mother of the arrival of this Ambassador, came unto the City (for he had been absent in the Village of Pithcala, where he was born) and sharply reproved Onias his Uncle on the Mothers side, because he did not any ways provide for the security of his Country, but sought to draw his Countrymen into a general hazard, in that he retained in his Hands that Money which was levied for the Tribute, whereby he told him, that he had obtained the Government over the People, and purchased the High-Priesthood. And that if he were so bewitched with Money, that for the love of it, he could have the patience to see his Countrymen in hazard, and behold his Citizens suffer all that which Cruelty could inflict upon them, he advised him to repair to the King, and to require him to bestow the whole or the half of the Tribute upon him. Hereunto Onias answer'd, That he would no more execute the Government; and that if it was possible for him, he was ready to give over the Priesthood, rather than repair unto the King. Whereupon Joseph asked him, If he would permit him, in the Peoples behalf, to go Ambassador to Ptolomy. Whereunto Onias answer'd, That he gave him leave. Upon this occasion Joseph went up into the Temple, and summoned the People to a general Assembly, exhorting them to be no ways troubled, and to conceive no fear through the negligence of his Uncle Onias, wishing them to be of good Courage, and promising them that he himself would go Ambassador unto the King, and faithfully plead their Cause before him, and persuade him that they had committed no insolent neglect or contempt against his Majesty; which when the People understood, they gave Joseph hearty thanks. Whereupon he presently came down from the Temple, and honourably entertained the Ambassadors that came from Ptolomy, and having presented them with gifts of great value, and feasted them magnificently for many days, he sent them back to their Prince; assuring them, that he would in Person follow them. And the rather was he incited to this Journey, because the Ambassador had persuaded him to come into Egypt, under such assurance, that he would obtain all his requests at Ptolomy's hands; the rather, for that he was won with the young Man's free Spirit and noble Entertainment.

The King's
Ambassador
honourably
entertained,
who reporteth
Joseph's
liberality up-
on his return
into his Coun-
try.

As soon as the Ambassador returned into Egypt, he certified the King of Onias's Ingratitude, and Joseph's Humanity; certifying him, that he would come in Person to entreat Pardon for the People for that Offence they had committed against him; and the rather, for that he was in especial Authority among the People; and he so far enlarged himself in the Praise of Joseph, that both the King and Queen Cleopatra had a good opinion of him, although he was yet absent. But Joseph sent unto Samaria to his Friends, and borrow'd Money, making preparation for his Voyage. Having therefore furnished himself with Apparel, Vessels and Horses, and with almost twenty thousand Drachms, he arrived at Alexandria.

At that time it happened, that the Princes and Governors of Phœnicia and Syria repaired thither to farm their Tributes; for the King was accustomed every year to sell them to the Men of most respect in every City: These meeting with Joseph on the way, began to mock at his Baseness and Poverty. But when he came to Alexandria, and had intelligence that the King was at Memphis, he set forward, and went out to meet him. When therefore the King, accompanied with the Queen, and Athenion his Friend, who had discharged the place of Ambassador in Jerusalem, came riding in his Chariot; Athenion (who had been honourably entertained by Joseph) perceiving him upon the way, certified the King that it was he of whom he had spoken upon his return from Jerusalem; protesting on his behalf, that he was a virtuous and honourable young Man. Whereupon Ptolomy received him with more Kindness than the rest, and made him come up into his Chariot; where he was no sooner seated, but the King began to accuse Onias for what he had committed. But Joseph said unto him, Pardon him, O King, and have respect to his old Age. For you know that ordinarily old Men and young Children have one and the same understanding; but from our selves who are young, you shall have what you please to require, without any pretext or cause of discontent.

This

H This wife answer increased the affection which the King had already conceived for him; whereupon he commanded that he should be lodged in his own Palace, and that daily he should accompany him at his Table.

As soon as the King came back to Alexandria, the Lords of Syria seeing Joseph sitting near unto the King, were displeased; and the day drawing near wherein they were to know what they should pay for their Tribute, they that were of the greatest quality in their Country farmed it; so that the Tributes of Cœlœsyrta, Phœnicia, Judea, and Samaria, amounted together to eight thousand Talents. Whereupon Joseph arising, blamed the Farmers, because they had designed amongst themselves to beat down the price of the Tributes, promising to give double; and that he would likewise return the forfeitures that were levied upon the Goods of such as offended; which were farmed together with the Tributes. The King gave ear to this discourse of his with great content, and said, that he approved the sale of these Tributes unto Joseph, who would hereby so considerably augment his Revenue. When therefore he was asked whether he could give Surety? he made him answer with great confidence: O King (said he) I will give thee such Pledges as are both worthy and honourable, and such as you cannot mistrust. When therefore the King desired him to produce them; I will (said he) O King, present thee for Sureties, thy self and the Queen thy Wife, that one of you may be Surety for me to the other. Ptolomy smiling hereat, granted him the farm of the Tribute, without farther Surety. This favour of his displeased those Governours of the Cities that were come into Egypt, in that they saw themselves contemned and constrained to return with shame unto their Houses. But Joseph obtained 2000 Footmen from the King, that he might by their assistance levy the Tribute from those Cities, who were negligent in their payments: And after he had borrowed five hundred Talents of the King's Friends in Alexandria, he departed into Syria.

As soon as he came to Ascalon, he demanded the payment of the Tribute at the Citizens hands, which they not only refused, but moreover upbraided him with injurious words. Whereupon laying hold on about twenty of the principal among them, he put them to death; and having gathered their Substances together, he sent the King some thousand Talents, certifying him of that which he had done. Ptolomy admiring at his Wisdom, and approving what he had done, permitted him to dispose of all things at his pleasure. The Syrians when they heard this began to fear the like severity; and perceiving that the Ascalonites were slain by Joseph, they opened their Gates, and received him willingly, and payed him their Tributes. Whereas also the Sythopolitanes contumaciously refused to lay down, according to order, their accustomed Tributes, he slew the chiefest amongst them, and sent the confiscation of their Goods unto the King. When therefore he had gathered much Silver, and made great gains of the farming of the Tributes, to the intent he might establish and make his power of longer continuance, he liberally employed his gains, considering with himself, that it was a part of Wisdom to secure his good Fortune, by those Riches which himself had gotten: For he sent many Presents both to the King and Queen, and gave liberally to their Friends and Favourites, and to all those which had any Authority or Credit in the Court, that he might win and bind them unto him by his Benevolence. And in this Felicity continued he twenty two years; during which time he was the Father of seven Children by one Wife; and of another called Hircanus, by another Wife, who was the Daughter of his Brother Solymius, whom he married upon this occasion.

Going once to Alexandria in the company of his Brother (who carried with him his Daughter already marriageable, intending to bestow her upon some Jew of good quality) whilst he sat at Meat with the King, a fair Daniel coming into the Room danced so well that he gained the Heart of Joseph, whereupon, he told his Brother of it, praying him, since by the Laws of their Country it was forbidden to a Jew to marry a stranger, that he would hide his fault, and be an assistant unto him, that he might procure her for his Mistress. His Brother promised him his assistance, and in the mean time he dressed up his own Daughter, and brought her, by night, unto his Bed; whereupon he lay with her (not knowing who she was, because he had drunk over-much) and had her company. His Love still increased, and not knowing how to conquer his Passion, he told his Brother that he feared the King would not bestow this Daniel on him. His Brother told him that he needed not trouble himself, promising that he should enjoy her whom he loved, and that already she was his Wife; letting him know the whole contrivance, and how he had rather wrong his own Daughter than so suffer his Brother to fall into dishonour. O After that Joseph had commended the kind and natural Affection of his Brother towards him, he took his Daughter to Wife, who bare him a Son called Hircanus, as it hath been said: Who being thirteen years old, gave testimony of that natural spirit, and dexterity

The Tem of the
World, 3770.
Before Christ's
Nativity, 190.

The Tributes
of Cœlœsyrta
committed to
Joseph.

The Ascalon-
ites and Sytho-
politanes
punished
for their
contempt.

Joseph's
Wealth and
Children.

Hircanus's dis-
spring and
towards him.

The Year of the
World, 3770.
before Christ's
Nativity, 199.

ty that was in him; by reason whereof his Brethren conceived an hatred against him, A and the rather because he excelled them in all things, and thereby instead of gaining their love he raised their jealousy and hatred. Whereas Joseph was desirous to know which of his Children had the ripest Judgment, and Understanding; he sent them one by another to those Masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illiterate, because they were negligent and idle. Whereupon he sent Hircanus the youngest of them into a desert place, distant from the high-way some seven days journey, and gave him with him three hundred couple of Oxen, to sow the Ground in that barren place, concealing from him the Yokes that should couple them together.

When therefore he came unto the place, and perceived that the Yokes were missing, B he asked advice of some of the husbandmen; who counselled him to send some one back unto his Father to fetch the Couples. But he supposing he ought not to lose so much time as would be spent in sending back a Messenger, he made use of a contrivance which seemed much beyond his years. For he caused ten couple of the Oxen to be slain, and distributed the Flesh amongst his workmen, and made them cut the Skins, and fashion Couples thereof, and having yoked his Oxen, he caused the Land to be manured, according to his Father's direction; and afterwards returned home unto him. Whereupon he loved him the more intirely, by reason of his Wisdom and the subtlety of his Understanding; and esteemed him as if he had no other Child but him alone, but this increased the malice and envy of his Brothers.

Joseph send-
eth his Son
Hircanus to
Ptolomy.

When news was brought unto Joseph, that about that time King Ptolomy was blessed C with a young Son, and how all the chiefest Lords of Syria, and the Countries under his obedience, repaired to Alexandria in great Pomp to celebrate the Birth-day of the King's Son; he being of himself unable (by reason of his age) to go thither, he asked his Children, whether any one of them would go and compliment the King. When therefore the eldest Sons had excused themselves, and refused to undertake the Journey, pretending they were unfit to perform the Message, and understood not the manner of living at Court, all of them advising that their Brother Hircanus might be sent: Joseph was well pleased thereat, and calling for Hircanus, asked him if he would go to King Ptolomy; he promised to undertake the Journey, and told his Father he needed no great sum of Money to perform it, because he should travel frugally, and content himself for the whole expence with ten thousand Drachms. Joseph was very glad to hear of his Sons Prudence; and after Hircanus had kept silence for a while he advised his Father, that he should not present the King with any thing out of Judea, but that he should write unto his Factor in Alexandria, commanding him to deliver such sums of Money as he thought convenient, to buy that which he found to be most Magnificent and of best esteem in the City. Joseph imagining that perhaps he would employ about ten Talents in Presents, and approving of his Son's Counsel, wrote unto his Factor Arion (who had the use of almost three thousand Talents of his in Alexandria.) For gathering up his Money in Syria, he was wont to send it thither; and as oft as the prefixt time came E wherein the King's Tributes were to be paid, he commanded Arion to pay them. Having therefore Letters of Credit unto him, he went towards Alexandria. Whereupon his Brethren wrote presently unto all the King's Friends, that by some Means they would make him away.

Treason in-
tended a-
gainst Hir-
canus.

Hircanus's A-
pology for
his actions.

As soon as he was arrived in Alexandria, and had delivered his Father's Letters to Arion; Arion asked him how many Talents he would have? hoping that he would desire but ten, or thereabouts; but when Hircanus had told him ye had need of a thousand, he waxed wroth, and reproved him for his Prodigality, telling him how his Father had gathered his Goods with much Labour and Frugality, and refusing to give it him, he prayed him to imitate his Father's example; and in a word he told him, that he would deliver F him no more than ten Talents; and that for no other use, than to buy Presents for the King. Whereupon Hircanus was offended and caused Arion to be kept in Prison. Whereof his Wife informed Queen Cleopatra, and desired her that the young Man might be chastised for his insolence (for Arion was in great esteem with the Queen, so that she acquainted the King with the matter.) Whereupon Ptolomy sent for Hircanus, and said unto him; That he marvelled, that being sent unto him by his Father, he had not as yet visited him; and besides, that he had committed his Father's Agent to Prison; he therefore commanded him to yield him a reason thereof. Whereunto he answered, that there was a Law among the Jews that no Man should taste of the Sacrifices that had not first of all visited the Temple, and sacrificed unto God; and that in that respect he had not hitherto visited his Majesty, because he expected certain Presents to present unto his Majesty from his Father, who was his Servant. Furthermore, he alledged that he punished his Father's Servant, because he had disobeyed his command-

H ment, which he ought not to do, whether his Master were noble or ignoble; and if (said he) we chastise not such Men, as they have deserved, expect (O King) that you also shall be neglected by your Subjects.

The Year of the
World 3780.
before Christ's
Nativity 184.
Hircanus's A-
pology for
his actions.

When Ptolomy heard these words, he rose well pleased, and wondered at the magnanimity of the young Man. Arion perceiving that the King rose satisfied, and that he was like to have no assistance at his hands, delivered Hircanus the thousand Talents, and by this means he was set at liberty. Some three days after, Hircanus came and saluted both the King and Queen; who entertained him graciously, and feasted him, for the kindness which they bare unto his Father. He enquiring among the Merchants, bought one hundred young Lads well learned, and in the flower of their Age, paying a Talent for I each one; and the like number of Virgins for two Talents. Being invited to a Banquet by the King, with all the Princes and other Lords, he was placed beneath them all, because that (by reason of his youth) they that assigned the places, according to every Man's Dignity, made small account of him. The rest that sat at Table, after they had eaten their Meat, laid all their Bones before Hircanus, so that the Table was covered round about him; whereupon a certain Droll, called Triphon, (in whose rally the King took some delight) to divert the Company, said,

See here, Sir, what store of Bones lie before Hircanus, whereby you may conjecture after what manner his Father hath sleeved all Syria. The King laughing at Triphon's words, asked Hircanus, how he came by so many Bones before him? Not without good reason (said he) O K King; for Dogs devour the Flesh with the Bones, as these do (pointing at those who fate with him at the Table, because they had no Bones before them;) but Men eat the Flesh, and cast the Bones away, as I do, because I am a Man. The King was so well pleased with his discreet answer, that he commanded the rest not to offer him any affront for the future.

The next day he sought out all the King's Friends, and the principal Courtiers, and saluted them one by one, enquiring of their Servants, what Presents they would court the King with upon the Birth of his Son? Who told him that some of them would give twelve Talents, and others that were in Dignity, would present them according to their Ability. Whereupon Hircanus seemed dissatisfied, as wanting power to offer such a Present, pretending that he had no more than five Talents. All which these Servants L presently reported to their Masters; who were very joyful thereat, in hopes that the King would not be well pleased to receive a small present from Hircanus. Now when the day of Solemnity was come, and they that pretended to present the King most magnificently, offered no more than twenty Talents; Hircanus presented the hundred young Lads he had bought to the King, and the Virgins unto Cleopatra; for whom he had paid a Talent by the Pole. At this unexpected Magnificence, all Men were amazed: But besides this, he gave Gifts of divers Talents to the King and Queens Favourites and Servants, and their Attendants; whereby he secured himself from the danger that might fall upon him by their means. For the Brothers of Hircanus had written unto them to murder him. Ptolomy was much pleased with the great Magnificence of this young M Man, and bid him ask whatsoever he pleased at his hands. But he required no other thing, but that it would please the King to recommend him, by his Letters, to his Father and Brethren. When therefore the King had particularly honoured him, and had given him many rewards, he wrote unto his Father and Brethren, and all his Governours, and Communitaries, and in that manner sent him away. His Brothers hearing how he had in all things highly pleased the King, and that he returned with great glory, they went out to meet him, with an intent to murder him, with their Father's knowledge: For he being displeased with him, by reason of his above-mentioned large expence, took no care to secure him; yet concealed he his discontent for fear of the King. But when his Brothers came and encountered him on the way, he slew divers of those that accompanied them, and N two of his Brethren also were left slain upon the place, and the rest fled unto Jerusalem unto their Father. And when upon his coming unto Jerusalem, he perceived that no Man welcomed him, he was afraid, and departed presently from thence to the other side of Jordan, where he past his life in receiving and gathering the Tributes of the Barbarians. In that time Seleucus, surnamed Soter, the Son of Antiochus the Great, reigned in Asia. At that time also died Joseph, Hircanus's Father, who was a Man of good Repute and great Courage; who established the People of the Jews in a lasting Peace, and freed them from Poverty and many Disasters, and collected the Tributes of Syria, Phoenicia and Samaria, for the space of twenty two years. His Uncle Onias died also about the same time, leaving the Priesthood to his Son Simon; after whose death, his Son Onias was made High- O Priest; to whom Arus, King of Lacedemon, sent an Embassage and Letters, the Copy whereof hereafter ensueth.

Hircanus jests.
Hircanus
counseling
what other
Men would
give, gave
more than
the rest, for
which he re-
ceiveth ano-
ther kindly
reward.
Hircanus's
Brethren al-
luding him on
the way, are
slain and dis-
comfited.
Joseph's
death, Onias,
and after him
Simon his Son,
High-Priest.
Hein by Ref.
from chap. 4.

CHAP. V.

The Tomb of the
World: 80.
before Christ's
Nativity: 144.

Arius King of Lacedemon writes to Onias the High-Priest to contract an Alliance with the Jews, pretending that the Lacedemonians were descended from Abraham; Hircanus builds a magnificent Palace, and kills himself for fear of falling into the hands of Antiochus.

Arius King of Lacedemon, to Onias, Health.

The Letter of
the King of
Lacedemon,
to the High
Priest of the
Jews,
1 Mac. 12.

Sedition a-
mong the
People, after
Joseph's
death.

Hircanus at-
tends the
Arabs with
continual
War.
Hircanus
buildeth a
strong Tower.

Antiochus E-
piphanes, King
of Syria.
The Sum of
Ptolemy Epi-
phanes, Philo-
meter, and
Ptolemy.
Hircanus kil-
lets himself.
Hircanus suf-
fers, cap. 6.
1 Mac. 13.

WE have found out a certain Writing, wherein it is recorded, that the Jews and Lacedemonians are of the same Race, and both of them descended from Abraham. It is therefore requisite, that since we are Brethren, you let us know wherein we can serve you, that we may have one common Interest. Demoteles our Messenger bringeth you our Letters, written on a square Leaf, the Seal whereof is an Eagle holding a Dragon in her Talons: These were the Contents of the Lacedemonians Letters.

After the death of Joseph it came to pass, that the People began to mutiny in the quarrel of his Children; for the elder Brethren made War against Hircanus, who was the younger, by means whereof the People were divided; the greater part of them followed the elder Faction; and the High-Priest Simon also, by reason of his affinity with them, followed C their Party. Whereupon Hircanus resolved to repair no more unto Jerusalem, but fixing his habitation on the other side of Jordan, he made continual War against the Arabians, slaying a great number of them, and taking many Prisoners. He built an huge Tower of white Marble from the bottom to the top, and on it he placed the Figures of many living Creatures in Sculpture, of great height. About the same he cut a deep Trench of Water; and having hewed the front of the Rock that stood over against the Building, he made divers Caves therein, many Furlongs long. He also made divers Chambers therein, both to eat, and sleep, and dwell in. He drew thither likewise Currents of springing Water, in so great abundance, that it gave much Delight to those that dwelt there, and great Ornament to the whole Building. The mouth of every Cave was so little, that but one only Man could enter at once; which he therefore made so narrow, because they might the better serve for his security and refuge; that if so be he were at any time assailed by his Brethren, he might avoid the danger of surprisal. Moreover, he built within his Castle many large Halls, which he adorned with great and goodly Gardens: And this place thus built, was called by him Tyre, and is situate between Arabia and Judea, on the other side of Jordan, not far from the Country of Esdsou. He commanded in this Country seven years, all that time that Seleucus reigned in Syria. After whose death, his Brother Antiochus, surnamed Epiphanes, obtained the Kingdom. Ptolemy also King of Egypt (who was likewise called Epiphanes) died and left two Children very young behind him, of whom the eldest was called Philometer, and the younger Ptolemy. But when Hircanus perceived that Antiochus grew very powerful, he feared to be punished by him for his IncurSIONS made upon the Arabians, whereupon he slew himself with his own hands; and Antiochus enjoyed all his Goods.

CHAP.

CHAP. VI.

The year of the
World, 3750.
before Christ's
Nativity, 154.

Onias, surnamed Menelaus, seeing himself excluded from the High-Priesthood, retires to Antiochus, and renounceth the Religion of his Forefathers; Antiochus enters Egypt, and being ready to make himself Master of it, the Romans force him to retire.

O Nias the High-Priest being dead about this time, Antiochus gave the Priesthood to Jesus, surnamed Jason, his Brother: For that Son unto whom Onias had left the Succession, was as yet very young (of whom we will speak in convenient time and place. I This Jesus (Onias's Brother) was deprived of the Priesthood, through the King's Displeasure conceived against him, who gave it shortly after to his younger Brother called Onias: For Simon had three Sons, who, as we have declared, successively possessed the Priesthood: This Jesus caused himself to be call'd Jason, as his other Brother caused himself to be call'd Menelaus, whereas his Name was Onias. But Jesus, who had first of all been established in the place of the High-Priest, arose against Menelaus, who was elected into the place after him. So that the People were divided into Factions, and Tobias's Sons were on Menelaus's side; but the greater number of the People follow'd Jason; so that Menelaus, and the Sons of Tobias, being much troubled by them, retired to Antiochus, telling him that they intended to forsake the Religion and Ordinances of their Fathers, and to follow that of the King, and to live after the manner of the Greeks; exhorting him to give them licence to erect a place of Exercises in Jerusalem. Which when Antiochus had granted them, they so behaved themselves, that there appear'd no more sign of Circumcision in them; so that at such time as they were naked, there was no difference between them and the Greeks; and neglecting all the Ordinances and Customs of their own Country, they conform'd themselves to the Behaviour and Manners of other Nations. Antiochus having all things in his Kingdom according to his Heart's Desire, resolv'd to make War upon Egypt: He contemned Ptolemy's Sons age (who were not as yet capable to manage their Affairs). Arriving there near to Pelusium with a great Power, he circumvented, by a stratagem, the young Ptolemy Philometer, and subdu'd Egypt: For after he had besieged Memphis, and taken it, he came to Alexandria, with an intent to besiege the City, and to lay hold on the King, who was therein. But he was driven, not only from Alexandria, but also out of all Egypt, by the Summons that were sent him by the Romans, who commanded him to depart, and withdraw his Army out of that Country, as we have heretofore declared in another place. Now will I more largely and particularly discourse the Acts of this King who overcame Judea, and spoil'd the Temple: For having only made a brief mention of him in my former Works, I think it necessary in this place to make a more exact recital of his History.

Antiochus en-
forced to de-
part out of
Egypt.
The History
of Antiochus
Epiphanes.

CHAP. VII.

M King Antiochus being received into Jerusalem, utterly ruins it; pillageth the Temple, and builds a Citadel that commands the Town. He abolishes the Worship of God; many Jews forsake their Religion. The Samaritans disown their Relation to the Jews, and consecrate the Temple at Samaria to Jupiter.

A Fter that King Antiochus was return'd out of Egypt, and for the fear of the Romans had forsaken that Country, he led his Army against Jerusalem, and encamped before the City, and took it by surrender, the Gates of the City being left open unto him by those of his Faction; which hapned in the 143 year since the beginning of N the Reign of Seleucus. When he saw himself Lord and Master of Jerusalem, he slew divers of the contrary Faction; and after he had gather'd together many great and rich Spoils, he return'd back to Antioch. Two years after, in the 145 year of the Reign of that Family, on the 25th Day of that Month which we call Chasten, and the Macedons Apellens, the Romans December, in the 153 Olympiad, he return'd again to Jerusalem; at which time, he spared not them who gave him peaceable entrance, and opened the Gates. But his insatiable Avarice transported him so far, that he feared not to violate the Temple, and to spoil it of all those Riches which he knew to be there laid up; being no less insolent towards his Friend, than to the Offender he spared neither. For having seen what quantity of Gold was in the Temple, and how great a number of Presents and precious Ornaments were there laid up, he was so covetous, that he brake and violated all Covenants and Conditions. After therefore he had spoiled the Temple, and carried away the Vessels dedicated unto God, the golden Candlestick, the golden Altar, the

Antiochus en-
tering Jerusa-
lem, spoileth
the Temple.

Table of the Shew-bread, the Censers, and pulled down the Curtains made of fine Linen and Scarlet. After he had emptied the Treasures that were hidden, and left nothing behind him of any value, to complicate the miseries of the Jews, he forbade them to offer their usual and daily Sacrifice unto God, according to the order of the Law: And after he had spoiled the whole City, he flew a great part of the Inhabitants, and carried away the rest of them into captivity, with their Wives and Children, to the number of 10000. Furthermore, he burnt the fairest Buildings of the City, and razed the Walls, and raised a Fortrefs in the lower City. For the Temple was as it were a high Citadel, commanding the rest. For this chuse, having inclosed it with high Walls and Towers, he placed a Garison of *Macedonians* therein, with whom remained the rabble and scum of the wicked Apostate Jews, who were given over to all Impieties, and who also afflicted their Fellow-Citizens with many Injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused Swine to be slaughtered, offering Sacrifice contrary to the Religion and Ordinances of the Jews. He constrained them likewise to forsake the Worship of the true God, and to adore those Idols whom he revered for Gods, building in every City and Borough both Temples and Altars, on which he ordinarily caused Swine to be offered. He forbade them likewise to circumcise their Children, threatening to punish him whoever he was that was found to do the contrary. Moreover, he chose certain Overseers that should compel them to observe his Commands, so that a great number of Jews, some of their own accord, others for fear of punishment, conformed to the King's Commands. But those Men who were of upright Hearts, and valiant minds, little regarded these menaces: For having more respect to their Laws and Customs, than to the Torments wherewith they were threatened, if they observed not the Edict; they were beaten, and exposed to most cruel punishments, for many days, amidst which many times they yielded up the Ghost. For after they were whipt, and maim'd in their Bodies, they were crucify'd and tortured alive: They strangled the Women also with their circumcised Children, whom, according to the King's Command, they hung about the Necks of their Parents, who were crucify'd: And if in any place they found any part of the sacred Scripture, they defac'd and burnt it; and they with whom it was found, were put to a most cruel Death.

The Samaritans seeing this affliction of the Jews, pretended no further alliance to them, and call'd their Temple of *Garazin* no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant Natures, and derived their descent from the *Medes* and *Persians*, as in effect they were; wherefore they sent Ambassadors to *Antiochus*, with Letters to this effect:

To King *Antiochus* the visible God, the Request of the *Sidonians* that dwell in *Sichem*.

Our Ancestors, enforced by the continual Pestilence that reigned in their Country, and induced by a certain ancient Superstition, have been accustomed to observe that Day as a Festival, which the Jews call their Sabbath; and having built on the Mount of *Garazin* a Temple, and dedicated it unto a God who hath no Name, they have offer'd up in the same divers solemn Sacrifices. But since that you have inflicted punishment on the Jews, according as their Wickedness deserved, the Commissioners of the King, supposing that we were tied to their Customs, (by reason of some Alliance between us) joyn us with them, and charge us with the same Accusations; where-as we are born *Sidonians*, as appeareth by our publick Records. We therefore beseech you, who are our Benefactor and Saviour, to command your Governour *Apollonius*, and your Steward *Nicanor*, not to molest us any more, by charging us with those Accusations which are peculiar to the Jews; who neither are tied to us by Alliance, nor agree with us in Customs; but that our Temple, which hath not hitherto born the Name or Title of any God, may now be called the Temple of Jupiter of Greece: By which means, we shall be deliver'd from all trouble; and being at liberty to attend our Affairs, we may the easier and more willingly pay you the greater Tributes. To this Request of the Samaritans the King answer'd, sending them back their own Letter:

King *Antiochus* to *Nicanor*, Health.

The *Sidonians* of *Sichem* have sent us this Request, to which we annex unto these our Letters: Since they, who were sent unto us to this intent, have sufficiently made appear both to us and our Council, that they are utterly strangers unto those Crimes wherewith the Jews are charged, and are desirous to live according to the Laws of the Grecians, we absolve them in as much as concerneth this Cause, and their Temple, which hereafter shall be called by the Name of Jupiter of Greece: We have written to the like effect also to *Apollonius* their Governour. Given the 46th Year, and the Eleventh of the Month *Hecatombeon*, which signifieth August.

C H A

H

C H A P. VIII.

Matthias and his sons they that were sent by King *Antiochus* to compel them to offer abominable Sacrifices, and after betake themselves to the Desert. They are followed by many others, of whom a great number are stifled in their Caves, because they would not defend themselves on the Sabbath-day. *Matthias* abhorreth that Superstition, and exhorts his Sons to offer their Privileges, and deliver their Country from Bondage.

At this time there dwelt a certain Man in *Modin* (a Village of *Jury*) whose name was *Matthias*, who was the son of *John*, who was the son of *Simon*, the son of *Amnon*, a Priest, of the rank of *Jarib*, born in *Jerusalem*. This *Matthias* had 5 sons, *John* call'd *Gaddis*, *Simon* call'd *Matther*, *Judas* call'd *Marobabens*, *Elexazar* named *Anan*, *Jonathan* call'd *Appur*. This *Matthias* oftentimes complain'd unto his sons, of the deplorable condition to which their Nation was reduc'd, of the ruine of their City, the desolation of their Temple, and the miseries of the People, telling them, That it were better for them to die in the defence of the Laws and Religion of their Forefathers, than to live dishonourably amidst so many Calamities. When therefore the Commissioners, deputed by the King, came unto *Modin*, to constrain the Jews to perform that which was enjoyn'd them, and to command them to sacrifice according to the ordinance; requiring *Matthias* (who surpassed the rest in Honour and other qualities, but especially in excellency of Descent and Nobility) to begin first of all to offer Sacrifice, to the end that the rest might follow him, and be induc'd by his example; assuring him, That the King would testify his being well pleased with his compliance, by the rewards which he would suddenly send him. *Matthias* answer'd, That he would by no means commit that Idolatry; assuring them, That although all other Nations of the World, either for Love or fear of Punishment, should obey the Edicts of *Antiochus*; yet that neither he, nor any of his Children, would be induc'd to forsake their Father's Religion. As soon as he had return'd this answer, he held his peace, and a certain Jew stepped forth to offer sacrifice according to *Antiochus*'s Ordinance; wherewith *Matthias* was so much displeas'd, that both he and his sons fell upon him, and with their swords hew'd him in pieces. He flew *Appelles* the King's Captain likewise, and the Soldiers which he brought with him; to compel the People to commit Impiety. And not content herewith, he overthrowed the Altar, crying out with a loud voice, If (said he) any one be affected to the Laws of his Fathers, and the Service of God, let him follow me: And this said, he presently retir'd into the Desert with his Sons, leaving the Borough utterly unpeopled. The rest, after his example, retir'd also into the Desert, with their Wives and Children, and made their habitation in Caves. The King's Captains having intelligence hereof, gather'd those Forces that were at that time in the Citadel of *Jerusalem*, and pursued the Jews into the Desert. And having overtaken them, they labour'd first of all to make them submit themselves, and to make choice of that which was most for their advantage, rather than to endanger themselves, and enforce them to chastise their disobedience with Blood. But the Jews nothing mov'd herewith, resolv'd rather to die, than commit such an Impiety: Whereupon they (who omitted no opportunity) assailed the Jews on a Sabbath-day, and burnt them within their Caves; who neither resisted their Enemies, nor so much as clos'd up the mouths of their Caves, forbearing to make any resistance, by reason of the day, resolving with themselves: not to violate the Sabbath-day, (for we are commanded to cease from all labour on that day.) There were therefore about a thousand stifled in their Caves, with their Wives and Children. Yet notwithstanding divers escap'd, and joined themselves with *Matthias*, whom they chose for their Captains; who declared unto them, That they ought to fight on the Sabbath-day: assuring them, That if they did not, but scrupulously observed the Law, they themselves should be Enemies unto themselves, if perhaps the Enemy should assault them on that day, and they should not stand upon their guard: for by that means they should be destroyed without resistance. Hereby he persuaded them to do as he had said: and until this day, it is a custom among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having assembled a sufficient number of Men about him, destroyed the Altars, and slew those that had forsaken their Religion, as many of old Idolatry, as he could lay hands on. For divers were scatter'd here and there among the Nations, for fear; he commanded these to circumcise their Children that were not circumcised, driving those from every place, whom *Antiochus* had ordain'd to see his law executed.

After that *Matthias* had govern'd for the space of one year, he fell sick of a dangerous Discaise; whereupon he called for his Sons, and spake unto them after this manner: My Sons, I must now go that way which is defined unto all Men; I therefore exhort you to follow my advice, and diligently to observe it, remembering the intent of your Father, who hath begot and nourish'd you; which is, to maintain the Laws of your Country, and to establish our State, which

E c 2

Antiochus arrogating God's Law, through extreme tyranny enforceth the Jews to Idolatry, and tortur'd them in the Temple. *Heli & Raphael*, cap. 7.

The Devil, feigning to be the visible God, made them so odious in the sight of the Jews.

The year of the World 3799. Before Christ's Nativity 166.

The zeal and piety of *Matthias* and his Sons.

An Apostate slain by *Matthias*.

Matthias with his Sons fleeth into the desert.

The Jews are slain on the Sabbath-day, which slaughter maketh *Matthias* more wary.

Matthias routeth out of old Idolatry.

Heli & Raphael, cap. 8.

is in danger to be overthrown, and bold no correspondence with those that would betray it to the Enemy. Let it appear to all the World, that ye are my Children indeed; strengthen your hearts with Courage, to overcome all force of necessity: And assure your selves, that if you act after this manner, God will not forsake you, but taking pleasure in your virtue, he will once more bless you in your former peace and liberty, and will permit you to live again after the manner of your Ancestors. True it is, our Bodies are mortal, and subject unto destiny, but the memory of our virtuous actions will never perish: Being therefore stirred up with the love thereof, strive and bestir your selves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the same. Above all things, I exhort you unto Concord, to the end that in whatsoever one of you shall be found more naturally apt and diligent than another, he may prosecute it without any contradiction of the rest. I charge you also to observe and obey your brother Simon (who is a politick and valiant Man) in whatsoever he shall counsel you. And for your Captain, you shall choose Machabeus, because he is both Valiant and Strong; for he shall revenge the injuries and outrages which have been done to our Nation, and put our Enemies to flight: And assure your selves, that there is no Man that hath any love to Virtue and Religion, who will not join himself unto you in so holy an enterprize.

CHAP. IX.

The death of Matthias. Judas Machabeus one of his Sons, takes upon him the management of the publick Affairs. He delivers his Country, and purgeth it from the Abominations which had been committed therein.

1 Mac. 2.
Matthias's
death.
Judas Macha-
beus appoint-
ed Governor.

After Matthias had thus spoken unto his Sons, and pray'd God to favour their enterprizes, and to restore the People to their ancient policy, and their accustomed manner of living, which they had in former times observ'd; he died, and was buried in Modin. After the People had mourned for him for a certain time, and perform'd publicly his funeral honours at his Funerals, as was agreeable to his quality, his son Judas Machabeus took upon him the management of the War, in the 146 year; and by the assistance of his Brethren, and other Jews, he drove the Enemies out of the Country, and put those of his own Nation to death, who had forsaken their Religion, and purged the Country of all abominations which had been committed therein.

CHAP. X.

Apollonius, General of Antiochus's Army, cometh into Jewry, and is discomfited and slain; and also Seron, Governour of the lower Syria.

Helio & Ruf-
sim, cap. 9.
Judas Macha-
beus overcome-
th Apollonius
in battell.
Seron, Govern-
or of Calesy-
ria, is put to
flight in Judea.

When Apollonius, who was Antiochus's General in Samaria, heard hereof, he gathered his Army together, and invaded Judea: against whom Machabeus made head, and overcame him in a Battell, wherein there died many, and amongst the rest Apollonius, whose Sword Machabeus got as his part in the spoil. There were a great number of them also wounded, and much Booty was taken in the Enemies Camp: after which Victory, enriched with spoils, he retreated. But Seron, Governor of Calesyria, hearing hereof, and understanding that divers had joyned themselves with Judas, and that he had already about him a sufficient power to keep the Field, and give him Battell; he thought that it concern'd him to begin to punish those who obey'd not the King's Edicts. Whereupon, after he had assembled all the Forces that he had, and besides them, hired certain Apostates, or fugitive Jews, he marched forth against Judas, and came as far as Bethoron, a Village in Jewry, where he encamped. Judas also came out to meet with him, resolving to give him Battell: and seeing that his Soldiers would hardly be drawn out to fight, (both by reason of their inequality of number, as also because they were faint by fasting a long time) he encourag'd them, saying, That the means to obtain Victory, and to have the upper hand over their Enemies, consisteth not in the greatness of their number, but in their dependance upon God: whereof they had a most eminent example in their Forefathers, who had oftentimes defeated with a small number of Men, divers thousands of their Enemies, because they fought for the defence of their Laws, and for their Children: for the greatest power, (said he) that a Man can have, is to be innocent, and without offence. By these words, persuaded he his Soldiers, so that without any fear of the multitude of their Enemies, they all together ran upon Seron, and encountering with him, they discomfited the Syrians. For their Chieftain being slain, all the rest betook themselves to flight, in which thing only consisteth the safety of their lives. Judas therefore pursuing them as far as the Campaign, slew about 800 of them. The rest saved themselves in those quarters that bounded upon the Sea.

CHAP.

H

CHAP. XI.

Judas Machabeus defeats a great Army which King Antiochus sent against the Jews. Lyfias the next year returns with a much greater power. Judas kills five thousand of his Men, and causeth him to retreat. He purifieth the Temple, and setteth it in order. Other great Exploits perform'd by him.

The year of the
World 3759.
before Christ's
Nativity, 165.

When King Antiochus heard these things, he was much displeas'd at that which had happen'd; whereupon he muster'd all his Forces, and hiring divers Strangers and mercenary Islanders, he prepar'd himself to invade Judea about the Spring-time. But after the muster of his Army, when he found that his Treasure fail'd him, and that he was in great scarcity of money, (for his Tributes were not duly paid him, because the Nations were rebellious) being likewise in his own Nature, a Man of great and magnificent Spirit, which put him upon great Expences, he resolv'd first of all to go into Persia, to gather his Tributes. He therefore left the charge of his Affairs with Lyfias, (a Man very much esteem'd by him, and one that govern'd all the Country from Euphrates, as far as the Borders of Egypt, and the lower Asia) giving him likewise a part of his Army, and some of his Elephants. To him had the King given charge to see his Son Antiochus carefully train'd up, until his return; commanding him expressly, That when he had conquer'd Judea, he should make the Inhabitants thereof his Slaves, and sell them to those that would give most, and so destroy Jerusalem, and utterly abolish that Race. The King having given this charge to Lyfias, led forth his Army towards the Country of Persia, in the 147 year: And after he had pass'd Euphrates, he march'd onward toward the upper Provinces.

Antiochus's pre-
paration to
invade Judea.

Antiochus
committing
his Kingdom,
and some of his
Provinces, and
Son to Lyfias's
charge, depart-
eth into Per-
sia.

Lyfias chose Ptolomy the Son of Dorymentis, Nicanor, and Gorgias, (Men of great Power and Authority amongst the King's Friends) and gave them 40000 Footmen, and 7000 Horsemen, to invade Jewry. Who marching as far as the City of Emmaus, encamp'd in the Plain near unto it, and strengthened their Army with divers Allies out of Syria, and the Countries thereabouts, and with divers Jews also who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken Prisoners, bringing Gifts with them, to manacle those that should be captivated, and money to pay for them.

When Judas had view'd the Camp, and numbred the Enemy, he encourag'd the Soldiers, exhorting them to repose their confidence and hope of Victory in God, willing them to invoke and call upon him, according to their Law; and that cloathing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extreme Dangers, and call upon God with Supplications and Prayers; and that in so doing, God would have compassion on them, and give them power to stand against their Enemies, and put them to flight. When therefore he had order'd his Battell according to the Custom of his Country, by thousands and hundreds, and sent away those that were newly married, and such as had newly bought Possessions, left the love of their Wives or Estates should abate something of their Courage, he stood up in the midst of them, and exhorted his Soldiers to fight valiantly, in these, or such-like words:

Helio & Ruf-
sim, cap. 10.
Ptolomy, Gor-
gias, and Ni-
canor's war in
Judea.

My Country-men and Companions, never have we hitherto had any occasion more necessary, wherein we ought to shew our Courage, and contemn our Dangers, than at this present. For at this time, if you fight courageously, you may recover your liberty, which of it self is so acceptable unto you all, and ought the rather to be desired, because thereby you will enjoy the free exercise of your Religion. As therefore you shall behave your selves at this time, you may obtain the Victory, and enjoy a happy Life, (which consisteth in living according to our Laws and ancient Customs) but if you prove Cowards, you are to expect nothing less than the extremest Infamy, and the utter extermination of all your Race. Think therefore with your selves, that if you fight not, you must die; and, on the other side, assure your selves, that in fighting for your Liberty, for your Laws, and for Piety, you shall obtain immortal Glory. Prepare your selves therefore, that to morrow morning you may give your Enemies battell. Thus spake Judas to his Army, to encourage them.

Judas's Orati-
on to his Sol-
diers.

Whilst he was intent upon the Battell, certain tydings was brought him, that Gorgias, who was sent with 10000 Horsemen, and 5000 Footmen, to the end that under the conduct of some Fugitives, he might by night, and when he least suspected him, set upon him: Whereupon he resolv'd the very same night to break into the Enemies Army, especially since he knew that their Forces were divided. Having therefore refresh'd both himself and his Army, and left a number of Fires in his Camp, he march'd all that night, and fought out the Enemy, who was at Emmaus. Gorgias perceiving that the Jews had forsaken their Camp, suppos'd they were retired for fear into the Mountains to hide themselves: So

Ee 3

that

The year of the
World, 3800.
before Christ's
Nativity, 164.

Judas over-
cometh Lys-
im's Army.

Judas gather-
eth a huge
prey.

Lysim once
more invad-
eth Judaea,
and loseth
5000 of his
Soldiers.

The Temple
of Jerusalem.

The Temple
left desolate
for 3 whole
years space,
Dum. 12.

The Festival
solemniz'd
for the re-
establishment
of the Tem-
ple.

that he resolv'd to proceed, and search for them diligently. But early in the morning, A Judas, accompanied with 3000 Men, (who were illarm'd by reason of their Poverty) came up unto his Enemies, who were at Emmaus; and after he had seen their warlike Discipline, and mighty number, and how Soldier-like they were encamped, he exhorted his Followers, telling them, *That they ought to fight, although they were naked; for although they were in that condition, yet God (who took pleasure in the greatness of their Courage) had already given them the Victory against a number of armed Soldiers.* And forthwith he commanded the Trumpets to sound; so that rushing in upon his Enemies on the sudden, the surprize and astonishment was so great, that he slew divers of them who resist'd, and put the rest to flight; he pursu'd them as far as Gadara, and the Plains of Idumaea, of Azor, and of Jamnia. In this Encounter there died about 3000 of the Enemy. Notwithstand- B ing, Judas would not permit his Soldiers as yet to take the benefit of the spoil, because they were to fight against Gorgias and his Army, assuring them, *That as soon as they should have defeated him, they might take their Booty, without fear, because they should have no more Enemies to expect.*

Whilst he thus spake unto his Soldiers, they that were with Gorgias, perceived from the top of an Hill, that the Army that was left behind them, was put to flight, and that their Camp was on fire: For although they were far off, yet did the smoke assure them of it. Which when they understood, and perceiv'd Judas and his Fellows in battel aray, expecting their coming, they fear'd, and betook themselves to flight. When as therefore Judas perceiv'd that Gorgias's Troops were discomfited, without stroke stricken, he went C up to gather the pillage; and after he had gotten together great store of Gold, Silver, Scarlet, and Purple, he returned to his Quarters with joy, praising God for their happy success: For this Victory did not a little advantage them, towards the attainment of their liberty. But Lysias, to repair the Dishonour which he had suffer'd by this Defeat, rais'd the next Year another Army of almost 60000 chosen Men, and 5000 Horsemen, to invade Judaea. After he had therefore made his entry by the Mountains, he encamped in Beth- Jura, a Village of Judaea.

Judas having notice thereof, came forth against him, accompanied with 10000 Men; and discovering the number of his Enemies far to exceed his, (after he had besought God by Prayer, *That it would please him to assist him in the battel*) he charged the Van- guard of the Enemy with so great Courage, that he discomfited them, and slew about 5000, leaving the rest in great fear. Lysias knowing the resolution of the Jews, and how they were resolv'd to die, except they might enjoy their Liberty; and fearing their despera- tion, more than their force, he gather'd together the rest of his Army, and returned back to Antioch, where he sojourn'd, hiring many foreign Soldiers, to make a greater Army to invade Jewry. After that Antiochus's Captains had been discomfited so many times, Judas assembled the People together, and told them, *That after they had obtained so many* D *Victories through the mercy of God, it behoved them to go up to Jerusalem, and to purify the Temple that was left desolate, and to offer those Sacrifices ordained by the Law.* When he came thither with a multitude of People, he found the Temple like a Desert, and the Gates thereof burnt, and Grass growing within it; so great a Desolation drew Sighs from his Heart, and he wept with all those that accompanied him: And having chosen out certain of his best Soldiers, he commanded them to assault the Garison that were in the Fort- tress, whiles he himself purged the Temple. Which Command of his being exactly and resolutely fulfilled, he sent for new Vessels, a Candlestick, a Table, and Altar of Incense, all made of Gold. He put also Veils or Hangings to the Doors, accustomed to be spread abroad, and made Gates to the Temple. And having thrown down the Altar of Burnt- Offerings, which had been prophand by Antiochus, he built a new one of all sorts of Stones, neither hewn, nor hammer'd, according to art. The 25 Day of the Month of Chashlev, (with us September) there were Lights set upon the Candlesticks, and Perfumes laid upon the Altar, and Loaves upon the Table, and Sacrifices offered upon the new Altar. All which hapned the same Day three Years, wherein the sacred Religion was changed into prophaneness and impiety. For the Temple was ruinat'd and left desolate by Antiochus, and remained in that state for the space of three whole Years. For this desolation hapned in the 145th Year, and the 25th Day of the Month call'd Apellars, or August, in the 152 Olympiad; and the Temple was purified the same Day, in the Year 148, and the 154 Olympiad. This Desolation of the Temple hapned, according as Daniel had foretold, four hundred and eight Years before; for he declared that the Macedonians should destroy it.

After that Judas had re-establish'd the Service of the Temple, both he and his Coun- G try-men solemniz'd a Feast for eight Days, omitting not any kind of lawful Pleasure, banquetting sumptuously, and honouring God in Hymns and Psalms. Thus rejoiced they

The year of the
World, 3801.
before Christ's
Nativity, 163.

Herod & Ruf-
inus, cap. 13.
Machab. 5.
Judas maketh
continual
War with the
Neighbouring
Nations.

Herod & Ruf-
inus, cap. 11.

H at this re-establishment, seeing that contrary to all hope, after so long time, they had re- cover'd the Customs of their Country, and their ancient Religion: So that a Decree was made for those that should come after, whereby it was commanded, *That for the space of before Christ's eight Days, the rebuilding of the Temple should be solemniz'd, with the Ceremonies and ancient Ordinances.* And ever since that time, until this Day, we celebrate this Feast, call'd the *Fest of Lights*, for this Reason, in my Opinion, because this so great Felicity began to shine unto us as a Light, contrary to all hope. He enclosed the City likewise with a Wall, and built high Towers thereon, in which he placed Garisons against the Incurfions of the En- mies. He fortified the City of Bethsura also, that it might serve as a Fort against the Enemy.

I Whilst these things pass'd thus, the Nations round about displeased with the re-esta- blishment and power of the Jews, slew divers of them, whom they surpriz'd by Ambushes and Treachery. On those Judas made continual War, to hinder their Incurfions, and to make them partakers of those Evils they had inflicted upon the Jews. So that invading Acrabathan, he slew the Idumeans that were defend'd from Esau, and brought away a great Prey out of their Country, and shut up the Sons of Baan their Prince, who lay in wait for the Jews; and having besieg'd them, he overcame them, setting fire on their Towers, and killing all the Men that were therein. After this, he departed from thence, and made War upon the Ammonites, who had a great and mighty Army, under the Con- duct of Timotheus: These he encounter'd and overcame, and took their City of Jazor, K and burnt it, and led away their Wives and Children into Captivity, and afterwards re- turned unto Judaea. The Neighbouring Nations hearing of this, assembled themselves to- gether in Galaad against the Jews, who inhabited the Frontiers of Galaad; who having retired to the Fort of Dathema, sent Letters unto Judas, to let him know, *That Timotheus intended to surprize the place wherunto they were retir'd, and requested him to deliver them from this Danger.* And whilst he was reading of these Letters, certain Messengers came unto him out of Galilee, to inform him, that they were assaulted by the Inhabitants of Ptolomais, Tyre, Sidon, and other People thereabouts.

L C H A P. XII.

The Exploits of Simon the Brother of Judas Machabees in Galilee. Judas, accompanied with Jonathan his Brother, obtaineth a Victory over the Ammonites. Some other Performances of Judas.

JUDAS, that he might send relief to these two Parties that were assaulted both at the same time, commanded his Brother Simon to take 3000 chosen men with him, and to go and succour those Jews that were assail'd in Galilee: And himself, accompanied with Jonathan his other Brother, and 8000 fighting men, repaired unto the Country of Ga- laad, leaving the Government of the rest of the Forces in the hands of Joseph the Son of M Zachary, and Azarias, commanding them to have a careful and diligent eye to Judaea, and not to engage with any one until his return. Simon coming into Galilee, fought against his Simm over- Enemies, and discomfited them; and afterwards pursuing them that fled as far as the cometh his Enemies in Gates of Ptolomais, he slew about 3000: And after he had gather'd the Spoils of such as Galilee, deliv- ered the Jews that were slain, he set many Jews at liberty who were Prisoners; and having restor'd them to their Goods, he retir'd back again to his Country. But Judas Machabees, and Jonathan were captive, his Brother, having pass'd Jordan, and march'd on the other side thereof for the space of Judas and Jo- three Days, came at length to the Nabatheans, who peaceable came out to meet them, Nathan succour by whom he understood the state of those that were in Galaad, and how divers of them were in extrem want, inclosed and besieg'd in Castles and Cities of the Country by N their Enemies. These likewise besought him to make haste, and encounter the strangers, and to seek the means to save their Country-men. Hereupon he returned into the De- Bofra taken fart, and first of all assail'd the Inhabitants of Bofra, and took their City, and set it on fire, killing all the men that were therein, who were able to bear Arms. Neither was he contented therewith, but when night drew on, he march'd towards another Castle where the Jews were inclosed, and shut up by Timothy and his Army; and coming up to them about break of Day, he surpriz'd the Enemy at such time as they were raising their Lad- ders to scale the Walls, and made ready their Engines for battery: Whereupon he caus'd the Trumpets to sound, and after he had encouraged his People to fight valiantly and faithfully for their Kinsmen and Friends, being in great danger, and had distributed his Judas suc- Forces into three Battalions, he set upon the Enemies rearward. Timotheus's Soldiers per- ceiving that it was Machabees, whose Valour and good Fortune they had already experi- enced to their great loss, they, without delay, betook themselves to flight. But Judas, with his

his Army, follow'd after them, and slew about 8000 of them; and marching toward A Millas, (a City of the Enemies) he surpriz'd it, and slew all the Men therein, and afterwards confum'd it with fire. After this, departing thence, he took and destroy'd Chaspoma, Bozair, and divers other places in Galaad.

Shortly after, Timothy levy'd another great Army, and drew out with him all his Allies to his succour, and a number of Arabians, whom he had hired: With this Army of his pass'd he the River, and encamp'd near unto a Town call'd Repbas; exhorting his Soldiers to behave themselves like valiant Men against their Enemies the Jews, and to hinder their passage, because all their hopes of Victory depended upon the securing of that Pass. Judas understanding that Timotheus was prepar'd to fight, took with him all his Forces, and march'd hastily against the Enemy; so that having pass'd the River, he set upon them, killing divers of them that resist'd; and terrifying the rest, who casting away their Arms, were constrain'd to flee. There were some of them who sav'd themselves by their swiftness, and some by retreating into a Temple call'd Carnain, where they were in hope to be secur'd, and so to escape: But after that Judas had taken the City where the Temple was, he slew them, and caus'd all his Enemies to perish either by the Sword, or by Fire. After this overthrow, he led away with him from Galaad all the Jews, their Wives and Children, and Substante, and brought them with him unto Judea. When as therefore he drew near unto the Town of Ephron, which was situate directly in his way, so that it was impossible for him to march any other ways in his return home, without going very much about, and putting himself to great Inconveniencies; he sent Messengers to the Inhabitants to pray them to open their Gates, and to grant them free passage through their City; for they had made Baracado's of Stones to cut off the passage. But when therefore the Ephronites would give no ear unto him, he besieg'd their City for a Day and Night's space, and took and burnt it, and slew all the Men that were therein, and afterwards went onward on his way; and so great a number was there of those that were slain, that he march'd upon the Bodies of dead Men.

After they had pass'd Jordan, they came into a great Plain, wherein the City of Bethshan (by the Greeks call'd Scythopolis) stood; from whence they departed, and came into Judea with joy and gladness, singing and praising God, and using their accustom'd Pastimes and Songs of Victory. This done, he offer'd up Sacrifices of Thanksgiving for their happy success, and the safety of his Army; especially since in all those Battels and Encounters he had not lost one Jew.

In the mean while, two Captains, to wit, Joseph the Son of Zachary, and Azarias, who were left for the guard of Judea, (whilst Simon went into the Country of Galilee against those of Ptolomais, and Judas and Jonathan his Brother were in Galaad against the Ammonites) desirous also to obtain the Honour and Reputation of valiant Men by some notable Exploit, march'd with the Forces under their command towards Jamnia. Against these came forth Gorgias, who was Governour in that place, and charg'd them in that manner, that the Jews lost 2000 Men, and fled as far as the Marches of Judea. This mischief fell upon them, because they had disobey'd Judas's Commandment, who had prohibited them to fight with any before his return. And this gives us just cause more and more to admire the Providence and excellent Conduct of this great Captain of the Jews. Judas and his Brethren making War against the Idumeans, gave them no respite, but continually charging them on every side, they took also the City of Chebron, and destroy'd all the Fortifications thereof, and burnt the Towers, spoiling all the Country of the Enemies, and razed the City of Marissa likewise. Afterwards coming to Azor, they took and spoil'd it, and carried away a great quantity of Booty from thence, and return'd back into Judea in safety.

Joseph and Azarias overcame by Gorgias, lost 2000 Soldiers.

Chebron and Marissa besieged.

An admirable Victory of Judas Machabeus, who, in all these conflicts, lost not one Man.

Timotheus, Soldiers slain. Millas taken and burnt. Chaspoma and Bozair taken. Timothy's Father slew them. Ephron besieged & burnt.

The Jews are brought out of the Country of Galaad into Judea. Ephron besieged & burnt.

CHAP. XIII.

King Antiochus Epiphanes being forced shamefully to raise his Siege from before Elymais a Town in Persia, (where he designed to pillage a Temple consecrated to Diana) and troubled for the defeat of several of his Captains which he sent against the Jews, dyeth for Grief.

At this time Antiochus passing through the upper Provinces of his Kingdom, understood that there was a very wealthy City in Persia called Elymais, in which there was a Temple dedicated to Diana, full of all sorts of Presents: wherein also he was inform'd, that the Shield and Cuirass of Alexander was kept, who was Philip, King of Macedonia's Son. Hereupon he resolv'd to make himself Master of the place, and forthwith besieg'd it. And the Inhabitants thereof being neither affrighted with his approach, nor terrified with his Siege, made a stout resistance, so that he fail'd of his purpose. For they drove him from their City; and falling out upon him, they pursu'd him so hotly, that he fled back to Babylon, and lost a great number of his Men. After this defeat and frustration of his hope, news was brought him of the overthrow of his Captains, whom he had left to War against the Jews, and how they of Jews were now the stronger, and had the upper-hand. This trouble seconding his former discontent, touch'd him so nearly, that he fell sick; and his disease, aggravated with other accidents, increasing, he knew well that he should die: and therefore he call'd for his most familiar friends, and told them, That his sickness was violent and desperate, and that he deserv'd this affliction, because he had persecuted the people of the Jews, and destroy'd their Temple, committed horrid Sacrilege, and contemn'd that God which they ador'd: And whilst he thus spake unto them, he gave up the Ghost. So that I wonder at Polybius the Megalopolitane, (who is in other things a good Historian) who writeth, That Antiochus died, because he would have spoiled the Temple of Diana in the Country of Persia. For since he had only intended to commit Sacrilege, but had not effected it, he merited not to suffer punishment for it. And if it seemeth good unto Polybius, that Antiochus was punished by death upon this occasion; it is far more likely to be true, that his death befel him for the Sacrilege he had committed in the Temple of Jerusalem. But our purpose is not to argue against those that maintain that Polybius's reasons are of greater truth and consequence than ours are.

CHAP. XIV.

Antiochus Eupator succeeds his father Epiphanes. Judas Machabeus lays Siege to the Citadel at Jerusalem. Antiochus comes against him with a great Army, and besiegeth Bethsura; they both raise their Sieges, and come to a pitched Battel. The wonderful courage, and the death of Eleazar, one of the Brothers of Judas. Antiochus takes Bethsura, and besiegeth the Temple of Jerusalem; but when the Jews were reduced to the greatest extremity, he raiseth the Siege upon the news that was brought him of Philip's having caused himself to be proclaimed King of Persia.

Before Antiochus gave up the Ghost, he call'd for Philip, one of his chief friends, and made him Governor of his Kingdom. And having deliver'd his Diadem into his hands, his Royal Robe, and his Ring and Jewels, he charg'd him to deliver them to his Son Antiochus, entreating him to take care of his education, and to secure the Kingdom for him, until he came to years of discretion. This done, Antiochus died the 149 year of the Kingdom of Syria. After that Lysias had certifi'd the People of the King's death, he proclaim'd his son Antiochus (whom at that time he had in his protection) King, signing him Eupator, (according to the instructions that were given him.) About that time, the Garifon and Apostates that were in the Fortresses of Jerusalem, did much mischief unto the Jews. For setting upon them that went up to the Temple to worship and offer Sacrifice, they slew them: for the Fortresses commanded the Temple. For this cause, Judas resolv'd to cut off these Garifons, and to that intent he assembled all the People, and besieg'd it. This enterprize was undertook in the year 150, after that Seleucus had usurped the Government of those Countries. Having therefore made him certain Engines and rais'd divers Platforms, he industriously continued the Siege: But divers of those Apostates that were revolted, and of that Garifon, came out by night, and assembling together such Men as were as malicious as themselves, they came unto King Antiochus, beseeching the Citadel.

The year of the World 3801. Before Christ's Nativity 163.

Antiochus Epiphanes besieged with success the Citadel of Bethsura. Polybius the Megalopolitane of the cause of Antiochus's sickness.

Antiochus appointed Philip Governor of his Kingdom, and committed his son Antiochus to his charge. Seleucus, cap. 14. Lysias causeth Antiochus the younger King, and firmaneth him Eupator. The Macedonians in the Castle of Jerusalem, do much harm to the Jews. Judas Machabeus besiegeth the Citadel.

feeching him, That he would not suffer them to be abused by those of our Nation; nor to be neglected by him, since their Sufferings preceaded only from their having devoted themselves to his Father's Service; for whose sake they had forsaken their own Religion, and follow'd his Laws and Ordinances. Furthermore they told him, That the Fortres was in danger to be surprized by Judas and his Associates, except some present succors were sent unto them. When Antiochus the younger had notice hereof, he was displeased, and sent for his Captains and Friends, commanding them to hire Strangers, and to list all those in his Kingdom that were of years to bear Arms; so that he gather'd in short time an Army of 100000 Foot, and 20000 Horse, and 32 Elephants; and with this Equipage march'd out of Antioch, committing his Army to Lycias. As soon as he came into Idumæa, he went up unto Bethsura, a walled City, and very difficult to be taken, which he besieged: but with such a disadvantage, that the Bethsuriens resisting him valiantly, and slaying out upon him, burnt those Engines which he had prepar'd for the Battery of the Town. When therefore a long time was consumed about the Siege, Judas having intelligence of the King's approach, raised his Camp from before the Cattle of Jerusalem, and marching forward to meet the Enemy, he encamped in a certain freight, in a place call'd Beth-zacharia, about 70 furlongs from the Enemy.

The King having notice thereof, raised his Siege from Bethsura, and march'd toward the freight where Judas's Army was encamped, and about the Morning he fet his Soldiers in battel array. He first of all caus'd his Elephants to march one after another through the freight, for that it was impossible for them to march in a square body. About every Elephant were 1000 footmen and 500 horsemen. These Elephants bare high Towers on their backs, fill'd with Archers. The rest of his Forces he caus'd to march two several ways by the Mountains, under the conduct of his most trusty Friends, commanding them to charge their Enemies with a great shout, and to discover their golden and brazen Bucklers, to the end the reflection thereof might dazzle the eyes of the Jews: whereupon the Mountains resounded with the fearful cries of Antiochus's Army; yet was not Judas any ways discourag'd at it. For receiving the Charge with a great Courage, he flew almost 600 of the Forlorn Hope. But Eleazar surnam'd Auran, Judas's Brother, seeing a huge Elephant among the rest, with trappings somewhat extraordinary, and supposing that the King was mounted thereon, he made towards him with a mighty Courage; and after he had slain divers of those that ironed the Elephant, and scatter'd the rest, he thrust his Sword into the belly of the Beast, and wounded him to death; but the Elephant falling upon Eleazar, slew him with his weight: and thus honourably died this worthy Man, after that he had slain a great number of his Enemies, and fold his Life at a dear rate. Judas seeing his Enemies Forces so great in number, retir'd back to Jerusalem to continue his Siege; and Antiochus sent part of his Army to Bethsura to take it, and with the rest he himself march'd toward Jerusalem.

Eleazar, Judas's brother, killeth an Elephant.

Judas returneth to Jerusalem and Antioch followeth him.

The Bethsuriens yield up their City. The Temple of Jerusalem besieged.

The Bethsuriens yield up their City. The Temple of Jerusalem besieged.

Antiochus hearing news of Philip's intent to invade Persia, giveth over his siege to meet him.

Antiochus hearing news of Philip's intent to invade Persia, giveth over his siege to meet him.

Antiochus hearing news of Philip's intent to invade Persia, giveth over his siege to meet him.

C H A P. XV.

King Antiochus Eupator makes peace with the Jews, but, contrary to his Promise, he demolisheth the Wall that encompassed the Temple. He cuts off the Head of the High-Priest Onias surnam'd Menelaus, and confers that Honour upon Alcim. Onias the Nephew of Menelaus retires into Egypt, where the King and Queen Cleopatra his Wife, permit him to build a Temple at Heliopolis, in imitation of that at Jerusalem.

IN pursuance of this Resolution, King Antiochus sent a Herald to Judas, and those that were besieged with him, promising them peace, with permission to live according to their Religion. Which Conditions they willingly embrac'd; and having taken an Oath of Assurance from the King, they surrender'd up the Temple. Whereupon Antiochus entered into it, and seeing it to be a place so well fortify'd, he, contrary to his Oath, commanded his Army to level the Wall that environ'd it even with the Ground: Which done, he return'd to Antioch, leading away with him the High-Priest Onias, who was call'd Menelaus. For Lycias had counselled the King to murder Menelaus, if he intended that the Jews should live in peace; and the rather, because it was he only who was the Author of all those Evils, by reason of the Counsel he had given to Antiochus his Father, to enforce the Jews to forsake their Religion. The King for that cause sent Menelaus unto Borsada, a City of Syria, where he commanded him to be put to death, after he had enjoy'd the High-Priesthood ten years. He was a wicked Man, and to raise himself to that great Honour and Authority, had caus'd several of our Nation to violate our most holy Laws: As long therefore as Menelaus was dead, Alcim was made High-Priest, who was call'd Jucimus. Now when Antiochus found that Philip had already conquer'd a great part of his Country, he fought with him, and taking him Prisoner, he put him to death. But Onias the Son of the High-Priest, (whom, as we have heretofore declared, was left an Orphan in his infancy) seeing that the King had slain his Uncle Menelaus, and given the Priesthood to Alcim, who was not of the Race of the Priests, and had transferred this Honour into another Family at the persuasion of Lycias, he fled unto Ptolomy King of Egypt, where being honourably entertain'd by the King and his Queen Cleopatra, he obtain'd a place at Heliopolis, where he built a Temple like unto that which was at Jerusalem; whereof we shall hereafter have a more fit opportunity to speak.

The year of the World, 3503. Before Christ's Nativity, 161.

Antiochus maketh peace with Judas. The wall of the Temple defaced. Onias, otherwise called Menelaus, led away Prisoner.

Alcim or Jucimus made High-Priest. Philip slain by Antiochus. Onias the High-Priest's Son left a Temple in Egypt, resembling that at Jerusalem.

C H A P. XVI.

Demetrius the Son of Seleucus, escapes from Rome, comes into Syria, and causeth himself to be crown'd King, and puts to death King Antiochus and Lycias. He sends Bacchides with an Army into Judea, to exterminate Judas and his Party, and to establish Alcim in the High-Priesthood; he proceeds with great cruelty, but Judas compels him to retire to Demetrius for fresh supplies.

AT that time Demetrius the Son of Seleucus fled from Rome, and took possession of Heliopolis in Syria; and after he had set the Diadem upon his own Head, and had levied and hired certain Souldiers, he invaded the Kingdom, where he was receiv'd to the general content of all Men, who submitting themselves unto him, laid hold on the King Antiochus and Lycias, and brought them alive unto him; but he forthwith commanded that they should be put to death, after that Antiochus had reigned two years. To this new-elected King, divers Jews, (banish'd for their Impiety) and with them the High-Priest Alcim resorted; who in general accus'd their own Nation, and principally Judas and his Brethren, objecting against them, that they had slain his Friends, and all such as were on his side; and that among all those that were in the Kingdom, and expected his coming, some of them were slain; and the rest being driven from their native Country, were banish'd into other places: Wherefore he desired him that he would send some one of his Friends to take notice of the Outrages committed by Judas and his Brethren. Demetrius was much moved by these Reports, and for that cause sent Bacchides (who was in times past much esteem'd by Antiochus Epiphanes for his Valour, and to whose Government at that time all Mesopotamia was committed:) To whom he gave an Army, joining with him the High Priest Alcim, with Commission to kill Judas and his Confederates. Bacchides departing from Antioch with his Army, came into Judea, and sent an Herald unto Judas and his Brethren, to treat with him upon certain Articles of Peace, because his intent was to surprize them by some treachery. But Judas suspecting his Design, gave little heed unto him; for in that he came thither with so great an Army, he easily conjectured that he

Alcim or Jucimus made High-Priest. Philip slain by Antiochus. Onias the High-Priest's Son left a Temple in Egypt, resembling that at Jerusalem.

Demetrius the Son of Seleucus, escapes from Rome, comes into Syria, and causeth himself to be crown'd King, and puts to death King Antiochus and Lycias.

He sends Bacchides with an Army into Judea, to exterminate Judas and his Party, and to establish Alcim in the High-Priesthood; he proceeds with great cruelty, but Judas compels him to retire to Demetrius for fresh supplies.

At that time Demetrius the Son of Seleucus fled from Rome, and took possession of Heliopolis in Syria; and after he had set the Diadem upon his own Head, and had levied and hired certain Souldiers, he invaded the Kingdom, where he was receiv'd to the general content of all Men, who submitting themselves unto him, laid hold on the King Antiochus and Lycias, and brought them alive unto him; but he forthwith commanded that they should be put to death, after that Antiochus had reigned two years. To this new-elected King, divers Jews, (banish'd for their Impiety) and with them the High-Priest Alcim resorted; who in general accus'd their own Nation, and principally Judas and his Brethren, objecting against them, that they had slain his Friends, and all such as were on his side; and that among all those that were in the Kingdom, and expected his coming, some of them were slain; and the rest being driven from their native Country, were banish'd into other places: Wherefore he desired him that he would send some one of his Friends to take notice of the Outrages committed by Judas and his Brethren. Demetrius was much moved by these Reports, and for that cause sent Bacchides (who was in times past much esteem'd by Antiochus Epiphanes for his Valour, and to whose Government at that time all Mesopotamia was committed:) To whom he gave an Army, joining with him the High Priest Alcim, with Commission to kill Judas and his Confederates. Bacchides departing from Antioch with his Army, came into Judea, and sent an Herald unto Judas and his Brethren, to treat with him upon certain Articles of Peace, because his intent was to surprize them by some treachery. But Judas suspecting his Design, gave little heed unto him; for in that he came thither with so great an Army, he easily conjectured that he

The year of the
World, 3504.
before Christ's
Nativity, 160.

Bacchides kil-
eth divers
that crucifi-
ed him.

Bacchides
useth great
tyranny in
Bethsabee.

Bacchides
useth populari-
ty and famili-
arity to win the
People's Hearts,
and killesh all such
as were of
Judas's Faction.

Judas restiteth
Alcim's power.

Alcim accus-
eth Judas to
Demetrius.

he intended no Peace, but to make War: Notwithstanding, some of the People gave ear unto the peaceable Proclamation of *Bacchides*; and supposing that there was no ill Design in *Alcim*, who was their Country-man, they submitted themselves unto his Government. And having receiv'd an Oath from them both, That neither they, nor any of their Followers, should any ways be endangered by them; they committed themselves to their protection. But *Bacchides* setting light by his Oath, slew 60 of them; and by this breach of his Faith towards these, he caused others (who intended to submit themselves) to forsake and flee from his Government. As soon as therefore he had removed his Army from *Jerusalem*, he came unto the Village of *Bethsabee*, and there apprehending many of those which had fled, and some others among the People, he slew them all, commanding all those that liv'd in the Country to obey *Alcim*, to whom he left in that place, for the guard of his Person, a part of his Army: And that done, he return'd unto *Antioch* to King *Demetrius*. In the mean while *Alcim* intending to secure his Government; and supposing that it would be so much the better confirm'd, if he could obtain the Good-will of the People; he us'd all kind of plausible and familiar speech unto them; and conversing with every Man pleasantly and graciously, he joy'n'd in a short time great Forces to those which he had before: Amongst whom, there were many Fugitives and ungodly Men, by whose help and assistance he march'd through the Country, killing all those whom he found to be of *Judas's* Faction. *Judas* perceiving that *Alcim* having gather'd great Forces, had already slain divers of the most worthy Men, and such as fear'd God, he prepar'd himself also to over-run the Country, and slew as many of *Alcim's* Party as he could meet with. At length finding that he alone was unable to stand against *Judas*, he thought fit to seek after the Assistance of *Demetrius*. For which cause, he repair'd to *Antioch*, and incens'd *Demetrius* exceedingly against *Judas*, accusing him for offering many Injuries unto him, protesting that he should suffer many more, except he were prevented and punish'd by a good Army sent out against him.

CHAP. XVII.

Demetrius, at the instance of Alcim, sends Nicanor with a great Army against Judas Machabeus, whom he endeavours to surprize. They come to a Battel, and Nicanor is slain. The death of Alcim, by a most remarkable piece of Divine Vengeance. Judas is made High-Priest in his place, and enters in an Alliance with the Romans.

Demetrius imagining, that if *Judas* should increase in power, it would be some prejudice to his state, sent *Nicanor* his most faithful Friend, to make War against him; (who was one of them who accompanied him in his flight from *Rome*). And having furnish'd him with a sufficient Army, and able to make head against *Judas*, he commanded him to spare no one of that Nation. When *Nicanor* came to *Jerusalem*, he would not proclaim an open War against *Judas*, but design'd to surprize him by some subtilty: To this intent he sent him a peaceable Message, telling him, That he knew no reason why he should engage himself in the Dangers of a tedious War, since he was ready to assure him with an Oath, that he would offer him no injury; and that he came thither with his Friends, only to express the good affection of the King *Demetrius* towards him, and his kindness to the Nation of the Jews. *Judas* and his Brethren believ'd this Delusion of *Nicanor*, and suspecting no harm, they gave credit to him, and entertain'd both him and his Army. When therefore *Nicanor* had lulled *Judas*, he conferr'd with him, and in the mean while gave a sign unto his Soldiers to lay hands on him; who perceiving his Treason, brake from him, and fled unto his Soldiers. When *Nicanor* saw that his Intentions were discover'd, he resolv'd to make open War upon *Judas*, and to give him Battel near unto a Borough call'd *Capharsalama*, in which place obtaining the Victory, he constrain'd *Judas* to retreat into the Fortrefs at *Jerusalem*. On a certain Day when *Nicanor* came down from the Fortrefs, and went towards the Temple at *Jerusalem*, certain of the Priests and Elders went out to meet him, and after they had done their reverence, they shew'd him those Sacrifices, which (as they said) they intended to offer unto God for the King's Prosperity and Health. But he blaspheming, threatened them, That if the People did not deliver *Judas* into his hands, he would destroy the Temple upon his return. And with these menaces he departed out of the City. Which, when the Priests heard, they wept bitterly, and intreated God, That it might please him to defend his sacred Temple, together with those which called on his Name therein, from the violence and outrage of their Enemies.

Nicanor threatneth the People, that except they yield up Judas, he will destroy the Temple.

Nicanor departed from *Jerusalem*, and came unto *Bethoron*, and encamped there, where he receiv'd great Supplies of Soldiers which came unto him out of *Syria*. Now *Judas* was encamped in another Village call'd *Adas*, about 30 Furlongs distant from *Bethoron*, having

having with him at the most not above 100 Men. Notwithstanding he exhorted his Soldiers not to be afraid of the Multitude of their Enemies; nor so much to consider against how many they were to fight, as against whom, and for what recompence, to the intent they might altogether courageously set upon the Enemy, at such time as he should lead them forth to Battel: Whereupon assailing *Nicanor*, there arose a dangerous Conflict between them, wherein *Judas* had the better; for he slew a great number of the Enemy: And finally, *Nicanor* himself fighting courageously, was slain; and as soon as he fell, his Army betook themselves to flight. For having lost their Captain, they dispersed themselves, and cast away their Weapons: *Judas* speedily pursuing them, made a great slaughter, and by sound of Trumpet, certified those of the Neighbouring Villages, That he had discomfited the Enemy. Whereupon the Inhabitants betook themselves to their weapons, and meeting with those that fled, they slew them, so that not one escaped from this Battel, although the *Syrian* Army consisted of 9000 Men. This Victory hapned on the 13th day of the Month *Adar*, as our Country-men call it, and the *Macedonians* *Disfre*: *Adas*, Much. And hereof each year there is a solemn Feast and Memorial observed. From this time forward, the Nation of the Jews were in quiet without any Invasion, and lived in Peace for a little time; but afterwards they were troubled with the like Incurfions. Whereas which had been built by the holy Prophets, he was suddenly stricken by God; so that dieth. he lost his Speech, and fell to the ground; and after he had endured many torments, at last he died miserably, after he had enjoyed the Priesthood for the space of four years.

After his death, the People with a general consent, conferred that Office upon *Judas*; who hearing of the great Power of the *Romans*, and how they had conquer'd *Gaul*, *Spain*, *Carthage*, *Greece*, and the Kings *Perseus* and *Philip*; and besides all these, the great King *Antiochus*, he resolv'd to procure their Friendship, and to that purpose he sent *Eupolemus* the Son of *John*, and *Jafon* the Son of *Eleeazar*, his two most intimate Friends, unto *Rome*, to entreat the *Romans* to be their Allies and Confederates, and to write unto *Demetrius*, That he should forbear to make War against the Jews. When the Ambassadors that were sent from *Judas* were arrived at *Rome*, the Senate received them; and after they had discoursed with them upon the occasion of their coming, they accepted their Alliance, and made a Decree, the Copy whereof was then brought into *Judea*, and the Original reserved in the Capitol, engraven on a Table of Brass. Which Decree of the *Romans*, concerning their Alliance with the Jews, contained these Articles:

That no Man under the obedience of the *Romans*, should maintain War against the Nation of the Jews; nor should furnish them with Victuals, Ships, or Money, that should make War against them. And if any Enemies should assail the Jews, the *Romans* should give them Succor to the utmost of their Power: And that likewise if any one should make War against the *Romans*, the Jews should succor them. That if the Jewish Nation would add or diminish any thing of that Association, it should be done with the common advice of the People of *Rome*; and that that which should be ordain'd, should remain irrevocable.

This Copy was written by *Eupolemus* the Son of *John*, and by *Jafon* the Son of *Eleeazar*, at such time as *Judas* was High-Priest, and his Brother *Simon* General over the Army. Thus the first Amity and Alliance was contracted between the *Romans* and the Jews.

CHAP. XVIII.

King Demetrius sends Bacchides with a new Army against Judas Machabeus, who resolves to give him Battel, although he had but 800 Men.

When *Nicanor's* death, and the defeat of his Army was told *Demetrius*, he sent a new Army into *Judea*, under the Conduct of *Bacchides*; who departing from *Antioch*, and coming to *Judea*, encamped in *Arbela* a City of *Galilee*; where having taken captive a great number of those that were retir'd unto Caves, he departed from thence, and went to *Jerusalem*. And understanding that *Judas* was encamped in the Village of *Bethsabee*, he march'd out against him with 20000 Foot, and 2000 Horse. *Judas* had not far on his side in all above 2000 Men, the greater part whereof being afraid of the numerous Army of the *Syrians*, forsook their Camp, and fled away; by which means there remained no more with *Judas*, than 800 Men. He seeing himself abandoned by so many of his Men, and press'd by his Enemies, who gave him no time to reinforce his Army, he resolv'd to engage with those 800 which remained, whom he exhorted to be of good courage, and to fight valiantly; but they answer'd, That they were not able to make head against so great an Army, and counsel'd him to retire, and stand on his guard for that time, until he had gather'd Forces that might be able to face the Enemy. But *Judas* replied

The Year of the
World, 3504.
before Christ's
Nativity, 160.
Judas and his
followers, put
Nicanor and
his Soldiers
to flight.

Hedivy Ref-
pines, cap. 17.
Mac 8.
Judas covet-
neth a
Peace with
the Romans.

The Decree of
the Romans
touching So-
mest of their
Power: And
that likewise
if any one
should make
War against
the Romans,
the Jews
should succor
them.

Hedivy Ref-
pines, cap. 16.
Mac 8.
Judas covet-
neth a
Peace with
the Romans.

plied to this effect: *God forbid (said he) that the Sun should see me turn my back upon A mine Enemies. And if by this means I meet with my death, and that I must needs spend my last Blood in this Battel, I will never fully so manly achieve, nor diminish that Glory which I have obtained, by one Ignominious fight.* And having in this manner exhorted the small remnant of those Soldiers that were with him, he commanded them that without any apprehension of danger, they should make head against the Enemy.

C H A P. XIX.

Judas Macchabeus with 800 Men, engageth against the whole Army of Demetrius. He is slain, after he had performed Actions almost incredible. His praise.

Bacchides disposeth his Army, and fighteth with Judas. Bacchides drew out his Army, and ranged them in Battel, placing the Horsemen on both the Wings, his light-armed Soldiers and Archers in the Front of the Army, and after these a strong Band, called the Macedonian Phalanx; and he himself led the right Wing of the Battel. And in this Array he approached Judas's Camp, and caused the Trumpets to be sounded, commanding his Soldiers to give a great shout, and to charge their Enemies. Judas did the like, and encountred Bacchides; so that on both sides there was a most cruel Conflict, which continued until the Sun-set. And when Judas perceiv'd that Bacchides, and the flower of his Army fought in the right Wing, he chose out a certain number of his most resolute Soldiers, and drew towards that Quarter, and setting C upon them, he brake their Squadron; and afterwards thrusting into the midst of them, he forced them to fly, and pursu'd them as far as the Mount Azaz. They of the left Wing perceiving the flight of those in the right, went after Judas, and inclosed him behind. So that being unable to fly, and seeing himself inclosed by his Enemies, he resolv'd to fight it out. And after having slain a great number of his Enemies, he found himself so cumber'd by the Wounds which he had receiv'd, that he fell to the Ground, and crown'd all his other great and immortal Actions by a glorious death. His Soldiers seeing him dead, and having no Commander of note left amongst them, after the loss of so valiant a Captain, betook them all to flight. Simon and Jonathan his Brothers, upon intreaty, recover'd his Body, and carried it to Modin, (a place where his Father was buried;) there was he in- D terred by all the People, who wept for him divers days, and honour'd him publicly, according to the custom of their Country. Such was Judas's end, who was a valiant Man, a great Warriour, and very respective of the Commandments of his Father Matthias, having done and suffer'd all that was possible, to recover the liberty of his Country. Being therefore after this manner accomplished, he had left behind him a perpetual re- nown of his worthy Acts, and an honourable Memory of himself obtained by the liberty, in which he re-established his Nation, delivering them from the servitude of the Macedo- nians: He died, after he had discharged the Office of the High-Priest for the space of three years.

T H E

G

The Thirteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Thirteenth Book.

1. Jonathan, after his Brother Judas's death, succeedeth in the Government.
2. Jonathan, having wearied Bacchides by War, compellath him to make a League, and draw off his Army.
3. Alexander, the Son of Antiochus Epiphanes, maketh War upon King Demetrius.
4. Demetrius sendeth an Ambassador to Jonathan with Presents, persuading him to be of his Party.
5. Alexander, by greater Presents than Demetrius, and by offering the High-Priesthood to Jonathan, draweth him over to his Party.
6. Of the Temple of God built by Onias.
7. How Alexander, after the death of Demetrius, highly honour'd Jonathan.
8. Demetrius the Son of Demetrius, overcoming Alexander, possesseth the Kingdom, and maketh an Alliance with Jonathan.
9. Triphon Apamenus, after he had overcome Demetrius, reserveth the Kingdom for Antiochus, Alexander's Son, who receiveth Jonathan into favour.
10. Demetrius being overcome by the Parthians, Triphon breaketh his Covenant of Peace, and laying hold on Jonathan, traitorously killeth him, and afterwards assaulteth Simon his Brother.
11. How the Nation of the Jews committed both the Priesthood and the Government of the Army to Simon.
12. Simon driving Tryphon into Dora, beseged him, and maketh a League with Antiochus, surnam'd Pius.
13. A debate arising between Antiochus and Simon, Cendebeus the King's Captain is driven out of the Country.
14. How Simon was traitorously slain at a Banquet, by Ptolemy his Father-in-law.
15. How Ptolemy's endeavours being made frustrate, Hircanus obtaineth the Government.
16. How Antiochus, surnam'd the Just, leading an Army against Hircanus, for 300 Talents, is reconciled, and entrencheth into a League.
17. Hircanus's Expedition into Syria.
18. How Antiochus Cyzicenus assisting the Samaritans, is conquered, and enforced to fly.
19. Aristobulus causeth himself to be crown'd King.
20. The acts of Alexander the King of the Jews.
21. The Victory of Ptolemy Lathurus against Alexander.
22. Demetrius Eucerus overcometh Alexander in Battel.
23. The Expedition of Antiochus Dionysius into Jewry.
24. Alexander being dead, his Wife Alexandra succeeded him in the Kingdom.

C H A P. I.

After the death of Judas Macchabeus, Jonathan his Brother is by the Jews chosen General of their Army. Bacchides, the Commander of Demetrius's Army, attempts to kill him treacherously; but failing, he assaults him openly. A great Battel, and a fair Retreat managed by Jonathan. The Son of Amar kills his Brother John, and thereby draws the Divine Vengeance on his head. Bacchides besegeth him and Simon his Brother in Bethlaga, but they force him to raise his Siege.

WE have declar'd in the former Book, how the Nation of the Jews (after they had been under the subjection of the Macedonians) recovered their liberty: We have likewise related the great Wars of Judas their Captain, and in which he was at last slain in the defence of their liberty: How likewise (after the death of Judas) all the wicked Apostate Jews, who had revolted from their Religion, took Courage, molesting and doing many Injuries to the rest of their Country-men. Finally, how besides their Malice, the Famine rag'd in the Country; so that divers being unable to sustain these two scourges of Famine and War, were constrain'd to submit themselves unto the Macedonians. In the mean while,

while, *Bacchides* gathering together the Apostates, (who were fallen from the Religion of the Jews, with an intent to live after the manner of the Heathen) committeth the government of the Country unto them, who laying hold on *Judas's* friends and partakers, betrayed and deliver'd them to *Bacchides*; who first of all tormented and beat them, and afterwards put them to death. This so great affliction (than which, the Jews had never endured a worse, since their return from *Babylon*) was the cause that those of *Judas's* Faction, who were yet alive, fearing the total ruine of their Nation, address'd themselves to *Jonathan* his Brother, exhorting him to imitate his Brother *Judas's* Virtues, and to have no less care of his Country, than him who dyed in the defence of it; beseeching him, that he would not suffer his Nation to perish for want of a Captain, since he himself was so well qualified to command them. *Jonathan* answer'd them, That he was ready to die for them; and being in all things esteem'd no less Valiant and Politick than his Brother *Judas*, he was proclaimed General and Captain of the Jews.

Bacchides having notice hereof, feared lest *Jonathan* should be no less troublesome to the King and the *Macedonians*, than his Brother *Judas* before him had been, for which cause he sought means to make him away by Treason. But both *Jonathan* and his Brother *Simon* gat intelligence thereof, and having discover'd his practice, they took all their Families with them, and fled into the desert that confin'd upon the City of *Jerusalem*; and retiring near unto a Water call'd the Lake of *Alphar*, they remained in that place. When *Bacchides* perceiv'd that they mistrusted him, and were driven thither; he went out against them with all his Forces, and being encamped on the other side of *Jordan*, he gather'd his Army together. *Jonathan* knowing well that *Bacchides* came out to seek him, sent his Brother *John* (surnam'd *Gadiah*) unto the *Arabians* and *Nabatheans*, to commit the trust of their Goods into their Hands, until the end of the War betwixt him and *Bacchides*; for the *Arabians* were his Friends. Whilſt therefore *John* march'd towards the *Nabatheans*, (who were of the City of *Medaba*) the Sons of *Amareus* laid an ambush for him; and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length flew him, and all his company; for which Fact of theirs, they were shortly after punished by his Brethren, as we shall relate hereafter.

When *Bacchides* knew that *Jonathan* was encamped in the Marſhes of *Jordan*, he made choice of the Sabbath-day to set upon him, hoping that he would not defend himself on that day, because of the prohibition of the Law. But he, contrary to his expectation, encouraged his Soldiers, and declar'd unto them how it concern'd their lives to be Valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the River and the Enemy; for they had the Enemy before them, and the River on their backs. As soon therefore as he had made his Prayer unto his God, that it might please him to grant him the Victory, he set upon the Enemy with great resolution, and slew a great number of them; and perceiving how *Bacchides* assaulted him with great fierceness, he stretch'd out his right Hand to strike him; but he preventing the stroke, by stepping aside, *Jonathan* and his Companions leapt into the River, and so saved themselves, by swimming over to the other side of *Jordan*, because the Enemy durst not pass the Water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of *Jerusalem* (after he had lost about 2000 of his Men.) After this, he fortify'd divers Cities (which were before ruin'd) namely, *Jericho*, *Eman*, *Bethoron*, *Bethella*, *Thamnata*, *Pharathon*, *Tecboa*, and *Gazara*, and built in every of them certain Towers, and great and strong Walls, and afterwards he plant'd Garisons therein, to fall out upon the Jews, and vex them; but especially he fortify'd the Cittadel of *Jerusalem*, in which he kept for Hostages the Children of the principal Men of *Judea*.

About that time there came a certain Man to *Jonathan* and his Brother *Simon*, bringing them news, that the Sons of *Amareus*, would solemnize their Nuptials, and were to lead the Bride, which was Daughter to one of the noblest amongst the *Arabians*, from the City of *Gabatha*; and it was intended that she should be conducted with great Magnificence and Pomp. *Jonathan* and his Brother supposing that a fit opportunity was offer'd them to revenge their Brother's death, and to punish the *Medabanes* for the wrongs they had done unto their Brother, they took with them the greatest Forces that they could, and march'd towards *Medaba*, where they lay in Ambush under the side of a Hill. But when they saw them that led the Bride, and accompanied the Bridegroom, and a great Troop of their Friends likewise, according to the manner of Marriages, they brake out of their Ambush, and put them all to the Sword; and after they had seiz'd their Jewels, and all the other Booty of that Company that follow'd them, they retir'd back again joyfully, having accomplish'd their design: and thus revenged they the death of their Brother *John*, upon the Sons of *Amareus*. For not only these alone, but their Friends that accom-

panied them, with their Wives and Children, were all of them slain, to the number of 400. And in this manner *Simon* and *Jonathan* return'd into the Marſhes aforeſaid, and abode there. But *Bacchides* having fortified all the Garisons of *Judea*, return'd back unto the King. And at that time the state of the Jews was in Peace, for the space of nigh two years.

But the wicked, and such as were revolted from the Religion of the Jews, seeing that *Jonathan* and his followers convert'd in the Country with great affluence, by reason of the Peace, they sent certain Ambassadors unto King *Demetrius*; requiring him to send them *Bacchides*, who might apprehend *Jonathan*; declaring that it might easily be done, and that in one night breaking in upon them, he might murder them all before they were aware. When *Bacchides*, by the King's commandment, came into *Jewry*, he wrote unto all his Friends, both Jews, and also his other Allies, requiring them to lay hold on *Jonathan*; but when by no Policy, nor Prowess of theirs, they were able to apprehend him, (for that *Jonathan* having notice of their Ambushes, stood upon his guard;) *Bacchides* the *Macedonian* was displeas'd with the Apostates and Fugitives, objecting against them, that they had deceiv'd both the King and him; and laying hold on fifty of the principal of them, he put them to death. But *Jonathan* and his Brother, with those of their company, retir'd themselves into *Bethlaga*, (a certain Village in the Desert) for fear of *Bacchides*; in which place he built Towers and Walls to keep his Garison in more security. *Bacchides* having notice of it, took the Army that he had with him, and those Jews that were his Confederates, and march'd forward against *Jonathan*; and approaching those Fortification that were made by him, he besieged him for many Days. But *Jonathan*, for all his Siege and Violence, was not a whit terrified, but stood out valiantly; and leaving his Brother *Simon* in the City to make head against *Bacchides*, he secretly stole out, and gather'd a great number of Soldiers that favour'd his proceedings, and in the night-time courageously brake into *Bacchides's* Camp; and after he had there slain a number of his Men, he gave his Brother *Simon* notice of his coming; who, as soon as he heard the noise in the Enemies Camp, hastily issued forth with his Soldiers, and burnt all the *Macedonian* Engines, and made a great slaughter of them. *Bacchides* seeing that he was circumvented by his Enemies, and that both before and behind he was press'd by them, being astonish'd at this so unexpected an encounter, was almost out of his wits; so much was he troubled at the issue of his Siege, that fell out altogether contrary to his expectation; for which cause he discharged all his Choler upon those Apostates, supposing he was abused by them, who had sent unto the King, and had caus'd him to be sent thither; so that he thought of nothing now, but raising the Siege, and returning home with as little dishonour as he could.

C H A P. II.

Jonathan confirmeth Bacchides to make Peace with the Jews, and to depart out of the Country.

When *Jonathan* knew his intentions, he sent an Ambassador unto him to conclude a Peace betwixt them, with this condition, That they should each of them deliver up those Prisoners that were taken on either side. *Bacchides* judging the Proposal to be honourable, and that a fit occasion was now offer'd him, whereupon he might raise his Siege without any disgrace, promised *Jonathan* his friendship; so that both of them swore from that time forward, never to make War the one against the other, and each of them restored their Prisoners. Thus returned *Bacchides* into *Antioch* unto his King, and after that Retreat, he never made War again upon *Judea*. But *Jonathan* having obtained his security, went and dwelt in the Town of *Medaba*, where, during his Governments, he executed such severe justice on those that were revolted from the Religion of their Country, that he purged the Nation from Apostates.

C H A P. III.

The year of the
World, 3813.
before Christ's
Nativity, 151.

Alexander Ballez, the Son of King Antiochus Epiphanes, enters with an Army into Syria. The Garison of Ptolemais set open their Gates to him, by reason of their hatred to King Demetrius, who prepares himself for War.

IN the hundred and sixteenth year, Alexander, surnamed Ballez, the Son of Antiochus Epiphanes came into Syria, and seized the City of Ptolemais, by the reason of those who were therein, who were ill-affected towards Demetrius, by reason of his arrogancy, which was such, that he granted no Man access unto him; for being locked up in a Royal Fort, fenced with four Towers, (which himself had built near unto Antioch) he suffered no Man to approach his presence, but was careless, and wholly negligent in his Affairs, living in Pleasure and Idleness; whereby he was much hated by his Subjects, as we have already declared in another place. Now when Demetrius knew that Alexander had seized Ptolemais, he gathered all his Forces, and marched forth against him.

C H A P. IV.

King Demetrius desireth the Alliance of Jonathan, who makes use of this occasion, to repair the Fortifications of Jerusalem.

Demetrius's
War against
Alexander,
1 Mac. 10.

IN the mean time he sent Ambassadors unto Jonathan, that might make an Alliance, and ratifie a Friendship betwixt them; for he determined with himself to prevent Alexander, for fear lest he capitulating with him first of all, should obtain his assistance. And this did he especially for the fear he had of Jonathan, lest remembering those Injuries he had before received at his hands, he should oppose himself against him. He therefore sent unto him, requiring him to assemble his Forces, and to make preparations for the War; commanding likewise, that those Jews should be delivered into his possession, whom Bacchides had shut up for Hostages in the Fortres of Jerusalem. After that Demetrius had demeaned himself in this sort, Jonathan came to Jerusalem, and in the presence of all the People, and of the Garison that was in the Fortres, he read the King's Letters; and after the reading thereof, the wicked and revolted Jews that were in the Fortres were afraid, seeing that the King permitted Jonathan to levy an Army, and to receive Hostages. But he receiving them into his hands, restored each of them to their Fathers and Mothers: And by this means remained Jonathan in Jerusalem, where he made divers reparations, and built according as he pleased. For he built the City Walls of hewn Stone, to make them more durable against the assaults of War. Which when they perceived who were in the Garisons throughout all Judea, they forsook them all, and retired back to Antioch, except they that were in the City of Bethsura, and those in the Fortres of Jerusalem; for they conspired for the most part of those Jews that had abandoned their Religion, who for that reason feared to forsake their Garisons.

C H A P. V.

King Alexander Ballez desireth the friendship of Jonathan; and to oblige him, confers on him the Office of High-Priest, void by the death of his Brother Judas Machabeus. King Demetrius on the other side, makes suaver Proposals unto him, and those of his Nation. The two Kings come to a Battel, in which Demetrius is slain.

Hec. & Ruf.
Jews, cap. 8.

BUT Alexander knowing what promises Demetrius had made unto Jonathan, and being well assured how valiant he was, and how he behaved himself against the Macedonians, and how he was persecuted by Demetrius, and Lieutenant Bacchides; he told his Friends that it was impossible for him to meet with a better Ally at that time than Jonathan, who had approved himself a valiant Man against his Enemies, and particularly hated Demetrius, from whom he had received many injuries, and on whom he had several times taken revenge: Wherefore if they thought it good to draw him unto their side against Demetrius, the time was very fit to make an Alliance between them; which advice of his being approved by his Favourites, he sent a Letter unto Jonathan to this effect:

King Alexander to Jonathan his Brother, Health.

We have long since heard of your Valour and Fidelity, which hath caused us to send our Ambassadors

H. sadors unto you, to treat with you of an Alliance and Amity betwixt us; and from this day forward, we elect and ordain you High-Priest of the Jews, and receive you into the number of our chiefest Friends. Moreover, as a Present, I send you a Purple Robe, and a Crown of Gold, exhorting you, That since you are thus honoured by us, you will likewise yield us an answerable Respect and Friendship.

Jonathan having received this Letter, invested himself in the habit of the High-Priest, on the day of the Feast of the Tabernacles, which was the fourth year after the death of his Brother Judas. (For during all that time there had not been any High-Priest.) He assembled also a great number of Soldiers, and caused a great quantity of Arms and Weapons to be made.

When Demetrius heard this, he was much troubled, and accused himself of sloth, and too much negligence in his Affairs, because he had not prevented Alexander, by drawing Jonathan to his Party, but had suffered him to take the benefit of this occasion. Nevertheless he forbore not to write to Jonathan, and the rest of the People of the Jews, as followeth.

King Demetrius to Jonathan, and to all the Nation of the Jews, Health.

Since you have observed the Friendship that you bear unto us, and have not engaged your selves with our Enemies, notwithstanding their divers solicitations, we praise your Fidelity, and pray you to persevere in the same estate, assuring you, that you shall receive the like Favours from us, in all Integrity. For I am content to remit the greater part of the Tributes and Taxes that you have usually paid, either to the Kings my Predecessors, or to me; and from this time forward, I acquit you from those Tributes you are to pay hereafter. And, moreover, I release you of the price of Salt, and of the Gold which you were wont to give unto us for our Crown. We likewise acquit you of the thirds of the Fruit of your Lands, and the half of the Fruit of your Trees, which heretofore you have been accustomed to pay, that you may enjoy them peaceably from this time forward. I acquit you also at this present, for ever, of all that which the Inhabitants of Judea, and the three Provinces annexed therunto, Samaria, Galilee, and Peræa, are bound to pay me; willing and commanding that the City of Jerusalem be held Sacred, and enjoy the Privilege of a Sanctuary; and that it shall be exempt from the payment of Tythes, and all manner of Impositions. And I commit the Fortres in the same to the hands of Jonathan the High-Priest, permitting him to place such a Garison therein, as he shall think fit, and such as will faithfully keep it for his use. I will also that all the Jews who are imprisoned in my Country, be set at liberty. Moreover, it is my pleasure, that no Horses of the Jews be taken up to run Post for us: I grant also that the Sabbaths, and festival Days; and three days also before every one of those Feasts, be days of Liberty and Freedom. And my will is, that the Jews, who inhabit within my Dominions, be likewise freed from all molestations. The like Privilege grant I them that will bear Arms with me, to the number of 30000; who, in what place soever they shall be, shall have no worse entertainment than my own Army; and part of them will I place in my Garisons, the rest shall be of my Guard; and I will make them Captains in my Court, and will permit them to live according to the Ordinances of their Country, which they shall observe; and I will also that the three Governments annexed to Judæa, be made subject unto the same Laws. My pleasure is, in like manner, that the High-Priest shall take order, that no Jew shall worship in any other Temple than that of Jerusalem; and of my own Charge I give every year an 150000 Sicles of Silver, to be employed in Sacrifices; and that which shall be over and above those Sacrifices, my pleasure is, that it shall be your profit. Moreover, I acquit the Priests and Ministers of the Temple, of the 10000 Drachms of Silver, (which the Kings levied on the Temple) because they apertain unto Priests who serve in the Temple, as I have been rightly informed. I grant also to all those who shall repair unto the Temple of Jerusalem for refuge, and within the Precincts thereof, (whether it be for Money due unto the King, or for any other cause) that they be acquit thereof, and receive not any damage in their Goods. I permit also, that the Temple be repaired and built at my Charge. My will is also, that the Walls of the City be re-edified, and that certain Towers be built about the same, at my expense. Furthermore, if there be any places fit to build Fortresses and strong Holds in, throw all the Country of Judæa, and to place Garisons in them, my will is, that all this be done and fortified, at the Charges levied out of mine own Coffers. These are the promises and offers that Demetrius made unto the Jews.

But King Alexander having gathered great Forces, as well of strange and hired Soldiers, as of those who in Syria had revolted from Demetrius, led forth his whole Army against the Enemy; and after the Ensigns were displayed, and the onset given, the left Wing of Demetrius compelled Alexander's Soldiers that fought against it to fly; and his Men

Alexander endeavoured to draw Jonathan to his Party by making him High-Priest. Demetrius fludied by Promises, to assure himself of Jonathan's Friendship.

The Year of the
World, 3813.
before Christ's
Nativity, 151.

Men pursuing them, spoiled their Camp. But the Right-Wing, in which the King himself was, being forced to retire, was discomfited; and as for the rest, they betook themselves to flight; but *Demetrius* fighting valiantly, slew some of his Enemies; and in pursuing others, who could not endure his fierce Assault, was in the end, by setting spurs to his Horse, carried into a deep and muddy Bog, whereinto by chance his Horse fell, and being unable to get out, he was slain in that place. For being discover'd by his Enemies, they turned back upon him; and having inclosed him, they altogether shot their Arrows against him; so that he being on foot, and fighting valiantly, was at length slain, after he had received divers wounds, and was no longer able to resist. Thus died *Demetrius*, who departed this life the eleventh year of his Reign, as we have related in another place.

C H A P. VI.

Onias the Son of Onias the High-Priest, builds a Temple in Egypt, of the same Form with that at Jerusalem. A contention between the Jews and the Samaritans, before Ptolemy Philometor, King of Egypt, concerning the Temple of Jerusalem, and that of Garizim. The Samaritans lose the cause.

BUT *Onias* the Son of the High-Priest, called also *Onias*, (who flying out of his Country, lived in *Alexandria*, with *Ptolemy Philometor*, as we have heretofore declared) seeing all *Judea* destroyed by the *Macedonians*, and their Kings; and intending to acquire immortal Praise, determined to beseech the King *Ptolemy*, and the Queen *Cleopatra*, by Letters, That it might be lawful for him to build a Temple in *Egypt*, resembling in all things that at *Jerusalem*; and that he might have liberty to place Levites and Priests in it of his own Kindred: And hereunto was he especially moved, by a certain Prophecy of *Isaiah*, who more than 600 years before, had foretold that a Temple should be assuredly built in *Egypt*, in honour of Almighty God, by a Jew. Being therefore encouraged by this Prediction, he wrote a Letter to *Ptolemy* and *Cleopatra*, to this effect.

During the time that I was employed in your Wars, and by God's favourable assistance have done you many services, I have visited *Cœsølynia* and *Phœnicia*, and have been in the City of *Leontopolis* (which is in the Territories of *Heliopolis*) I have also visited divers other places, wherein the Jews have built Temples, without observing those Rules that are necessary upon such an occasion, which is the cause that they agree not among themselves: As also the like hath befallen among the Egyptians, through the multitude of Temples, and the great diversity of Religions. And having found out a very convenient place near a Castle called *Bubastis* in the Plain, where there is store of all sorts of Materials for Building, and Cattel fit for Sacrifice; I beseech you that it may be lawful for me to purify the Temple that is ruined in that place, and dedicated to no sacred power: And that in stead thereof, to erect a Temple in honour of Almighty God, according to the form and dimensions of that Temple which is at *Jerusalem*, where we still pray for the Preservation and Prosperity both of your self, your Queen, and Children. And this will certainly unite all the Jews within the Kingdom of *Egypt*, for they will all in this place assemble to celebrate the Praises of God, according as it hath been foretold by the Prophet *Isaiah*, There shall be (saith he) a Temple for our Lord God in *Egypt*. Many other things also hath he foretold touching this place.

This is the substance of that which *Onias* wrote unto King *Ptolemy*. And by his answer which he made hereunto, a Man may easily conjecture what Piety was both in him, and *Cleopatra* his Sister, and Wife. For they have returned the sin and transgression of the Law, which through this means fell upon *Onias's* head, by this answer that ensueth.

King *Ptolemy* and Queen *Cleopatra*, to *Onias* the High-Priest, Health.

We have perused your Letters, by which you desire us to give you leave to cleanse the Temple that is defaced at *Leontopolis*, in the Seignory of *Heliopolis*, in the place called *Bubastis* in the Plain. We marvel very much, that a Temple built in a place so unclean, and full of execrable Beasts, should be acceptable unto God; but since that you inform us, that the Prophet *Isaiah* did long since prophesie the same, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any sin against God.

Upon this answer, *Onias* (taking possession of the place) built therein a Temple, and erected an Altar unto God, according to the model of the Temple of *Jerusalem*; but far

far less, and less rich. I think it no ways requisite to declare the Dimensions thereof, nor the Vessels belonging to it, because I describe them particularly in my tenth Book of the Wars, and Captivity of the Jews; neither wanted some Levites and Priests, who being of the same opinion with *Onias*, officiated at the Celebration of Divine Service. But let this suffice for the present, touching the Temple.

But it came to pass, that the Jews of *Alexandria*, and the Samaritans that brought in the Service and Worship of the Temple upon the mount *Garizim*, under *Alexander* the Great, dissented from one another, and debated their Differences before *Ptolemy*. For the Jews said, That the Temple in *Jerusalem* built according to *Moses* Laws and Ordinances, was the lawful Temple; but the Samaritans maintained, That that which was built on mount *Garizim*, was the true Temple. They therefore besought the King, That it would please him to sit in Judgment, with the assistance of his Friends, to hear their Allegations in this behalf, and to condemn the Party unto death, who should be found faulty in his Process. Now the Advocates which pleaded for the Samaritans, were *Sabben* and *Theodotus*; and *Andronicus*, the Son of *Messalem*, defended the Cause of those of *Jerusalem*, and the other Jews. And both of them swore both by God and the King, That they would bring their Proofs according to the Law, beseeching *Ptolemy* to adjudge him to death, whom he should find to have falsified his Oath. The King therefore sat down with his Friends, to hear the Cause, and determine their Differences. But the Jews of *Alexandria* were much displeased with them that had drawn the preeminence of the Temple at *Jerusalem* into question, and were highly discontent, that a Temple so ancient and famous, and so esteemed and honoured through the whole World, should be so disparaged. When therefore the day of Audience was come, *Sabben* and *Theodotus* suffered *Andronicus* to speak first; who began to prove the Lawfulness, Holiness, and Religion of the Temple in *Jerusalem* out of the Law; and by the successive Government of the High Priests, who from Father to Son, and from Hand to Hand, had received this honour; therein alleging, That all the Kings of *Asia* had honoured the Majesty of that place with Presents and rich Oblations; whereas neither in the record of Men, nor course of Antiquity, the Temple of *Garizim* had been in any estimation. Hereunto he added such other reasons, as persuaded the King, that the Temple of *Jerusalem* was built according to the Ordinance of *Moses*, and caused him to adjudge *Sabben* and *Theodotus* to death. This may suffice to have spoken concerning the Differences of the Jews of *Alexandria*, and such things as befel them during *Ptolemy Philometor's* time.

C H A P. VII.

Alexander Ballez finding himself, by the death of Demetrius, in the peaceable possession of the Realm of Syria, espouseth the Daughter of Ptolemy Philometor, King of Egypt. Great honour is done by Alexander to Jonathan the High-Priest.

AFter that *Demetrius* was slain in the Field (as we have already related) *Alexander* made himself King of *Syria*, and wrote to *Ptolemy Philometor*, desiring his Daughter, the Princess *Cleopatra*, in marriage, telling him, That it was not below his Dignity, to contract Affinity with him, since he had obtained his Father's Empire by the Favour of God, and had overcome *Demetrius*. *Ptolemy* yielding a willing Ear to his request, wrote back, That he was very glad that he had recovered his Father's Kingdom, promising him to give him his Daughter in Marriage; assuring him, that he would meet him at *Ptolomais*, and bring his Daughter unto him to that place, and there celebrate the Nuptials. After he had written these Letters, *Ptolemy* made haste to *Ptolomais*, and led with him his Daughter *Cleopatra*, where meeting with *Alexander*, (according to their appointment) he delivered him his Daughter, and gave her a Dowry, worthy of so great a King. Unto the solemnizing of his Marriage, *Alexander*, by Letters, invited the High-Priest *Jonathan*, commanding him to come to him to *Ptolomais*. He went thither, and presented magnificent Presents to both the Kings; he was highly honoured by both, inasmuch as *Alexander* constrained him to put off his ordinary Garments, and to put on a Purple Robe, and after that to sit upon a Royal Throne, commanding his Captains to march before him through the City, and to command by publick Edict, That no Man should dare to speak any thing against him, nor offer him any cause of discontent. All which the Captains performed; so that they, who purposely and maliciously came thither to accuse him, seeing the honour that was done unto him by the King, fled away, lest the mischief which they designed for him, should fall upon their own heads. This King *Alexander* loved *Jonathan* so intirely, that he afforded him the chief place amongst his dearest friends.

C H A P. VIII.

The Year of the
World, 3818.
before Christ's
Nativity, 146.

Demetrius Nicanor, the Son of King Demetrius, entred into Cilicia with an Army. King Alexander Ballez gives the command of his to Apollonius, who, with very ill success, sets upon Jonathan the High-Priest, who defeats him, takes Azot, and burns the Temple of Dagon. Ptolemy Philometor, King of Egypt, comes to the relief of King Alexander his Son-in-law, who appoints Apollonius to lay an ambush to surprize him. Ptolemy takes away his Daughter, and marrieth her to Demetrius, whom he causeth to be received by the Inhabitants of Antioch, from whence he had driven Alexander, but he returns with a great Army. Ptolemy and Demetrius unite their Forces, and overcome him in a pitched Battle; but Ptolemy died of his Wounds which he received, after he had seen the Head of Alexander sent to him by an Arabian Prince. Jonathan besiegeth the Citadel at Jerusalem, and by Presents appeaseth King Demetrius, who granteth new Favours to the Jews. This Prince seeing himself at Peace, disbandeth his old Soldiers.

I N the 165th year (Of the Reign of the Greeks) Demetrius, the Son of Demetrius, accompanied with divers hired Soldiers, whom *Lafitenes*, who was of Crete, furnished him with) departed out of *Candia*, and came into *Cilicia*. Which news, as soon as *Alexander* heard, he was much troubled; whereupon he instantly posted from *Phenicia* into *Antioch*, with intent to secure the Affairs of his Kingdom in those parts, by the arrival of Demetrius. He left behind him for his Governour in *Callosyria*, *Apollonius Darius*, who coming unto *Jammia* with a great Army, sent a Messenger unto the High-Priest *Jonathan*, to let him know, That it was very strange, that he only should live at his own ease, and in quiet, without submitting himself unto the King; who would not long pass by unpunished that affront which he offered him, in not submitting to his Obedience. Wherefore (said he) deserve not thyself, neither hope thou by skulking in the Mountains, or depending on thy Forces, to continue thy Greatness; but if thou trustest to thy Power, come down into the Field, and engage with me and my Army in the Plain, to the end that the issue of the Victory may show which of us is most valiant. Knowest thou not, that the chief Nobility of every City bear Arms under one, who hath always overcome thy Predecessors? Wherefore I challenge thee to meet me in that place where we may use our Swords, and no Stones; and where the vanquished shall have no advantage by his flight. Jonathan provoked by this bravado, chose out 10000 of his best Soldiers, and departed from Jerusalem, accompanied with his Brother *Simon*, and came unto *Joppa*, and encamped without the City, (because the Citizens had shut the Gates against him) for they had a Garison placed in that place by *Apollonius*. But as soon as he prepared to batter the City, the Inhabitants were afraid, lest he should surprize it by force, and therefore they opened the Gates. *Apollonius* understanding that *Joppa* was taken by Jonathan, he took 3000 Horsemen, and 8000 Footmen with him, and came into *Azot*; whence he departed, leading out his Army with an easie march; and arriving at *Joppa*, he retired back to draw Jonathan into the Field, putting great confidence in his Horsemen, and grounding his hope of Victory upon them. But Jonathan coming forth boldly, pursued *Apollonius* as far as *Azot*; who finding himself in the open Country, turned back upon him, and charged him. Jonathan was not at all surprized to see the thousand Horsemen that *Apollonius* had laid in ambush near unto a certain River, to the end they might charge the Jews behind, but disposed his Army after such a manner, that his Soldiers on every side turned their Faces upon the Enemy; commanding his Men to defend themselves on both sides, fighting with those that assailed them either in the Van or the Rear. After that the Battle had continued until evening, Jonathan gave his Brother *Simon* a part of his Forces, charging him to set upon the Enemies Battle; as for himself, he drew his Soldiers into the form of a Battalion resembling a Tortoise, to the end that being covered with their bucklers, joynted the one with the other, they might defend themselves against the Horsemen Arrows; to which all of them were obedient. The Enemies Horsemen shooting all their Arrows against them, did them no harm; for they pierced not as far as the Flesh, but lighting upon the Bucklers (enclosed and fastened the one within the other) they were easily beaten back, and born off, and fell down, being shot all in vain. But when the Enemies were wearied with shooting all the day long, and that *Simon* perceiv'd they could charge no further, he set upon their Infantry so courageously, that he put them all to flight. The Horse of *Apollonius* perceiving that the Foot were disordered, grew heartless likewise; and having lost the hope they had in their Foot, they betook themselves to flight in great disorder and confusion; so that they brake their Ranks of themselves, and were scattered through all the Plain. Jonathan also pursued them as far as *Azot*, and taking the City by assault, he slew divers of them, confining the rest that were in despair, to fly into the Temple of *Dagon*, which is in *Azot*; and taking the City by Assault, he burnt it, with the Villages round

H round about, and spared not the Temple of *Dagon*, but burnt it, and all those that were therein. The number as well of those that were slain in the Battle, as of those that were consumed by fire in the Temple, was 8000 Men. Having, after this manner, discomfited this Army, he departed from *Azot*, and marched toward *Ascalon*; and as he was encamped without the City, the *Ascalonites* came out unto him, and offered him Presents; which he received, and departed from thence, and marched towards Jerusalem, laden with great spoils.

As soon as Alexander heard that *Apollonius* the General of his Army was defeated, and forced to fly, he made a shew that he was glad thereof, pretending that it was without his knowledge that Jonathan had been assaulted, who was both his Friend and his Allie. I Whereupon he sent an Ambassador unto him, to let him know how much he rejoiced at his Victory, offering him Presents and Honours, with a Chain of Gold, such as the Kings were accustomed to give to those of their Kindred: He likewise gave him *Accaron*, and the Country thereabout, to him and his Heirs for ever.

About the same time, King *Ptolemy Philometor* set out an Army by Sea, and another by Land, to go into Syria, and to succour his Son-in-law Alexander; and in his way all the Cities received him with great Joy, according as Alexander had commanded them, and conducted him as far as the City of *Azot*; but that place made great complaints unto him, and demanded Justice at his hand because the Temple of *Dagon* was burnt and destroyed, accusing Jonathan for the firing thereof, and the slaughter of many People there-

in. But *Ptolemy* hearing these Accusations, answered not a word: But when Jonathan came to meet him at *Joppa*, he courted him with Royal Presents, and all the Honour that was possible; and after he had conducted him as far as the River called *Eleutheros*, he dismissed him, and sent him back to Jerusalem. When *Ptolemy* was come to *Ptolomais*, he hardly escaped death, and that contrary to all expectation, by the contrivance of *Alexander*, and his Friend *Ammonius*; which Treachery being discover'd, *Ptolemy* wrote un-rarities praifed against him, according to the heinousness of the offence. But seeing that Alexander delivered him not up into his hands, he conjectured and concluded, that he himself was the Author thereof, and conceived a great displeasure against this perfidious Prince, who had heretofore very much disoblged the Inhabitants of Antioch, by protecting the same *Ammonius*, from whom they had received a great deal of mischief; but in the end *Ammonius* was punished for these his Outrages, and disgracefully slain like a Woman, whilst in a Womans Attire he sought to hide himself, as we have related in another place.

At that time *Ptolemy* began to repent of bestowing his Daughter in Marriage on Alexander, and for refusing Demetrius to be his Friend and Confederates; so that he broke off the Affinity that he had with him; and after he had withdrawn his Daughter from him, he presently sent Ambassadors unto Demetrius, to confirm a League of Peace and Amity with him, promising him to bestow his Daughter upon him in Marriage, and to establish him in his Father's Kingdom. Demetrius very joyful to hear of this Ambassage, accepted both of the League and the Marriage. There only remained one difficulty for Ptolemy to surmount, which was, how he might persuade the Antiochians to admit Demetrius, against whom they were so much incensed, for the Indignities which his Father Demetrius had offered them; but this difficulty he overcame by this means. The Antiochians hated Alexander, because of Ammonius (as we have related before) and by that means were the more easily drawn to drive him out of the City. He perceiving himself to be thrust out of Antioch, came into Cilicia. Whereupon Ptolemy came unto Antioch, and was both by the Citizens and Soldiers therein proclaimed King, and was constrained to take two Diadems, the one as King of Asia, the other as King of Egypt. But he being a Man naturally very Just, Prudent, Moderate, and not at all Ambitious, and unwilling to displease the Romans, he call'd together the Inhabitants of Antioch, and prevailed so far with them, that at last he persuaded them to accept of Demetrius for their King; assuring them, That if he should receive that kindness at their hands, he would no more keep in memory those things that had fallen out betwixt them and his Father; protesting, for his own part, that he would instruct him both how to order the course of his life honestly, and to manage his publick Affairs with Justice; and promising them, that if he attempted to do any thing that should be unworthy of a good Prince, he himself would be the most ready to chastise him; for his own part, he would content himself to be King of Egypt. And by this means the Antiochians were induced to receive Demetrius.

But when Alexander was departed out of Cilicia, with a great Army, and was come into Syria, and had burnt and spoiled the Country of Antioch, Ptolemy, accompanied with

The Year of the
World, 3818.
before Christ's
Nativity, 146.

Hedior Ruf-
four, cap. 6.
Demetrius the
Son of Deme-
trius, collect
out of Greece
into Cilicia,
and seeketh
to make him-
self Lord of
Syria.

A Man confi-
dent in Bat-
tel.

Apollonius
fighteth with
Jonathan, and
is put to
flight.

Jonathan pur-
suech the En-
emy as far as
Azot, and
burneth Da-
gon's Temple,
and killeth
8000 Men.

Alexander
sendeth Pre-
sents to Jo-
nathan.

Hedior Ruf-
four, cap. 6.
Ptolemy Phi-
lometor repul-
seth unto Sy-
ria with an
Army, to assist
his Son-in-law
Alexander.

Jonathan
meetteth with
Ptolemy, and
is honourably
entreated by
him. Treason in-
vented a-
gainst Ptolemy
and discover-
ed; for which
cause he es-
caped away his
Daughter
from Alexan-
der, and giv-
eth her to
Demetrius for
his Wife.

Ptolemy be-
lieved that
Antiochians
to accept De-
metrius for
their King,
and refused
the Diadem
of Asia.

The Tear of the
World, 3814.
before Christ's
Nativity, 146.

Alexander be-
ing over-
come, fled
into Arabia,
and is slain in
that place.

Demetrius
Death.

Jonathan ap-
peareth Dem-
etrius by Pre-
fents.

Demetrius's
Letters to
Lathenes, in
which he be-
floweth many
Privileges
on the Jews.

with his Son *Demetrius*, (for he had already married his Daughter unto him) came forth *A* with their Armies, and obtained a complete Victory, by overcoming *Alexander*, who was constrained to fly into *Arabia*. It came to pass in that Battel, that *Ptolemy's* Horse hearing the noise of an Elephant, was troubled, and stumbled in such a manner, that he threw his Master on the Ground; which when his Enemies perceiv'd, they ran all together upon him, and gave him divers wounds on the Head, whereby he was in danger to have been slain, unless his Guard had rescu'd him; notwithstanding he was so dangerously wounded, that for four days he remained without any sense; on the fifth day, when he began to come to himself, *Zabel* the Prince of *Arabia*, who had beheaded *Alexander*, sent his Head unto *Ptolemy*; wherewith he was well-pleased; but this Joy lasted not long, for some few days after he died himself. This *Alexander*, surnamed *Balles*, reigned for the B space of five Years, as we have elsewhere related.

Demetrius, surnamed *Nicanor*, having obtained the Kingdom, quickly discover'd his ill nature, and treated *Ptolemy's* Army very unworthily, forgetting both the Confederacy and Affinity that he had contracted with him; by *Cleopatra* his Wife, who was *Ptolemy's* Daughter. But the Men of War hating his ingratitude, fled into *Alexandria* for their own security, notwithstanding they left the Elephants in his power and possession.

But the High-Priest *Jonathan* having assembled an Army of all the Country of *Ju-
dea*, began to besiege the Castle of *Jerusalem*; where there was a Garrison of the *Macedo-
nians*, and a great number of wicked Apostates that were fallen from the Jewish Reli-
gion, who, in the beginning, sighted the Engites that *Jonathan* had raised to take that C
place, in the strength whereof, they repos'd too much confidence: But, in the end, some
of them breaking out by night, came unto *Demetrius*, and told him of the Sieges; at
which he was displeased, and taking a strong Army with him, he departed from
Antioch, to make a War upon *Jonathan*. When he came to *Ptolomais*, he wrote to *Jona-
shan*, and commanded him to come unto him: Notwithstanding *Jonathan* gave not over the
Siege, but took the Elders and Priests with him, with Gold and Silver Robes, and a
great quantity of Presents, intended for *Demetrius*; and when he had deliver'd them to
him, he appeas'd his wrath; and after he had received many honours at his hands, he
obtained the Confirmation of his Priesthood, in as ample manner as he enjoyed it during
the time of his Predecessors; and although the wicked Jews accus'd him, yet did not D
Demetrius give any credit to them. Moreover, *Jonathan* requiring; that for the whole
Country of *Jewry*, and for the three Governments of *Samarita*, *Joppa*, and *Galilee*, he
might pay no more than 300 Talents for Tribute; he granted him a full exemption, and
wrote his Letters Patents in these terms:

King *Demetrius* to *Jonathan* his Brother, and to all the Nation of the Jews,
Peace and Joy.

We have sent you the Copy of the Letter that we have written to *Lathenes*, our Father, to
the end you may know the Contents thereof, which is this: E

King *Demetrius* to *Lathenes*, his Father, Joy and Peace.

Because the People of the Jews are our Confederates, and observe our Ordinances, my intent
is to requite their good Affection, and to assign them the three Governments of *Apherema*, *Lydia*,
and *Ramatha*, with their appurtenances, which have been taken from *Samarita*, and annexed
to *Judea*. Secondly, we remit all that which our Predecessors received of them that sacrificed
in *Jerusalem*; and other Tributes likewise, which were gathered for the Fruits of the Earth,
and the Trees; the Tribute of the Salt likewise, and the Gold that was levied for the Crown;
so that it is our pleasure, that henceforward nothing hereof be exacted at their hands. F
See you therefore give order, that the Copy of these our present Letters be sent and deliver'd to *Jo-
nathan*, to be affixed in some open and conspicuous place in the sacred Temple.

Demetrius perceiving that the Country was in Peace, and that he liv'd without fear
of any War, he dismissed his Army, and disbanded his Soldiers, hiring only certain Stran-
gers: (who were mulctured out of Candy, and other Isles;) whereby it came to pass, that
his own Soldiers conceived an hatred against him, in that he gave them no Wages; where-
as his Predecessors maintained them as well in Peace as in War, to the end that they
might be the more affectionate towards them; and that if need required to employ G
them, they might shew themselves more ready and courageous to fight for them.

CHAP.

H

C H A P. IX.

The weat of the
World, 3820.
before Christ's
Nativity, 140.

Tryphon undertakes to establish *Antiochus* the Son of *Alexander* Ballex, in the Kingdom of
Syria. *Jonathan* besiegeth the Cittadel at *Jerusalem*, and sends supplies to King *Demetrius*
Nicanor, who, by their assistance, subdues the Inhabitants of *Antioch* that had besieged him
in his Palace. His Ingratitude to *Jonathan*. He is vanquished by young *Antiochus*, and
flies into *Cilicia*. Great Honours are by *Antiochus* conferr'd on *Jonathan*, who assists him
against *Demetrius*. A renowned Victory is obtained by *Jonathan* against the Army of *De-
metrius*. He renews the Alliance with the Romans and *Lacedemonians*. The several
I Sets of the Pharisees, Sadduces, and Essenes. A new Army is raised by *Demetrius*, which
dareth not encounter with *Jonathan*. *Jonathan* undertakes to Fortifie *Jerusalem*. *Demet-
rius* vanquished, and taken Prisoner by *Artaces*, King of the *Parthians*.

When *Diodorus*, surnamed *Tryphon*, (an *Apamean* by Nation, and General of *Alex-
ander's* Army) heard of the Mutiny amongst *Demetrius's* Soldiers, he came to
Malchus the *Arabian*, who had the care of the education of *Antiochus*, *Alexander's* Son,
and endeavoured to prevail with him to commit *Antiochus* to his Trust, to the intent he
might make him King, and establish him in the Government which belonged to his Father.
And although upon the first motion he could hardly be drawn to believe it; yet, at last,
K by the continual instance of *Tryphon*, he suffered himself to be overcome by his intrea-
cies. See here what this Man pretended at that time. But *Jonathan* the High-Priest de-
firing that they within the Cittadel of *Jerusalem*, and those wicked and apostate Jews, and
in general all those that were in Garisons throughout all the Country, might be remo-
ved; he sent Ambassadors with rich Presents unto *Demetrius*, beseeching him to dismiss
those that were in Garison in the Fortresses of *Judea*: He not only granted this, but pro-
mised things of far greater moment, after that War which he had then in hand, should be
ended. For the present Troubles at that time gave him no opportunity to do what he
intended: He therefore prayed, at present, to send him some of his Forces, because his
own Army was Revolted. Whereupon *Jonathan* chose out 3000 fighting Men, and sent
L them unto him. But the *Antiochians* hated *Demetrius*, both because of the Injuries they
had endur'd under him, as also for the hatred they had conceiv'd against his Father, who
had, in like manner, done them much wrong; so that they only expected an opportunity
to cast him off. Understanding therefore that the succors that *Jonathan* sent unto *De-
metrius* were at hand, and foreseeing that in a short time he would gather a great Army, if of the
he were not timely prevented; they betook themselves to their Arms, and beset the
King's Palace, after the manner of a Siege, and secured all the Gates, with an intent to lay
hold on the King. Who seeing himself beset by the armed multitude of the *Antiochi-
ans*, took those hired Soldiers (with those whom *Jonathan* had sent him) and charged
them; but he was forced to retire, being over-powered by the number of the Inhabitants.
M Whereupon the Jews perceiving that the *Antiochians* had the upper-hand, they mounted
upon the battlements of the Palace, and from thence shot against them, without any dan-
ger to themselves (by reason of the distance and height of the place where they were)
yet they much annoyed the Inhabitants, inasmuch that they drove them from the Houses
near adjoining, which they incontinently set on fire, whereby the flame was spread thro'
the whole City; so that the Houses that were close built the one by the other, and for the
most part framed of Wood, were burnt down to the ground. The Inhabitants perceiv-
ing that they could not put out the fire, betook themselves to flight, and the Jews cha-
c'd them from House to House. When the King perceived that the Citizens of *Antioch*
ran here and there to save their Wives and Children, and had given over the Battle, he
N set upon them in divers places at once, whereby divers of them were slain, and all at last
forced to cast down their Arms, and to yield themselves to *Demetrius's* Mercy, who par-
doning their Rebellion, appeas'd the Sedition. After this, he rewards the Jews with part
of the Pillage, thanking them as the only Authors of his Victory. Whereupon he sent
them back to *Jonathan*, with no small acknowledgement and testimony of their Prowess
and Virtue. But afterwards he discover'd his evil nature towards him, and broke his
promises, threatening him to make War upon him, unless he paid him those Tributes which
the People of the Jews ought, and were wont to pay unto the King's Ancestors hereto-
fore. And that he had certainly done, had not *Tryphon* hinder'd him: for he was forced
O to turn those Forces that he had prepar'd against *Jonathan*, to make War upon *Tryphon*: *Demetrius*
who returning from *Arabia* into *Syria*, with the younger *Antiochus*, (who at that time
was under Age) he set the Diadem upon his Head. All the Army likewise that had aban-
don'd *Demetrius*, for contracting their Pay, came and follow'd him, and made open War
against

The rebellion
of the Citizens
of *Antioch*, and the
revolt taken
on them by
Demetrius.

Demetrius
driveth out of
Antioch.

against their Master, and under *Antiochus* and *Tryphon* fought with him, and overcame *Antiochus*. Whereupon *Demetrius* being wholly discomfited, fled into *Cilicia*: But the younger *Antiochus* sent Ambassadors and Letters to *Jonathan*, calling him his Allie and Friend, confirming the Priesthood unto him, and assigned him the four Governments annexed to *Judea*; and besides these, he gave him Vessels of Gold, a Robe of Purple, with permission to wear the same: he gave him also a Pendent of Gold, and assured him, that he esteemed of him as one of his friends, and created his Brother *Simon* General of his Army, from the marches of *Tyre* as far as *Aegypt*. *Jonathan* finding such honours as these heaped upon him, sent Ambassadors both unto him and *Tryphon*, protesting, That he was their Friend and Allie, and that he would fight on his side against *Demetrius*, of whom he had so great reason to complain, in that he had made no other return but ingratitude, for all the services which he had done him.

But after that *Antiochus* had granted him leave to levy a great Army out of *Syria* and *Phoenicia*, to fight against *Demetrius*, he went into the neighbouring Cities, and was by them very kindly received; yet did they not afford him any Men of War. Coming from thence unto *Ascalon*, the Citizens in honourable array came out to meet him with Presents; whom together with the Cities of *Celestria*, he exhorted to forsake *Demetrius*'s part, and to follow *Antiochus*, to the end, that joining themselves with him, they might all of them combine their Forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endur'd by his means: and which if they prudently examin'd, they had many reasons to prosecute their revenge. After he had perswaded these Cities to enter into Confederation against *Demetrius*, he came to *Gaza* to induce them likewise, and reconcile them to *Antiochus*. But he found the *Gazians* to be of a far contrary disposition than that which he expected, for they flatly resisted him: and although they were intended to forsake *Demetrius*, yet would they not join their Forces, or submit the City to his Government. For which cause, *Jonathan* besieged their City, and spoiled their Country: for with the one half of his Army he begirt *Gaza*, and with the other half he over-ran the Country, spoiling and burning the same. The *Gazians* seeing these miseries which they were constrain'd to endure, and perceiving that no succours came unto them from *Demetrius*, but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain; they thought it to be the wisest part for them, to forsake the one, and follow the other. Whereupon they sent messengers unto *Jonathan*, protesting, That they would be both his Friends and Confederates. For Men do unwillingly take knowledge of their Profit, before they have bought it to their sorrow; and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, at such time as they have been chastised. Upon this submission of theirs, *Jonathan* receiv'd them into favour, and took pledges of them, and sent them to *Jerusalem*, and from thence march'd he along the Country as far as *Damasco*. And whereas an huge Host sent by *Demetrius*, came out against him, as far as the City *Cedasa*, near unto *Tyre* and *Galilee*, making their reckoning to divert *Jonathan* from *Syria*, by succouring and relieving those of *Galilee*, who were their Confederates: *Jonathan* went out speedily to meet with them, recommending the state of *Judea* to the charge of his Brother *Simon*. Who assembling all the Country, encamped before *Bethsura*, a strong Fort in *Judea*, and besieged it (for *Demetrius* being before-time seized thereof, kept Garison therein, as before this we have declar'd. When as therefore *Simon* rais'd his Bulwarks, and fitted his Engines to assault the City, and employ'd all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the Town by force, they should lose their Lives. For which cause they sent an Herald unto *Simon*, requesting him, That he would permit them to depart out of *Bethsura*, with the safety of their Lives and Goods, and go unto *Demetrius*; who satisfying their demands, they presently departed out of the City, and he planted a Garison therein of their own Men, in place of the *Macedonians*. In the mean while *Jonathan*, who was in *Galilee*, caus'd his Army to dislodge from a place called the Waters of *Genesareth*, where he was encamped, and march'd towards the Plain of *Azor*, without any suspicion that his Enemies had been planted thereabouts: When as therefore *Demetrius*'s Soldiers had intelligence the day before, that *Jonathan* should march forward against them, they laid an ambush for him, which they plac'd near the Mountain, preparing the rest of their Forces to bid him Battel in the Plain. As soon as *Jonathan* perceiv'd their preparation to the Battel, he arrang'd his Army as conveniently as was possible; but when they that lay in ambush arose, and charg'd the Jews upon their backs, they feigning to be enclosed, and consequently easily slain, began to flee, to that all of them abandoned *Jonathan*, except some few, to the number of 50, with *Matthias* the son of *Abisalon*, and *Judas* the son of *Chapsee*, Lieutenant-Generals of *Jonathan*; who boldly

Simon, Jonathan's brother, taken in Bethsura.

Entered, and, like desperate Men, charg'd the Enemy in the Vanguard with such fury, that they made them amazed at their Valour, and compell'd them to trust to their heels. Which, when they that had abandoned *Jonathan* perceiv'd, they rallied, and pursu'd them as far as *Cedasa*, where the Enemies were encamped.

When *Jonathan* had obtain'd this glorious Victory, wherein there fell about 2000 of the Enemy, he return'd to *Jerusalem*, and (seeing that all things fell out according as he desir'd) he sent Ambassadors unto *Rome*, to renew the ancient League that was made betwixt the *Romans* and the People of the Jews: commanding his Ambassadors upon their return from *Rome*, to go likewise to *Sparta*, and renew their alliance with that City. As soon as they were come to *Rome*, and had presented themselves before the Senate, they declar'd how they were sent from the High-Priest *Jonathan*, who desir'd to renew their Alliance. Whereupon the Senate granted all which they demanded, and gave them their Letters of recommendation to all the Governors of *Asia* and *Europe*, and to those of each particular City, commanding them to grant them free passage to return into their Country; in their return they went to *Lacedemon*, and deliver'd those Letters which *Jonathan* had written to that State, which were to this effect:

Jonathan the High-Priest of the Senate and People of the Jews;
To the Ephores, Senate and People of *Sparta*, Health.

Forasmuch as heretofore we have received a Letter by the hands of *Demothcles*, written from *Arius* your King, to *Onias* our High-Priest, making mention of that alliance which is betwixt you and us (the Copy whereof we have here-unto inserted) we received those Letters with great joy, and testified the same both to *Demothcles* and *Arius*. (notwithstanding we were not ignorant of this conjunction long before, because we were informed thereof by our sacred Scriptures:) And whereas we have not first of all acknowledged our Alliance, it was for no other reason, but that we might give you the opportunity of preventing us. Since which time wherein we have contracted friendship with you, we have on our holy and solemn days sacrific'd unto our God, beseeching him to continue and keep you in prosperity; and forasmuch as we have been environ'd with many Wars, caus'd by the inordinate desires of our Neighbours, we have not thought it meet to be troublesome unto you, or to any other of our Allies. But since we have obtained an happy issue of all these troubles, we have sent *Numenius*, the Son of *Antimachus*, and *Antipater*, the Son of *Jafon*, Men honourable amongst our Counsellors, both to the *Romans*, and to you also; to whom we have given our Letters to be presented unto you, in our behalf, to the end they might renew the amity which is betwixt you and us: you shall therefore do well if you write back unto us, and certify us wherein we may serve you, there being no good Office which we are not ready to perform.

These Ambassadors were kindly entertained by the *Lacedemonians*, who made a publick Ordinance touching their affection and amity with the Jews, which they deliver'd unto them.

At this time there were three Sects among the Jews, who had different and contrary opinions touching humane affairs: the first was that of the *Pharisees*, the second of the *Sadducees*, and the third of the *Essenians*. The *Pharisees* affirm, That some things are directed by Destiny, and others are left to our liberty. The *Essenians* said, That destiny govern'd all things; and that nothing happened amongst Men, that was not dispos'd thereby. The *Sadducees* avow, That there is no Destiny, and that humane affairs cannot be govern'd and dispos'd thereby, but that all things depend upon our selves; so that we are the Authors of all the good or evil that happeneth unto us, according as we follow good or evil Counsels. But heretofore have I treated more exactly in my second Book of the Wars of the Jews.

Demetrius's Captains being desirous to wipe off the dishonour of their defeat, and to recover the loss that had lately befallen them, gathered together a greater power than the former; and went out against *Jonathan*, who having intelligence of their coming, march'd speedily to encounter them near unto the Plain of *Awath*; for he resolv'd to prevent their Incurions into *Judea*. Whereupon he encamped about 50 Furlongs from the Enemy, and sent out Spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning, took certain Prisoners, and brought them away by night with them: by whose confession, the design of the Enemies was discover'd to *Jonathan*; which was, to set upon him on the suddain. But *Jonathan* with a provident care, speedily fortifi'd his Camp, plac'd his out-guards, and prepar'd all things necessary for defence, keeping his Soldiers up in Arms all the Night, and exhorted them to be Valiant, and ready, if there should be a necessity of Fighting by Night, to prevent the surprisal of their Enemies.

G g 2

The year of the World, 3820, before Christ's Nativity, 144.

Jonathan pursueth Demetrius's Soldiers to flight.

Jonathan reneweth his friendship and confederacy with the Romans and Lacedemonians.

Three Sects of the Jews, The Pharisees, The Essenians, The Sadducees.

The wars of the Jews, l. 2. 12.

mies. But when the Captains of *Demetrius* understood that their Design was discover'd A unto *Jonathan*, and knew that they were not strong enough to give him battle in the open field, they decamp'd in the Night, and left a great number of Fires burning, that they might the better conceal their retreat. On the Morrow, when *Jonathan* came to attack them in their Camp, and saw it abandoned, and conjectured thereby that they were fled, he follow'd after them; but he could not overtake them, because they had already pass'd the River *Eleutherus*, and were retir'd into their strong holds and places of security. Returning therefore from thence into *Arabia*, and making War on the *Nabatheans*, he spoiled their Country, took great Booties, and led away many Prisoners: and from thence came to *Damascus*, and there sold all that he had taken. About this time, *Simon* (his Brother) B marching throughout all *Judea* and *Palestine*, as far as *Ascalon*, placed his Garisons in such places as he thought for his purpose; and fortify'd them both with Men and Munition, and at length came to *Joppa*, which he took by force, and planted a great Garison therein, because he was advertis'd, that they of *Joppa* intended to surrender the City to *Demetrius*'s Forces. When *Simon* and *Jonathan* had signalized themselves by so many great actions, they returned to *Jerusalem*, and assembled the People together in the Temple, and persuaded them to repair the Walls of the City, and to rebuild that of the Temple that was ruined, advising them to fortifie the same with strong Towers: and besides this, he caus'd another Wall to be built in the midst of the City, to secure it against the Garison of the Citadel, to the intent that by that means they might cut off and stop up the passages to vidual the Fort. He advis'd them likewise to build far stronger Fortresses throughout the Country, than those that were already finish'd. All that he propos'd was well approved of; whereupon he took care of the City himself, and committed the Country to his Brother *Simon*. But *Demetrius* passing the River, came into *Mesopotamia*, with a design to make himself Master of *Babylon*, intending to make that the Seat of the Empire, when he should have subdu'd the other Provinces. For the Greeks and *Macedonians* who inhabited that Country, had solicited him often by Ambassadors to come unto them, promising him to submit to his Authority, and to serve him in the War against *Arfaces* King of the *Parthians*. *Demetrius* flattering himself with those hopes, march'd towards them with great speed, presuming that if he could overcome the *Parthians*, he might easily vanquish *Tryphon*, and drive him out of the Kingdom of *Syria*. Being therefore entertain'd by those of the Country with great joy, he levied a great Army, and made War against *Arfaces*, but he lost the day, and was himself taken Prisoner, as we have elsewhere declar'd.

CHAP. X.

Tryphon seeing *Demetrius* ruined, contrives how he might quit himself of *Antiochus*, that he might Reign in his stead, and likewise how he may destroy *Jonathan*. He deceives him, causeth a thousand of his Men to be put to death at *Ptolomais*, and keepeth him Prisoner.

When *Tryphon* understood that *Demetrius* was utterly ruined, he forsook *Antiochus*, and contrived how he might kill him, and make himself King. But the fear that he had of *Jonathan* *Antiochus*'s friend, hindred his design; whereupon he resolv'd first of all to deliver himself of *Jonathan*, and afterwards to kill the young King *Antiochus*. Having therefore resolv'd to kill *Jonathan* by some Treason, he came from *Antioch* to *Bothsan*, (which the Greeks call *Scythopolis*) whither *Jonathan* came to meet him with 40000 chosen Men, supposing that *Tryphon* came thither to make War upon him. But he knowing that *Jonathan* came thither with so great a strength, and imagining that he could not prevail upon him by force, he had recourse to Fraud; he made him rich Presents, and accompanied them with a great deal of civility; and that he might free him from all distrust, and ruin him when he should least suspect it, he commanded the Officers of his Army to obey him in all things. After this, he invited *Jonathan* to come to *Ptolomais*, and to bring with him some few of his Soldiers, promising to deliver the City into his hands, and resign all the Fortresses that were in the Country into his possession; assuring him, That he came into that Country to no other purpose. *Jonathan* suspecting no sinister dealing, and believing that *Tryphon* spake what he intended, disbanded his Forces, and took only 3000 Men with him, whereof he left two in *Galilee*, and with 1000 he came to *Tryphon* at *Ptolomais*. But the Inhabitants of the City shutting the Gates as soon as he was entr'd, (according as *Tryphon* had commanded them) took *Jonathan* Prisoner, and slew all those that attended upon him. Hereupon *Tryphon* pretent fell part of his Army unto the 2000 that were left in *Galilee*, to the intent to put them all to the Sword; but they having notice of that which had befallen their Chieftain, took up their Arms,

H Arms, and departed out of *Galilee*, without any loss. And although the Soldiers of *Tryphon* exceeded them far in the number, yet were they not so hardy to attack them; because they knew that the Jews were ready to expose themselves to all Dangers, to defend their Lives: And so they returned back to him that sent them, without doing any thing.

CHAP. XI.

The Jews make choice of *Simon* *Machabees* for their General, in the place of *Jonathan* his Brother, who was kept Prisoner by *Tryphon*; who, after he had received an hundred and two Talents of his Children for his ransom, breaks his Promise, and puts him to death. *Simon* erects a stately Monument for his Father, and his other Brethren. He is created Prince and High Priest of the Jews. His admirable Conduct; he delivers his Nation from the *Macedonian* Yoke; takes by storm the Fortresses of *Jerusalem*, and despoils it, levelling both the Citadel and the Hill whereon it stood, even with the ground.

When the Inhabitants of *Jerusalem* heard of the surprisal of *Jonathan*, and the loss of his Soldiers, they were much troubled, that so great a man was taken from them, for they feared, (and that not without cause) that being depriv'd of his Valour and Conduct, the neighbouring Nations would invade them with all manner of Hostility, which till then they durst not attempt, standing so much in awe of *Jonathan*. Neither did their Expectation deceive them: For they understanding *Jonathan*'s Death, began presently to invade the Jews on all sides, as those who had no longer any Captain under whose Conduct they might make War, and shew their Valour. And *Tryphon* having likewise gather'd Forces, was resolv'd to march into *Judea*, to make War against the Inhabitants thereof. *Simon* perceiving that the Citizens of *Jerusalem* were alarm'd with the fear which they apprehended of those Rumours and new Tumults of War; and being desirous to animate them against all Incursions and Attempts intended by *Tryphon*, assembled the People in the Temple, and began to exhort them after this manner:

You are not ignorant (Men and Brethren) how both I, my Father, and Brethren, have voluntarily expos'd our selves to all Dangers for your Liberty. Since therefore I have abundance of such-like Examples, and that it is the ordinary course of our Family to die for our Law and Religion, there is no fear so great as to binder me to prefer my Honour and Duty to my Life. Wherefore since you have a Commander who despiseth all danger, to procure and maintain your safety, you ought to follow me congruously to what place soever I shall conduct you. For I am of no better account than my Brethren, to value my Life more than others; neither am I less than they, to be backward and cowardly to follow their footsteps, but I shall rather glory to imitate them in dying for the defence of our Country, Law, and Religion. I will make manifest therefore by all the Testimonies that I can, that I am their true and lawful Brother; for I trust in God, that he will give me power to take Vengeance of our Enemies; and deliver not only all of you, but your Wives and Children from the Injury which they intended against you: And, by the Grace of God, I will preserve the Holy Temple, that it may not be ruin'd by their profane hands: For I already perceive, that the profane Nations despise us, and condemn you, as if you had no Leader; and I know already that they are marching forward to fight you.

By these Words *Simon* heartned the People, who were distracted with fear, so that they revived their Spirits, and conceived better hope. Whereupon all of them cried with a loud voice, That *Simon* was their General, and that he was to succeed his two valiant Brethren, *Jonathan* and *Jonathan*, in the Government; and that as touching themselves, they would be obedient in all things that he should command them. He therefore assembled in one instant all the Men at Arms in that Country, and hastened to repair the City-Walls, fortifying them with high and strong Towers, and sent a certain Friend of his, called *Jonathan* the Son of *Alsdos*, with an Army to *Joppa*, commanding him to turn out the Inhabitants of that City therefrom, fearing they would submit themselves to *Tryphon*: As for himself, he remained in *Jerusalem* to secure the same.

Tryphon departing from *Ptolomais* with a great Army, came into *Judea*, leading his Prisoner *Jonathan* with him. Whereupon *Simon* and his Army, went out against him as far as *Adidas*, (a City situate upon a Mountain, at the foot whereof beginneth the Champain Country of *Judea*.) *Tryphon* knowing that *Simon* was made Governour of the Jews, sent Messengers unto him, intending to circumvent him by Treason and Policy, giving him to understand. That if he were desirous of his Brethren's enlargement, he should send him one

The year of the World, 3811. before Christ's Nativity, 142.

hundred Talents of Silver, and two of Jonathan's Children for Hostages, to assure him, That being set at liberty, he should not withdraw Judea from the Obedience of the King. (For, till that present, he was held and kept Prisoner, by reason of the money which he ow'd the King.)

Simon was no ways ignorant of this cunning intent of Tryphon's, but knew well enough that he should both lose his money, if he should deliver the same; and that his Brother should not be enlarged, no, though his Children were deliver'd for Hostages: On the other side, he feared, lest the People should judge sinisterly of him, as if he had been the cause of his Brother's Death, both by not delivering the Money, neither yet the Children. Having therefore assembled the Army, he declared unto them what Tryphon demanded, telling them, That the whole scope of his Actions were nothing else but treacherous Stratagems and Subtilties: Yet notwithstanding he told them, That he had rather send both the Money and the Children to Tryphon, than by refusing his Conditions and Demands, to be accus'd to have neglected the life of his Brother. Simon sent therefore both the Money and Children of Jonathan; but Tryphon having receiv'd both, kept not his Promise, but detain'd Jonathan; and leading his Army thorow the Country, intended to pass by Idumaea to repair to Jerusalem. He came therefore to Dora, a City in Idumaea; and thitherward march'd Simon to encounter with him, encamping always right over-against him. They that were in the Castle of Jerusalem, hearing news hereof, sent Tryphon word that he should hasten and come unto them, and send them munition: Whereupon he address'd his Horsemen, pretending that very night to ride unto Jerusalem; but the Snow in that time fell in such abundance, that it cover'd the way in such sort, and was so thick, as the Horses could not travel, which hindred his repair to Jerusalem. For which cause he departed from thence, and came into Celosyria, and speedily invading the Country of Galaad, he put Jonathan to death in that place; and after he had buried him there, he return'd to Antioch. But Simon sent unto Basca, and transported his Brother's Bones, and interred them in his Country Modin, in his Father's Sepulchre, and all the People mourned and lamented for him many Days. Simon also built a great Monument of white and polished Marble for his Father and Brethren, and rais'd it to a great height, and garnish'd it round about with Galleries and Pillars all of one piece, which was an admirable Work to behold. Besides that, he erected seven Pyramids for his Father, Mother, and Brethren, for each of them one, so great and so fair, as they caus'd admiration in those that beheld them, and are as yet to be seen at this present Day. So great was Simon's care, that Jonathan and the rest of his Family should be honour'd with so magnificent a Sepulchre; which Jonathan died, after he had exercis'd the place of High-Priest, and possess'd the Government for four years. Thus much as touching his Death.

As soon as Simon had taken possession of the High-Priesthood, by the election of the People; the very first year of his Government, he acquitt'd the People of the Tribute which they were wont to pay to the Macedonians. This liberty and exemption from Tribute, happen'd amongst the Jews, one hundred and seventy years since the time that Seleucus, surnam'd Nicanor, obtain'd the Kingdom of Syria. And in so great Honour was Simon amongst the People, that in their private Contracts and publick Letters, the Date began, From the First Year of Simon the Benefactor and Governour of the Jewish Nation. For they prosper'd greatly under his Government, and had the Victory of all their Neighbouring Enemies round about them. For he destroy'd the Cities of Gaza, Joppa, and Jamnia: He demolish'd or slighted also the Cittadel of Jerusalem, and level'd it with the ground, to the intent the Enemies might never seize on it any more, nor retreat thither to endanger the City, as they had done before. Which when he had brought to pass, he thought it not amiss, but very profitable, to level the Hill whereon the Castle stood, to the intent the Temple might be the eminentest place. All this he perswaded the People to do in a common Assembly, representing to them how much they had suffer'd by the Garrisons, and how much they were like to suffer hereafter, if a Stranger should once more be Master of the Kingdom, and build a Cittadel in that place. By these Exhortations he perswaded the People to finish these Works, and all of them began to work without intermission both day and night, so that in the space of three years, they levelled the Mountain; and from that time forward, there was nothing but the Temple that commanded the City. See here what Simon perform'd hitherto.

H

CHAP. XII.

The year of the World, 3822. before Christ's Nativity, 135.

Tryphon caus'd Antiochus, Alexander Ballez's Son, to be put to death, and is made King's Vice; rendred him so odious to his Soldiers, that they offer'd themselves up to Cleopatra, Demetrius's Relict. She married Antiochus Sother, Demetrius's Brother, and made him be crowned King; he overcame Tryphon, who fled to Dora, and from thence to Apamea, where he was taken by force, and killed. Antiochus took a great liking to Simon the great Sacrificer or High-Priest.

Not long after the Captivity of Demetrius, Tryphon killed Antiochus the Son of Alexander, surnam'd Good, notwithstanding he had the care and charge of his Education for four years that he reigned; and spreading abroad a certain report, That the young King in exercising himself, fortun'd to die; he sent his Friends and Familiars to the Souldiers, promising them, That if they would chuse him King, he would give them a great Summ of Money; giving them to understand, that Demetrius was a Prisoner among the Parthians; and that if Antiochus his Brother should obtain the Kingdom, he would punish them divers ways, and revenge the Revolt and Rebellion which they were guilty of by forsaking him. The Army hoping that if they bestow'd the Kingdom on Tryphon, it would redound highly to their profit, they proclaim'd him King. But after he had attained the fulness of his Desires, he shew'd how malicious and wicked his Nature was: For when he was a private Man, he flatter'd the People, and made a shew of moderation; and, by such Allurements, he drew them to do what he pleas'd: But after he had taken possession of the Kingdom, he discover'd his Hypocrisie, and shew'd plainly, that he was not unaptly call'd Tryphon, that is to say, Tryphler, or Mocker. By which means he lost the Hearts of the better sort; and as for his Army, it became so averse from him, that it submitted it self to Cleopatra, Demetrius's Wife, who had, at that time, confin'd both her self and her Children in Selencia. And whereas Antiochus, surnam'd the Devout, and Brother to Demetrius, was driven from place to place, and had not any City that would entertain him, for fear of Tryphon; Cleopatra sent unto him, inviting him both to be her Husband, and to take possession of the Kingdom. And hereunto did the rather draw him, partly for that she was therunto perswaded by her Friends, and partly for the fear he had, lest some one of Selencia should betray the City to Tryphon. As soon as Antiochus was arriv'd in Selencia, and that from Day to Day his Forces encreas'd, he march'd forth into the Field, and fought with Tryphon, and overcame him in Battel, and drove him out of the higher Syria, and pursu'd him as far as Phœnicia; where after he had retir'd himself into Dora, a strong and impregnable Castle, he besieg'd him therein, and sent Ambassadors to Simon the High-Priest of the Jews, to confirm a Friendship and Confederacy with him. Simon very courteously accepted his Demands, and presently sent Antiochus both Money and Victuals, sufficient to furnish his Army at the Siege of Dora; so that in short space he was accepted amongst the number of his entire Friends. Tryphon flying from Dora to Apamea, was in that place besieg'd, taken, and slain, after he had reigned three years.

CHAP. XIII.

Antiochus Sother's Ingratitude to Simon Machabeus. They come to make War; Simon gets always the better, and renews his alliance with the Romans.

But the innate Avarice that was in Antiochus, and the malignity of his Nature, made him forgetful of those Offices and Services that Simon had done him; so that he sent Seleucus, his great Friend, with a mighty Army to invade Jewry, and to surprize Simon. But he having some privy Intelligence of Antiochus's Treachery, notwithstanding that at this time he was very old, was so provoked with the Injuries that Antiochus had done him, that animated with courage more than became his age, he went himself to the War, as if as yet he had been but youthful: He therefore caus'd his Son to march before, with the best Soldiers of his Army; and having left a number of his Soldiers in ambush, in the hollow retreats of the Mountains, he execut'd all his Designs, without failing in any one of them: So that after he had every way obtained the upper hand of his Enemies, he ever after enjoy'd his Government in peace, during the remainder of his life, and renew'd likewise the Confederacy with the Romans.

CHAP. XIV.

The end of the
World, 353.
before Christ's
Nativity, 134.
Heli & Ruf-
inus, cap. 15.
1 Mac. 6.
No faith nor
cruelty, no not
in So. in-
Law.

Simon Machabeus, Prince of the Jews, and High-Priest, is betrayed and killed by his Son-in-Law Ptolomy, who, at the same time, makes his Relick and his two Sons Prisoners.

HE governed Judaea for the space of eight years, and was at last slain at a Banquet, by the Treachery of Ptolomy his Son-in-Law; who seizing on Simon's Wife, and his two Children; and detaining them in Prison, sent out certain of his Train besides, to kill John the third Son, surnamed Hircanus of Jerusalem. But the young Man having some inkling of their drift, retired himself speedily into the City, and avoided the danger that they plotted against him, assuring himself of the Good-will of the People, in consideration of the Benefits they had received at his Father's hands, and the Hatred that they bare unto Ptolomy; who intending to enter the City-Gates, was sharply repulsed by the Citizens, for they had already entertained Hircanus.

CHAP. XV.

Hircanus, Simon's Son, besiegeth Ptolomy in Dagon-Castle; but his great Love towards his Mother and his Brothers, (whom Ptolomy threatens to put to death, if he storm'd the Castle) made him forbear to assault it, and rais'd the Siege; after which, Ptolomy nevertheless put them to death.

WHENUPON Ptolomy retired into a certain Castle, situate beyond Jericho, called Dagon; but Hircanus was made High-Priest in his Father's stead; who, after he had recommended himself to God, by the firstling Sacrifices that he offer'd, march'd out against Ptolomy his Brother-in-Law, to make War upon him. Now when he was fully resolv'd to besiege the place whither Ptolomy was retired, he had the advantage in all other things; but only by the Affection that he bare unto his Mother and his Brethren, he was overcome. For Ptolomy having taken them, and whipt them upon the Walls in all Men's presence, threaten'd Hircanus, That unless he levied his Siege, he would cast them down headlong from the top of the Castle. Now whereas one way Hircanus had a great desire to force and surprize the place, so also on the other side he was wholly dilheartened, through the desire that he had to redeem those whom he loved, from the Enemies Tyranny. True it is, That his Mother stretching out her hands, besought him, That for her sake he would not give over valiantly to assault the place, but that he should be the more encouraged to surprize the Fortrefs, and to lay hold upon his Enemy, and to be revenged of the wrong that was offer'd unto his dearest Friends; alledging, That she thought it better to die in the midst of a thousand Torments, than that the Enemy should escape unpunished, who had been so manifest an occasion of their misery. When Hircanus heard his Mother speak thus, he was more furiously incensed to give the Assault; but as soon as he saw his Mother so beaten and sore wounded, his Heart melted within him; and the fervent Desire which he before had to batter and beat down the City, was presently allay'd and cooled: And so the pitiful Compassion of his Mother, surmounted and overcame his wrathful Desire of Revenge. Whilst thus the Siege was continued and prolonged, the year of Repose celebrated amongst the Jews; was come: For they observed the seventh Year, as the seventh Day is observed in the Week; so that by this occasion, Ptolomy was deliver'd of this Siege, who afterwards slew both Hircanus's Mother and Brethren; which done, he fled unto Zeno, surnamed Cotyla, who at that time tyrannized in the City of the Philadelphians.

The end of
the History of
the Bible.

CHAP.

CHAP. XVI.

The year of the
World, 353.
before Christ's
Nativity, 133.

King Antiochus Sother besiegeth Hircanus in the Castle of Jerusalem, and raiseth the Siege after a Treaty. Hircanus accompanieth him in the War against the Parthians, where Antiochus is killed; and his brother Demetrius (whom Attaces King of the Parthians had set at liberty) taketh possession of the Kingdom of Syria.

ANTIOCHUS calling to mind the manifold losses he had receiv'd by Simon's means, invaded Jewry in the fourth year of his Reign, and in the first of Hircanus's Government, which was in the 162 Olympiade. And after he had spoil'd all the Country, he blockt up Hircanus within the City of Jerusalem, which he had belieg'd with seven Camps; yet with no advantage at all, both in regard of the strength of the Walls, and the Valour of the Citizens, besides the want of Water which he had in his Camp; which was notwithstanding remedied by a great fall of Rain, which fell about the setting of the Pleiades in the beginning of April. On the North-side also where there is a great Plain, Antiochus caus'd 100 Towers to be erect'd, every one three stories high, on which he plant'd certain Companies of Armed Soldiers, who daily fought with the besieged, and who, by the means of a double and deep Trench, depriv'd them of all conveniences. They on the other side made often Sallies, and if they chanc'd at any time to charge the Enemy on a sudden, they made a great slaughter; but if they were discover'd, they march'd back in order. But Hircanus considering the great number of People that were in the City, who rather consumed Soldiers Victuals, than performed any service, he divid'd those that were unfit for War, and sent them out of the City, retaining only those with him who were Vallant and Warlike. But Antiochus permitted them not to have free liberty to depart; so that wandering here and there between the Walls and the Camp, they were consumed with Famine, and died miserably. When as therefore the Feast of Tabernacles was to be celebrated during these affairs, they that were within, had compassion of their Country-men, and drew them within the Walls, and entertain'd them within the City. At this time Hircanus sent a messenger to beseech Antiochus to grant him Truce for seven days, by reason of the solemnity of the Feast; which he granted, for the honour, which he bare unto God. Furthermore, he sent a magnificent Sacrifice into Jerusalem of Bulls with gilded Horns, and vessels full of divers Perfumes, with other vessels of Gold and Silver. Those that had the charge of the Gates, receiv'd the Sacrifices at their hands that brought the same, and offer'd them in the Temple. Antiochus himself also gave the Soldiers certain Meats to grace their Festival, shewing himself herein to be of a fairer disposition than Antiochus Epiphanes, who, after he had taken the City, caus'd Swines flesh to be sacrific'd upon the Altar, and besprinkled the Temple with the Hogs Blood, making a confusion of the Ordinances of the Law of God, which was the cause that this Nation rebelled, and conceived a deadly hatred against him: But Antiochus, of whom we speak at this present, was by all Men call'd Devout, because of the incredible affection that he had to the service of God. Hircanus acknowledging the bounty and affection he had towards God and his Sacrifices, sent Ambassadors unto him, requiring him, That he would permit them to live according to the ancient Laws and Customs of their Forefathers, Whereupon the good King rejected their Counsel who advis'd him to destroy the Jewish Nation, for being contrary to the customs of all other People. And understanding that all the conversation of the Jews was conformable unto Piety, he answer'd the Ambassadors, That if the besieged would yield up their Arms; and pay the Tributes of Joppa, and the other Cities that were out of Judaea, and would receive a Garrison, such as he should appoint, he would discharge them of this War. They accepted all other his conditions, but they consented not to receive a Garrison, lest they should be forced to entertain such with whom they could not converse; but instead of the Garrison they gave Pledges, and paid 500 Talents of Silver, of which the King receiv'd 300 in hand, with the Pledges; amongst which, was Hircanus's Brother: and after he had beaten down the Cope and Panes of the Walls, with the other Fortifications, he rais'd the Siege, and depart'd. But Hircanus opening David's Monument, (who surpass'd all other Kings in riches, during his time) drew 3000 Talents out of the same, whereby he took occasion first of all among the Jews to entertain a Foreign Army. There was also a Friendship and Alliance betwixt him and Antiochus, whom he entertain'd in the City with all his Army, and furnish'd him largely and magnificently with all that which was necessary for the same; and that which is more, Antiochus having undertaken an Expedition against the Parthians, Hircanus march'd also in his company. Nicholas Damascene beareth witness herof, writing after this manner in his History: Antiochus erect'd a Pageant near the flood Lycus, after he had overcome In-

Heli & Ruf-
inus, cap. 15.
Hircanus is
driven into
the City by
Antiochus.
Plunder the
seven Stars.

The weaker
fort are thrust
out of the
City.

Antiochus af-
fordeth seven
days truce to
celebrate the
Feast of Ta-
bernacles.

Hircanus ma-
keeth peace
with Anti-
chus, and the
Siege is given
over.

Hircanus ta-
keeth a huge
sum of Money
out of King
David's tomb:
Nicholas Da-
mascene.

dates General of the Army of the Parthians, and abode there two days, at Hircanus the Jews A request, by reason of a solemn Feast at that time, in which it was not lawful for the Jews to Travel, wherein he is no ways mistaken. For the Feast of Pentecost was at that present the next day after the Sabbath, and it is not lawful for us neither in our Sabbaths nor Feasts, to journey any ways. Antiochus fighting against Artabes King of the Parthians, lost the greater part of his Army, and was himself slain. His brother Demetrius succeeded him in the Kingdom of Syria, whom Artabes had set at liberty, at such time as Antiochus came into the Kingdom of the Parthians, as we have declared heretofore in another place.

CHAP. XVII.

Hircanus, after King Antiochus's death, took back again many places in Syria, and reneweth his Alliance with the Romans. King Demetrius is overcome by Alexander Zebinus, who was descended of King Seleucus; is taken afterwards in Tyre, and dieth miserably. Antiochus Grypus, being his Son, overcometh Alexander, who is killed in the Battel. Antiochus Syzichus, who was his Brother on the Mother's side, being Antiochus Sotter's Son, maketh War against him, and Hircanus in the mean time reigns peaceably in Judæa.

Hircanus hearing news of Antiochus's death, led forth his Army with all expedition against the Cities of Syria, hoping to find them unprovided both of Garisons and means of Defence, as in effect it came to pass. He therefore took the City of Medaba at the end of six Months, after that his Army had suffer'd many Calamities. Afterwards he seized Samega, and the Cities thereof; the Cities of Sichim, and Garizim also, where the Cutheans dwelt, who had a Temple there made according to the model of the Temple of Jerusalem (which Alexander the Great permitted Sanballath to build, in favour of his Son-in-law Manasse, brother to the High-Priest Jaddas, as we have heretofore declar'd) which Temple was laid desolate 200 years after it was built. Hircanus also took certain Fortresses and Cities of Idumæa, as Adora and Marissa; and after he had subdu'd all the Idumæans, he permitted them to inhabit the Country, under this condition, That they should consent to be Circumcised, and to live according to the Laws and Religion of the Jews. They, through the desire they had to live in the place where they were born, submitted themselves to be Circumcised, and to live according to the Customs and Ordinances of the Jews; and from that day forward they were comprehended within the number of the Jews. Whilst thus Hircanus was High-Priest, he thought good to renew the amity betwixt the Jews and the Romans, and to this effect he sent an Ambassage with Letters unto the Senate. As soon as the Senate had receiv'd his Letters, they made alliance with him, to this effect ensuing. Fanius M. F. Pr. assembled the Senate in the field of Mars the eighth day of February, in the presence of L. Manlius, L. F. Mentina, and C. Sempronius, C. F. Falerna; concerning that which Simon the Son of Dositheus, Apollonius the Son of Alexander, Diodorus the Son of Jason, Men of good reputation and honour, and sent Ambassadors by the People of the Jews, have propos'd; who have dealt with us as touching the confederation and amity that this Nation had with the Romans, and have likewise confer'd as touching the affairs of State, namely, that Joppa and the Ports thereof, Gazara and the Fountains thereunto belonging, and those other Cities of the Country, which Antiochus took from them, contrary to the Decree of the Senate, should be restor'd unto them; and that it may not be lawful for the King's Soldiers to pass through their Country, neither any of those Provinces that are under their Government: And that those things which were attempted by Antiochus during this War, contrary to the arrest and decree of the Senate, should be declar'd void, to the end that the Ambassadors sent in the Senates behalf, may provide for the restitution of those things which Antiochus had spoil'd them of, and may rate and set down the damages which the Country hath receiv'd by this War. Item, That Letters of recommendation should be written in the behalf of the Jewish Ambassadors, to the Kings and free People, for their secure and safe return into their Country. It hath been hold convenient, to make and ratify this Ordinance, to the end to renew friendship and alliance with Men of so good respect, sent unto them by a Nation so good and faithful towards them. And as touching the Letters, the answer was, That they should be written at such time as the affairs of the Senate would permit them any leisure; and that from this time forward they would have care that no injury should be offer'd them. And the Prætor Fanius was commanded also to deliver the Ambassadors Money out of the common Purse, to bear their charges home into their Country. And thus did Fanius dismiss the Ambassadors of the Jews, after he had given them Money out of the common Treasury, with the Decree of the Senate address'd to those that should conduct them, and give them a fire convoy, or safeguard to return into their Country. And this was the state of the affairs during Hircanus's Priesthood.

But

H But King Demetrius being sharply whetted to make War against Hircanus, could have neither time nor opportunity to fulfil his desire, by reason that both the Syrians and the Soldiers were become his Enemies, because of his wickedness of Life. For they sent Ambassadors to Ptolomey, surnam'd Physcon, to require him to send some one of Seleucus's Race unto them, to be establish'd King. Whereupon Ptolomey sent them Alexander, surnam'd Zebina, accompanied with an Army; who giving Battle to Demetrius, worsted him, and constrain'd him to flee to his Wife Cleopatra, to Ptolomeis; who neither accepting, nor entertaining him, he was constrain'd to retire from thence unto Tyre, where he was taken; and after he had suffer'd many miseries by the hands of his Enemies, he finally died. Alexander having by this means obtained the Kingdom, made a League of Amity with Hircanus. And whereas it fell out, that Antiochus, surnam'd Gryphus, the Son of Demetrius, made War against him, he was overcome and slain in the Battel. When Antiochus had taken possession of the Kingdom of Syria, he forbore to make War against the Jews, for that he had intelligence that his Brother, by the Mother's side, (who was in like sort nam'd Antiochus) assembled an Army against him at Cysicus. Remaining therefore in his Country, he resolv'd to make preparation against his Brother's coming, who was call'd Cysicenus, because he was brought up in that City, and was the Son of Antiochus, call'd the Conserver, who died in the Country of the Parthians, and who was brother to Demetrius, the Father of Gryphus; and it fell out, that both these Brothers were married to one and the same Cleopatra, as we have heretofore express'd. When Antiochus the Cysicenus was arriv'd in Syria, he made War against his Brother, which continued many years: during all which time, Hircanus lived in peace, (for presently after Antiochus's death, he revolted from the subjection of the Macedonians) and from that time forward gave them no succors, neither as Subject or Friend; but his Fortunes both augmented and flourish'd greatly, during the time of Alexander Zebina; and principally during the Reign of these two Brothers. For the War, wherein they consum'd one another, gave Hircanus an opportunity to levy all the Revenues of Judæa, without any contradiction, so that by the same means he gathered infinite sums of Money. For whilst the Cysicenus destroy'd his Brother's Country, Hircanus also made known his inclination and disposition; and seeing likewise that Antiochus was destitute of those Succors he expected out of Egypt, and that both himself and his Brother also (through their natural discords) weakened one another's Estates, he despised them both.

CHAP. XVIII.

Hircanus taketh Samaria, and ruins it totally. How much this High-Priest was in God Almighties favour. He leaveth the Pharisees, and betakes him to the Sadduces. His happy Death.

Hircanus seeing himself so powerful, resolv'd to besiege Samaria, (which was a strong City) and is at this day call'd Sebaste, because it was re-edify'd by Herod, as we will make manifest in time and place convenient. He therefore began to besiege and batter the same with all diligence; animated thereunto, because of the extreme hatred he bare the Samaritans, who, on purpose, to please the King of Syria, had offer'd many grievous affronts to the Marissens, who were defend'd from, and allied with the Jews. He therefore made a Trench round about the City, with a double Wall of 80 Furlongs, and committed the general Command of this Siege to his Sons, Antigonus and Aristobulus, who so diligently and valiantly behaved themselves, that the Samaritans being over-prefed with extreme Famine, were constrained to eat such things as were unusual and unaccustomed amongst Men, and to call Antiochus the Cysicenus to their aid: who readily repaired thither, but was repulsed by Aristobulus's Soldiers; and being pursu'd by the two Brethren as far as Scythopolis, he hardly escap'd; and they returning to their Siege, freshly assailed and besieg'd the Samaritans within their own Walls: so that once more they were constrained to send Ambassadors to Antioch for aid, who was their Ally; who sent unto Ptolomey Lathyrus, for about some 6000 Men, who furnish'd him with them, contrary to his Mother's mind, who therefore had almost thrust him out of his Dominion. As soon as he had receiv'd them, he made a road into Hircanus's Country, and spoil'd and forag'd the same as far as Egypt. For he durst not give him Battel hand to hand, because he had not competent Forces; but thought, that in spoiling the Country, he might cause them to raise the Siege, and forsake Samaria: but after he had lost a great number of his Men by divers snares of his Enemies, he went unto Tripoly, committing the general charge of that War to Callimander and Epicrates, two of his Captains. Callimander, more rashly than wisely, attempting to set upon the Enemy, was himself slain, and his Soldiers routed.

roured. And *Epirates* given over to covetousness, did openly yield up *Scythopolis*, and A other Cities, into the hands of the *Jews*: so that it was impossible for either of them to raise the Siege. At last, after that *Hircanus* had continued his Siege before the City for the space of one whole year, he became Master of it: and not contenting himself with the taking hereof, he utterly destroy'd it, enforcing the Rivers through the midst thereof; yea, he ruined the fame in such fort, that the Mud and Soil both of the Water and Earth took away all the appearance of the City, so that it seem'd as if it had never been. Of this *Hircanus*, there is a certain incredible matter committed to Memory; namely, how during his High-Priesthood, God had conference with him. For it is reported, That the very same day wherein his Sons fought against *Antiochus* the *Cyzrenian*, whilst being himself alone, he offer'd Incense in the Temple, he heard a voice, saying, *That his two Sons had at that present overcome Antiochus*: All which he incontinently signify'd unto the People at the Gate of the Temple; and according as he had said, so it came to pass. See here what occurrences hapned in *Hircanus's* Time.

About this very instant likewise, the affairs of the *Jews* prospered not only in *Jerusalem* and *Judea*, but also amongst the Inhabitants of *Alexandria*; and finally, in *Egypt* and *Cyprus*: For Queen *Cleopatra* rebelling against her Son *Ptolemy Lathyrus*, appointed *Cleclias* and *Ananias*, the Sons of that *Onias* who had built the Temple in *Helopolis* (according to the pattern of that in *Jerusalem*) her Generals. And having committed her Army unto their hands, he acted nothing without their Advice, according as *Strabo* the *Capadocian* witnesseth, speaking after this manner: *Divers of those who came with us, and of those who had been sent into Cyprus from Cleopatra, suddenly revolted to Ptolemy: only the Jews, that were of Onias's Faction, remained constant in their duty, because the Queen made great account and reckoning of Chelcias and Ananias their Country-men.* Thus far *Strabo*. This great felicity and prosperity of *Hircanus*, moved the *Jews* to conceive a hatred against him, and especially the *Pharisees* oppos'd themselves against him. These *Pharisees* were one of the Sects of the *Jews*, (whereof we have heretofore Treated) which Sect was so great in credit with the common People, that when they dispers'd any thing, were it against the King, or the Priest, they were presently believed. *Hircanus* had been one of their Disciples, and therefore was easily believed. He invited them to a Feast, and entertain'd them with all Humanity: and seeing them in a merry vein, he began to tell them, D That they knew his mind, how that he desired nothing more than to be just, and to square all his actions according to Gods will and direction, according as they themselves taught. He therefore requir'd them, that if they perceiv'd that he mistook himself in any thing, or that he wandered from the right way, they would by admonition redress the same. Whereupon all of them gave testimony of his perfect virtue, wherewith he was highly contented. But one of the company, called *Elezazar*, a Man of a malicious Nature, and such a one as delighted in Mutiny, said unto him, *Since you desire to hear the Truth, if so be, you affect the estimation of a good Man, give over the place of Priesthood, and content your self with the Government of the People.* *Hircanus* demanded of him the cause, wherefore he should forsake the Priesthood? Because (saith he) that we have heard say by our Ancestors, that your Mother was a Captive during the Reign of *Antiochus* the famous (which notwithstanding was a false report.) *Hircanus* hearing this, was fore moved against him, and also all other of the *Pharisees*, who were present. Amongst the rest there was a certain Man called *Jonathan*, of the Order of the *Sadducees*, (who maintain a contrary Opinion against the *Pharisees*) who was an intimate and dear friend to *Hircanus*, with whom he communicated the injurious Speeches that *Elezazar* had spoken by him, who told him, That (as he thought) *Elezazar* had spoken these words by the publick consent of the *Pharisees*; and that he might discover the same most manifestly, if he enquir'd of them what punishment *Elezazar* had deserved for speaking after this sort. *Hircanus* therefore talk'd with the *Pharisees* concerning his punishment, telling them, That he should very well perceive, that this injury had not been pronounced by the common consent of them all, if they condemn'd the Offender to suffer a Punishment proportionable to his Offence. Whereupon they decreed, That he ought to be punished by Imprisonment and Scourging; for (said they) an injury done in word, required no capital Punishment: And, to speak uprightly, they in their thinking censured severely enough of this fault, for that the *Pharisees* are naturally inclin'd to Mercy in matter of Punishment. But *Hircanus* was fore offended with this their answer, and imagin'd that this *Elezazar* had spoken after this manner, by the common instigation of the rest. This displeasure, and conceived dislike of his, *Jonathan* aggravated to the uttermost, and handled the matter in such sort, that he drew *Hircanus* to forsake the *Pharisees*, and to subscribe to the opinions of the *Sadducees*, abolishing their Ordinances, and causing them to be sharply punish'd that observe the same. These practices of *Hircanus* incens'd the People against him and his Sons; but we will treat of this in another place. At present I will declare how the

Pharisees

H *Pharisees* have made many Ordinances among the People, according to the Tradition of their Fathers, whereof there is nothing written in the *Laws of Moses*: For which cause, the Sect of the *Sadducees* rejecteth them, affirming, *That they ought to keep the written Ordinances, and not to observe those that are grounded upon the Tradition of the Fathers.* And great dispute and dissensions have been raised among them upon this occasion, because the richer sort only, and not the baser sort of People, adhered to the *Sadducees*; but the *Pharisees* had the Commonalty on their sides. But of these two sorts, and of the Effects, I have more exactly treated in my Second Book of the Wars of the *Jews*. But *Hircanus* finally appeas'd this mutiny, and lived afterwards in much peace and happiness; and after he had most discreetly govern'd his Princedom for the space of 31 years, he died, leaving five Sons behind him. This Man was honoured by God with three great Gifts; the Gift of Government, the Gift of Priesthood, and the Gift of Prophecy. For God spake unto him divers times by Oracles and Revelations, and gave him the knowledge of things to come; which he in such sort fore-told, That he declared that his two eldest Sons should not possess the Principality any long time: Whose end it shall not be awils to set down in what manner it was, to the intent that the Prophecy of their Father may be the better known.

CHAP. XIX.

Aristobulus, eldest Son of Hircanus, Prince of the Jews, makes himself be crown'd King; maketh his Brother Antigonus, his associate of the Crown: He imprisoneth the rest, and his Mother also, whom he caused to die for hunger. He becometh jealous of Antigonus; he maketh him be killed, and he himself afterwards dieth for Grief.

A *Ristobulus*, *Hircanus's* eldest Son, resolv'd after his Father's Death, to exchange the Principality into an absolute Kingdom; and the better to attain thereunto, he first of all set the Crown upon his Head, 481 years and three months after the People of the *Jews* were deliver'd from the Bondage of *Babylon*, and led again unto their Country. And for that *Aristobulus*, amongst all his other Brethren, loved *Antigonus* best of all, who was the nearest unto him in Age, he accepted him as a Companion in the Government of the Kingdom; but as for the rest, he shut them up in Prison. He lock'd up his Mother likewise, who had contended with him concerning the Government, (for that *Hircanus* had committed all things to her Disposition) and so far extended his Cruelty, that he famish'd her to Death in Prison. After he had thus us'd his Mother, he slew his Brother *Antigonus* also, whom he pretended to love above all the rest, and whom (as he made them) he had made Partner of his Kingdom. From whom he estranged himself, by reason of some slanders and false accusations rais'd up against him; which at the first he gave no credit to, both for that the friendship which he bare unto him, made him not regard the same, as also for that he imagin'd he was enviously slandered. It came to pass that *Antigonus*, returning upon a certain time from the Army with great magnificence; about the time of the Feast of *Tabernacles*, chanced to repair thither at that very time wherein *Aristobulus* hapned to fall sick. *Antigonus* intending to celebrate the Solemnity, ascended the Temple in great state, attended by some of his Army, to pray for his Brother's Health. Whereupon certain malicious Wretches, desirous to break the Concord that was between them, came unto the King, amplifying unto him in malicious Words, what Pomp and Majesty he had shew'd in that Solemnity; telling him, That in his actions he demean'd himself no ways like a private Man, but that all his actions were levelled at Royalty: Finally, that his intent was to enter the Kingdom by force, and to kill him; for he made account, that since he might be King alone, it was a great simplicity for him to have a Companion. But *Aristobulus*, although he would very hardly be induced to believe these Reports; yet notwithstanding being desirous both to extinguish the Suspicion, and to provide for his own security, he dispos'd certain of his Guard in a dark and privy place under ground, and lodged himself in a certain Tower called *Antonia*, commanding that no man should offer violence, except to those who entred armed; giving a further charge to his Guard, That if *Antigonus* entred armed he should be slain. Which done, he sent for his Brother, desiring him to repair unto him without Weapons. Which when the Queen, and they that conspired the murder of *Antigonus*, understood, they perswaded the Messenger to tell him the contrary, namely, That his Brother expected (in regard he prepared for War) that in that state and pomp he should come and visit him, to the end he might be an Eye-witness of his brave Figure and Preparation. But *Antigonus* suspecting no harm, and relying on the Good-will of his Brother, march'd all armed on foot towards *Aristobulus*, to shew himself in that Bravery; and when he came right over-against the Tower, that is called *Straton*, where the

CHAP. XXI.

The year of the
World, 3864.
before Christ's
Nativity, 100.

Ptolemy Lathyrus's great victory over Alexander King of the Jews, his horrid barbarity; Cleopatra, Ptolemy's Mother, cometh to assist the Jews against him. His attempt to subdue Egypt is frustrated; Alexander taketh Gaza, and practiseth great Cruelties there; several wars concerning the Kingdom of Syria. The greatest part of the Jews extreme hatred against their King Alexander. They call Demetrius Eucerus to their Aid.

Ptolemy at-
tainteth Se-
phor.
Hecatan-
machi, or the
Warriors by
hundreds.

HE afterwards set upon Sefhor, a City near unto Azob, from whence he departed with the loss of many men, with an intent to fight with Alexander, who came forth to encounter him, and met with him near unto Jordan, in a place called Asofbon, and encamped right over against the Enemy. He had in his Van-guard 8000 men, but the rest of his Forces not finding themselves so well armed, were fearful to engage, who carried brazen Bucklers. Ptolemy's Vanguard also had Bucklers after the same fashion. Philo-phanus, the Camp-master did not a little encourage them: For he caused them to pass the River which separated the two Camps, which Alexander would not oppose, promising himself the victory, if his Enemies could not retreat. In the beginning of the skirmish, each one of them fought with answerable valour; so that a great number of them fell on both sides. But Philo-phanus perceiving that Alexander's Army had the better, he took a part of his followers, and speedily seconded those who were ready to fly. The Wing of the Jews Vanguard seeing themselves freshly charged, and not succoured by any means, began to fly; and so far were those that marched next them from yielding them assistance, that all of them became partners in one shameful flight. But they of Ptolemy's side, behaved themselves far otherwise; for they pursued and slew them: and after they had put them in disorder, they charged them so hotly, that they blunted their Weapons, and wearied their Arms with killing them. It is reported that 30000 were slain in the Battel, (Timagenes saith, 50000.) As for the rest, some of them were taken Prisoners, and other some fled into their houses. After that Ptolemy had obtained this victory, he over-run and spoiled the whole Country, and in the evening, he quartered himself in certain Villages of Judea, which he found full of Women and Children, and commanded his Soldiers, without respect of person, to cut their Throats, and to chop them into pieces, and afterwards to cast the morsels into a boyling Cauldron, and when they were well boyled, to eat the same: All which he acted, to the intent that they that were fled from the Battel, and retired to their own Habitations, should know that their Enemies would eat Man's Flesh; that by this means they might be more afraid of them. Strabo and Nicholas report, that they demeaned themselves after this manner, as I have declared. And Ptolemy took Ptolemais also by force, as I have mentioned elsewhere.

Ptolemy, to
the end he
might assist
the Jews with
more terror,
causeth his
Soldiers to
eat Man's flesh.

Ptolemais ta-
ken by force.

Cleopatra pre-
pareth an Ar-
my against
her Son.

Ptolemy dri-
ven out of E-
gypt.

Ptolemais be-
sieged, and ta-
ken by Cleo-
ptra.

But Cleopatra perceiving how her Son prospered, and how he had spoil'd Jewry, without any prejudice, and subdued the City of Gaza, she concluded with her self, that she ought not to suffer him to go on after that manner; considering it was upon the borders of Egypt, whose Sovereignty he affected. For which cause, she suddenly marched out against him with an Army, both by Sea and Land, committing the Command of her whole Forces to Chelcias and Ananias, both Jews; and sent the greater part of her Riches into the Isle of Cboos, with her Nephews, and her Will, to be reserved, and kept there in safety. And after she had commanded her Son Alexander to set sail towards Phenicia, with a great Navy, because the Inhabitants of that Country were revolted, she herself came to Ptolemais, and besieged it; when she perceived that they refused to grant her entry; Ptolemy made haste to depart out of Syria, and to enter Egypt, hoping to be Master thereof, when he should find the Country unarmed; but he was deceived: At that time it fortuned, that Chelcias, one of the two Generals of Cleopatra's Army, died in Calolyria, being in pursuit of Ptolemy. Cleopatra having Tidings of her Son's Enterprize, and that the success and fortune he expected in Egypt, had failed him, she sent part of her Army to drive him out of the Country; so that he was enforced to return back again out of Egypt, and to go and spend his Winter at Gaza. Mean-while, Cleopatra besieged and took the City of Ptolemais, whither Alexander resorted unto her with great Presents: She received him very kindly, in regard Ptolemy had used him so ill, he having now no other recourse left him but to her favour & assistance. Upon his Arrival, certain of her Familiars counselled her to lay hands on him, and to seize the Country; and not to permit that so great number of Jews, and so valiant Men, should become Subjects unto one Man. But Ananias gave her Counsel to the contrary; G alleging, That he should commit an Act of great Injustice, if he should depose him, who was her Allie, from the Government; who was, beside that, very nearly allied

H allied unto her. For (said he) I would you should know, that by committing this wrong, you shall raise in all the rest of the Jews a heinous hatred against you. Cleopatra conforming her self to Ananias's counsel, resolved with her self to offer Alexander no injury; but instead thereof, the entertain'd him as her Allie and Friend, at Scythopolis, a City of Calolyria. Now when Alexander perceived that he was freed from the fear which he had conceived of Ptolemy, he incontinently drew his Army into Calolyria, and after six months siege, took Gadara; he took shortly after Amath also (which is a great Fortrelle belonging to the Inhabitants about Jordan) where Theodore, the Son of Zenon, had hoarded up the richest and best part of his Substance; who, surprizing the Jews unawares, slew about 10000 of them and pillaged Alexander's Baggage.

The year of the
World, 3873.
before Christ's
Nativity, 91.

Alexander be-
sieged Gaza.
Cleopatra re-
viewed.
Alexander re-
took Gadara.

I This did not any ways astonish Alexander, but notwithstanding the disaster, he marched forward toward the Cities Raphia and Antbedon, which Herod afterwards called Agrippias, situate on the Sea-coasts, and took them by force; and seeing that Ptolemy was retired from Gaza into Cyprus, and that Cleopatra, his Mother, was in Egypt, he besieged the City of Gaza, and spoilt all the Country round about it, by reason of the displeasure which he had conceived against the Citizens, for that they had sought Ptolemy's assistance against him. Apollodorus, Captain of the Gazans, made a Salley by night, and entered the Camp of the Jews, having only with him 2000 foreign Soldiers, and 1000 of his own Followers. And as long as the night lasted, the Gazans had the upper hand, because that they made their Enemies believe that Ptolemy was come to their rescue; and as soon as the day appeared, and this opinion was found false, as soon as the Jews were assured of the Truth, they turned back upon them, and charging the Gazans, they slew about 1000 of them.

Alexander be-
sieged Gaza.
Apollodorus
by night inva-
ded the Camp
of the Jews.

Notwithstanding all this, the besieged stood out still, being neither daunted with loss of Men, nor lack of Provision whatsoever, resolving rather to endure any misery, than yield to their Enemies; and that which made them more confident, was the hope of help which they expected from Aretas, King of Arabia, who had promised no less. But it came to pass, that Apollodorus was slain before his arrival, and the City taken. For Lyfmacus his Brother, conceiv'd a jealousy against him, by reason of the good opinion which the Inhabitants had of him, and having slain him, and gather'd those fighting Men that he might, he yielded up the City unto Alexander, who at the first made a peaceable entry; but afterwards dispersed his Soldiers, and gave them licence to execute all hostility against the Citizens; so that they acted their cruelty in every place, and slew many of the Gazans. Neither did these Citizens unrevenged; but so manfully behaved themselves, that they butchered no less number of Jews, than they murdered Citizens among them. Some of them likewise perceiving themselves to be alone, set their Houses on fire, taking away first that which was therein, that the Enemy might not be enriched with their Spoils. Others killed their Wives and Children with their own hands, to deliver them from the Enemies cruelty. But the Senators, to the number of 500, fled into the Temple of Apollo, for to save themselves, but that did not secure them (for when the Enemy entered the Town, they were by chance assembled in Council) Alexander put them all to the Sword, and instantly razed and levelled that City with the ground; which done, he returned to Jerusalem, after he had spent one whole year at the Siege before Gaza.

Aretas, King
of Arabia
battereth the
Gazans, with
hope of rescue.
Lyfmacus
killeth his bro-
ther Apollodo-
rus, and be-
trayeth Gaza
to Alexander.

About this time Antiochus, surnamed Gryphus, died by the Treason of Heracleon, in the 45th year of his age, & in the 29 of his Reign. His Son Seleucus had the Kingdom after him, who made War against his Uncle Antiochus, surnamed Cysicenus, and having overcome him, he slew him. Not long after, Antiochus, the son of Cysicenus, and Antoninus surnamed, the Devout, came to Arade, and crowned them, and made War against Seleucus, whom they overcame in one conflict, and drove him out of all Syria; who flying into Cilicia, and arriving again in the City of the Moscatres, he exacted a sum of Money from the Citizens. But the People were so incensed, that they set his Palace on fire, whereby it came to pass, that both he and his Friends were burnt to Dust. During the time that Antiochus the Son of Cysicenus, reigned in Syria, another Antiochus, Seleucus's Brother, made War against him; but he was not only overcome, but both he and his Army were put to the Sword. After him, Philip his Son took the Crown, and governed in certain places of Syria.

Antiochus
Gryphus slain,
Seleucus Gry-
phus's Son
maketh War
with Antio-
chus the Cysi-
cenus.

Mean while Ptolemy Lathyrus sent to Gnidus for his fourth Brother Demetrius Eucerus, and made him King of Damascus. Against these two Brothers, Antiochus made a manly and valiant resistance, but died very shortly after. For repairing to Laodicea, to succour the Queen of the Galadenians, who made War against the Parthians, he was kill'd fighting valiantly; and his two Brothers, Demetrius and Philip possessed Syria, as hereafter shall be declared. As for Alexander, his own Subjects rebelled against him; for the People arose and mutinied at such time as he assisted at the Altar to solemnize the Feast of Tabernacles;

Antiochus Eu-
cerus putteth
him to flight.
Antiochus, Se-
leucus's bro-
ther, fighteth
against Antio-
chus the Son
of the Cysice-
nus.

Demetrius
Eucerus
made King of
Damascus, by
Ptolemy La-
thyrus.

bernales, and during the time that he intended the Sacrifice, they cast Citrons at him: A for (as we have declared elsewhere) the Jews have this Custom, that on the Feast of the Tabernacles, each one bringeth a Branch of Palm, and of Citrons. They upbraided him also with many injurious Speeches, reproaching him, that he had been Prisoner in War; and that he was also unworthy of the honour of the Priesthood. Whereupon, he being moved by these Disgraces, put to death about 6000 Men; and having made an inclosure of Wood about the Temple and the Altar (as far as the place whereto it was lawful for none to enter but the Priest;) he kept there, to the intent the People might not apprehend him; he entertained also certain foreign Souldiers, *Pisidians and Cilicians*. For being at odds with the Syrians, he made no use of them.

After this, having overcome the *Arabians*, he constrained the *Moabites & Galaadites* to pay him Tribute, and destroyed the City of *Amath*, whilst *Theodore* for fear gave over to resist him. But encountering with *Obed* King of *Arabia*, and being surprized and betrayed by an Ambuscado in certain miry places, he was thrust by the Crowd of Camels into a deep Trench (near unto *Gadara*, a Village of *Galaad*), from whence he almost despair'd to escape: notwithstanding, having overcome that Danger, he came to *Jerusalem*. And besides this, the People hated him, against whom he made War for the space of six years, and slew at the least 50000 of them: and the more he entreated them to be quiet, they grew worse against him, for what they had suffered: so that when he demanded of them, *What they would have him do to please them?* They all of them with one voice cried out, *That he should kill himself*. And thereupon they presently sent Messengers to *Demetrius Eucerus*, requesting him of his Favour and Assistance.

C H A P. XXII.

Demetrius Eucerus, King of Syria, comes to assist the Jews against their King Alexander, whom he defeats in a Battel, and retireth. The Jews prosecute the War alone against him; he overcomes them in several Battels, and proves extreme cruel to them. Demetrius besiegeth his Brother Philip in Beroea. Mithridates Synaces, King of the Parthians, sends an Army against him, taketh him Prisoner; he dieth shortly after.

Demetrius coming onward with his Army, and taking with him those who had invited him to the Enterprize, came and encamped near unto the City of *Sichem*. But *Alexander* gathering together some 20000 Jews (whom he knew to be well-affected towards him) with 6200 mercenary souldiers & strangers, marched forward against *Demetrius*, who led with him 3000 Horsemen, and 40000 Footmen. Both on the one and the other side there fell out many subtil stratagems; the one of them striving on the one side to inveigle and withdraw the foreign Souldiers, who were *Grecians*; and the other intorcing himself to reconcile those Jews that were of *Demetrius's* followers, to his Faction; but neither the one nor other prevailed at all by these devices, so that at length they were driven to decide their quarrel by the Sword; in which encounter *Demetrius* had the upper hand: For all the strangers that were on *Alexander's* side, were every one hew'd in pieces, after they had made sufficient proof both of their Fidelity and Valour. There fell also many of *Demetrius's* Souldiers. But after that *Alexander* had fled unto the Mountains, divers Jews (to the number of 6000) in commiseration of his desperate estate, and through the fear they had of *Demetrius*, resorted unto him; which, when the Conqueror heard, he retired himself. After this, the Jews made War against *Alexander*, and in divers Losses which they received, there fell a great number of them in divers combats: At length, after he had shut up the best amongst them in the City of *Be-thom*, he beseged them; and after he had taken the City, and brought them under his subjection, he carried them to *Jerusalem*, where he committed an unpeakeable and cruel Murder. For whilst he banquetted with his Concubines, in the sight of them all, he commanded 800 of them, or thereabout, to be crucified, and before their eyes whilst they yet lived, he caused their Wives and Children's Throats to be cut. All which he did to be revenged of those wrongs which he had received; but he exceeded the bounds of Humanity herein, notwithstanding they had rebell'd against him, and reduc'd him into a most pitiful estate, and put him in danger both of his Life and Kingdom. For being not content to assail and make War upon him with their Forces, they drew strangers also into his Country against him; and at length, they overpower'd him, so that he was constrained to yield up into the King of *Arabia's* hands, the Countries and Cities that he had conquered from the *Moabites and Galaadites*, for fear they should joyn with the Jews, and make War against him; besides other innumerable injuries and outrages which they committed against him. All this cannot hinder, but that he ought to be abhorred for

Six thousand Men resort unto *Alexander*. *Alexander* being assailed by the Jews, beseged the mightiest of them in *Be-thom*.

Alexander crucifieth 800 Jews, and murdereth their Wives and Children in their presence.

Alexander crucifieth 800 Jews, and murdereth their Wives and Children in their presence.

H his cruelty, so that he was justly called *Thraidas*, that is to say, as cruel as a *Thracian*; and this Title continued amongst the Jews. The Souldiers of the contrary party, who amounted to the number of 8000; fled by night into strong and fure holds; and as long as *Alexander* lived, they were in exile. But at last, he was deliver'd of all these Troubles, he lived in quiet, and governed his Kingdom peaceably all the rest of his Life-time. But *Demetrius* marching from *Judea* to *Beroea*, beseged his Brother *Philip* with 10000 Foot, and 1000 Horse. But *Straton* Lord of *Beroea*, allied to *Philip*, called *Zizus* Duke of the *Arabians*; and *Mithridates Synaces*, Governour of the *Parthians*; unto his help; who repairing unto him with greater Forces, beseged *Demetrius* in his own Trenches, in which they so enclosed him, by continual shooting of Darts, and want of Water, that they constrained him, and those that were with him, to submit themselves to their Mercy. When they had spoilt the whole Countrey; and had seized on *Demetrius*, they sent him prisoner to *Mithridates*, who at that time was King of *Parthia*. And as for the *Antiochians*, as many of them as were found in the Camp, were suffered to be gone with the safety of their Lives and Baggage, and to return to *Antioch*. But *Mithridates*, King of *Parthia*, honour'd *Demetrius* by all means possible, until he was surprized with a Sickness, whereof he died. Immediately after the Battel, *Philip* came into *Antioch*, and having obtained the Kingdom, ruled over *Syria*.

C H A P. XXIII.

R Drivers Wars of the Kings of Syria. *Alexander, King of the Jews, takes many Places. His Death, and his Advice to his Queen Alexandra, to insinuate her self in the favour of the Pharisees, for to gain the Love of the People.*

A After this, *Antiochus* called *Dionysius* (who was *Philip's* Brother) came into *Damascus* to make himself Master of it, which he did quickly, in his Brother's absence, who was gone against the *Arabians*. When his Brother *Philip* (who had an Army in a readiness to invade the *Arabians*) had tidings hereof, he came to *Damascus* with great speed, and made him surrender up the City, both by the means of *Milesus*, whom *Antiochus* had left Governor in the Castle, & also by the Consent of the Citizens themselves. But *Philip* shew'd himself ungrateful towards *Milesus*, performing nothing of that which he had promised him, at the recovery of the City; that the World might think that the fear of his Power, and not *Milesus's* Favour, was the cause of the Surrender of *Damascus*. Which Act of his made *Milesus* suspect him, and was the cause that he lost the City again. For departing from thence, to exercise himself at *Tilt*, *Milesus* lock'd the Gates against him, and kept the City for *Antiochus*. Who having Intelligence of that which had befallen *Philip*, returned out of *Arabia*, and at that very instant led his Army into *Judea*, in which were 8000 Foot, and 800 Horse. *Alexander* fearing his approach, made a deep Trench from *Carpasaba*, (which is called at this day *Antipatris*) as far as the Sea of *Toppa*, (which was the only Streight whereby he might be assailed) and made a Wall fortified with wooden Towers, with their Courts of Guard, distant the one from the other 150 Furlongs, to keep back *Antiochus*. But he fired all his Fortifications, and made his Army pass into *Arabia* through this Streight. The King of *Arabia* retired upon the first assault; but afterwards he presently came into the Field with 10000 Horsemen, whom *Antiochus* charged very valiantly, and in the onset lost his Life, (yet with victory) whilst he fought to succour a company of his Men that were hard put to it. After *Antiochus's* death, his Army retir'd to the Borough of *Cana*, where divers of them died for hunger.

After him *Aretas* reign'd in *Calofyria*, who was call'd unto that Kingdom by those that held *Damascus*, and hated *Protomy* the Son of *Menneus*. *Aretas* led his Army into *Jewry*, and got a victory against *Alexander*, near to *Addia*; which done, he retired out of *Judea* upon a composition made between them. Moreover, once more *Alexander* march'd towards the City of *Dion*, and took it. And afterwards he led his Army against *Essa*, Certain Cities where *Zeno* had hoarded up his chiefest Riches; and before he assailed the Fortres, he inviron'd the place with three huge Walls, which he built round about it, and having taken it by force, he marched to *Gaulana* and *Seleucia*; which having overcome, he made himself Master of a valley, called the Valley of *Antiochus*, with the Fortres of *Gamala*. And objecting many crimes against *Demetrius*, the Lord of those places, he dispossessed him of his government. Then after he had made War for the space of three whole years, he returned into his Countrey; where the Jews entertained him willingly, by reason of the happy Exploits which he had achieved.

About the same time the Jews were already possessed of the Cities of *Syria*, *Idumaea*, and *Phoenicia*; of the Tower of *Straton*, *Apollonia*, *Toppa*, *Jammia*, *Aza*, *Goza*, *Antbedon*, *Raphia*,

The year of the World, 388, before Christ's Nativity, 77.

Alexander beseged his Brother *Philip* in *Beroea*.

Antiochus King of *Damascus* thrust out of his Kingdom by his brother.

Carpasaba called *Antipatris*. *Antiochus's* death, and the Famine amongst his Army.

Aretas King of *Calofyria*.

Certain Cities taken by *Alexander*.

Raphia, Rhinocura, all which were near unto the Sea: and in the firm Land on the one side of *Idumæa*, as *Adora, Marissa*, and all *Samaria*, the Mounts *Carmel* and *Itabyr*; and herewith *Scythopolis, Gadara, Golanitis, Seleucia, Gabala*; and of *Moab, Essebon, Medaba, Lemba, Orona, Telithon*, and *Zara*; *Antonia* of *Cilicia*, and *Pella*. This last City was destroyed by them, because the Inhabitants would not promise to be converted to the Religion of the *Jews*, with divers others of the principal Cities of *Syria* also, which were conquer'd by them.

After this, King *Alexander* fell sick, by the means of a Surfeit and Drunkenness; and for the space of three years, he was sick of a Quartan Ague. Nevertheless he continued for the space of three years, until such time that being wearied with Toil, he died on the borders of the Country of the *Gerasens*, as he besieged *Regaba* (which is a Castle situate on the other side of *Jordan*.) The Queen perceiving that he was at death's door, & that there remained neither hope of Life, nor Recovery, she began to weep and lament, and rebote her Breasts, because both she and her Children were likely now to be left desolate, and in these words she bemoaned her self unto him: *To whom wilt thou leave both me and thy Children, in the state wherein we are? Or why should we survive or live one after another, considering that thou assuredly knowest that the hearts of thy people are averse from us?* Hereupon the King comforted her, and gave her this counsel, *That if she would assure the Kingdom both unto her self and her Children, she should behave her self according to his direction; which was, first to conceal his death, and not to suffer his Soldiers to have notice thereof until she had taken this Castle. Which done, he advised her to repair unto Jerusalem in pomp and triumph; and that being there, she should bestow some authority upon the Pharisees, who would sound her praise, and obtain her the peoples favour. For (said he) these kind of Men are in great esteem and credit with the people, and can do much hurt unto those they hate, and benefit them very mightily towards whom they are well affected: For the people easily believe them, when they find fault with any Man, notwithstanding it be of envy; and that himself also had incurred the displeasure of the people for their sakes, in that he had offended them.*

When as therefore (said he) thou shalt arrive in Jerusalem, send thou for the chiefest amongst them, and pray them to come unto thee; and after you have shewed them my dead Body, use the most plausible Speech that you can, and give them permission to dispose of my Body as they please, whether it be their pleasure to interdict and deny my Funeral, (in that they have received many indignities by me) or whether to be revenged, they will of their own Manners and Discourse towards them, it will come to pass, that I shall be buried by them with great magnificence (which otherwise I could not be by any other means) because they will offer no outrage to my body, no although you shall permit them: And besides that, you shall reign in more assurance and quiet.

Having given his Wife these Advancements, he gave up the Ghost, after he had reigned 27 years, and lived 49.

C H A P. XXIV.

King *Alexander* leaveth two Sons, *Hircanus*, who was High-Priest, and *Aristobulus*. Their Mother, *Queen Alexandra*, gaineth the favour of the People through the Pharisees means; having given them great authority, she consents, through their persuasion, to put the most faithful of the King her Husband's Servants to death; and to please the rest of them, she giveth them the Government of the most considerable Places. *Tygranes*, King of *Armenia*, invades into *Syria*. *Aristobulus* endeavourereth to make himself King. The Death of *Queen Alexandra*.

After that *Alexander* had taken the Castle of *Regaba*, he conferreth with the Pharisees, according to her Husband's Counsel, and committed unto their discretion not only that which concerned her Husband's Funeral, but also the government of the Kingdom, whereby the not only appeased the displeasure which formerly they had conceived against *Alexander*, but also obtained their good will and friendship. They came and deigned amongst the People, making an oration of the Actions and Deeds of *Alexander*, lamenting every where that they had lost a good King, and by praising him, they incited the People to great grief and lamentation; so that they buried him with more magnificence than any King that reigned before him. This *Alexander* left two Sons behind him, the one called *Hircanus*, the other *Aristobulus*, and by his Testament committed the government of the Kingdom to *Alexandra* his Wife. For *Hircanus* was incapable to manage affairs, and rather delighted in peace and quiet; and *Aristobulus*, who was the younger,

was both active and fit for Government. The People were well affected towards *Alexandra*, because she had manifestly expressed how greatly she milked her Husband's Milkgovernment.

She appointed *Hircanus* High-Priest, (both in regard of his age, as also for that by nature he was addicted to peace and quiet;) and committed all things to the disposing of the Pharisees, commanding the People to obey and serve them. She also renewed and confirmed that which *Hircanus* had disannulled, and the Pharisees (according to the Customs of their Forefathers) had introduced; so that she bare the Name, and the Pharisees the Authority Royal. For they restored such as were banished, to their Estates, and delivered Prisoners; and in all things they demeaned themselves like great Lords. *Alexandra* also for her part, undertook the care of the Common-wealth, and kept a great number of Soldiers in pay, and increased her power in such sort, that the Tyrants round about feared her, and deliver'd the Hostages and Pledges of Peace. All the Country was at quiet, only the Pharisees troubled the Queen, persuading her to put those to death who had counselled King *Alexander* to put those 800 to death (of whom we have spoken before,) and they themselves afterwards slew one that was called *Diogenes*, and after him, divers others, one after another; until such time as those in authority came unto the Royal Palace, accompanied with *Aristobulus*, (who seemed to be displeased with that which had been done, and who, if the occasion were offered, made shew that he would not permit his Mother to govern after that manner,) and told her that which

had happened, and in what dangers they had been, to express their duty and loyalty which they owed to their deceased Master, and how for that cause they had been greatly honoured by him; requiring of her, that she would not utterly frustrate them of their hopes, which they expected for their service; that now they that had escaped from the danger of their foreign Enemies, were in their Houses murdered like Beasts by their private Foes, without any relief or succors from any one. They furthermore urged, that if their Adversaries would content themselves with those they had slain, they would endure their Misfortune patiently; by reason of the sincere affection they bare unto their Lords; but if they must needs as yet suffer the like, they required that they might have liberty to retire. For that they would not procure their safety otherwise than by her consent; and would rather suffer a voluntary death near unto her Royal Palace, if they might not be spared; for that it would be a shame both for themselves, and for the Queen, if by her toleration, those who had been her deceased husband's friends, should be thus abused by them which were his enemies.

That *Arctas*, King of *Arabia*, and other Princes, would be glad of this news; to hear that she should deprive her self of those whose names have been dreadful even amongst those neighbouring Kings who have but heard of them. And if she had resolved to make more account of the Pharisees favour, than of their service, they intreated her that she would at least distribute them in several Castles; that rather than any ill should fall upon their Sovereign *Alexander's* House, they were content to lead their Lives in that contemptible and despicable condition. Whilst thus they spake, directing their supplications to *Alexander's* Soul, praying him to have compassion as well of those that were already dead, as of those who were in danger of their lives, the tears ran from the eyes of all the Assistants, and *Aristobulus* above the rest, was heartily discontent, and expressed the same, by finding fault with his Mother. But they themselves were the cause of their own calamity, because that against all right and reason, they had permitted a head-strong and ambitious Woman to reign over them, as if the King had no Heirs refer'd to succeed him in the Kingdom. The Queen, uncertain how to determine the matter at that instant, committed the charge of all her Castles into their hands, reserving only *Hircanus*, *Alexandrian*, and *Macchabon*, wherein the Prince's Moveables and Wealth was kept.

Not long after, the sent her son *Aristobulus* with a strong Army, commanding him to draw his Forces towards *Damascus*, against *Ptolemy*, called *Mennæus*, who was an ill Neighbour unto that City; but he returned thence, without doing any memorable action. About the same time news was brought, that *Tygranes*, King of *Armenia*, invaded *Syria* with 50000 Men of War, intending shortly to set upon *Jewry*. This rumour affrighted the Queen, and all the Commonalty, (and not without cause.) Whereupon, she sent Ambassadors with many Princely Presents unto *Tygranes*, who besieged the City of *Ptolemais*, (For *Queen Seleua*, otherwise called *Cleopatra*, reigned in *Syria*, and persuaded the *Syrians* to deny *Tygranes* passage.) But *Alexandra's* Ambassadors met with the King of *Armenia*, and pray'd him to conceive a good opinion of their Queen, and of all the whole Nation of the *Jews*; who received them willingly, commending them for that they had sought him out so fast to do him honour, and put them in good hope. After the taking in of *Ptolemais*, it was told *Tygranes*, that *Lucullus* pursued *Mithridates* (who was not as yet apprehended, for that he was fled into *Iberia*, which was the cause that *Lucullus*

Alexander's Funeral.

Hircanus and *Aristobulus*, *Alexandra's* Sons.

The year of the World, 3890, before Christ's Nativity, 74.

The Pharisees admitted to the administration of the Common-wealth, are greedy of revenge.

Aristobulus & his Followers accuse the Pharisees of Tyranny.

Alexandra committeth the custody of the Castles to the *Jews*.

Aristobulus is sent to *Damascus* against *Ptolemy*. *Tygranes* invades *Syria*, hearing news of *Lucullus's* pursuit of *Mithridates*, and returneth home.

had entered Armenia, and plunder'd it. Tigranes hearing this News, returned back into A his own Country.

After this, Queen Alexandra fell sick of a dangerous Disease, whereby Aristobulus took occasion to intermeddle with the affairs of State. Walking therefore abroad one night attended by a trusty Servant, he repaired into those Castles which were committed to the custody of his Father's Friends; for he had disliked his Mother's government long, and feared more than ever, that if he should die, all her posterity should be made subject to the power of the Pharisees: For he perceived how unfit his elder Brother was to govern the Kingdom, unto whom notwithstanding, the Succession appertained: only his Wife, whom (accompanied with his Children) he had left with Alexandra, had an inkling of his intent. He therefore went first of all to Agaba, where Galestes, one of the chiefest Potentates, commanded, who entertained him with great joy.

The next day, the Queen heard that Aristobulus was departed from Court, the little suspected at first, that he was retired to work some alteration in the State. But when Messengers came flocking one after another, and told her, that after the first Castle, the second; and after the second, all the rest had consequently been surprized by Aristobulus; at that time both the Queen and the whole Nation were alarm'd, fearing lest he should presently usurp the Sovereignty: But above all, they feared lest he should revenge himself on those who had abused his Servants: and it was thought fit, that both his Wife and Children should be committed to the Castle that adjoined to the Temple. But from all parts round about there resorted Souldiers to Aristobulus, so that he was attended like a King: For in the space of some 15 days, he took 22 Forts, whither he made his Retreats, and assembled an Army of Souldiers, and levied them amongst the Lords that inhabited Libanus and Trachonitis: For the multitude had always resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and authorize the same, that they shall draw some profit thereby, as being those that were the occasion of the confirmation of his Monarchy.

Hereupon, the ancient Jews and Hircanus repair'd unto the Queen, humbly intreating her to take some mature counsel and good advice concerning the present affairs, because that Aristobulus her Son was already very near Lord of the whole Countrey, since he had so many Forts under his command: Besides, that it was inconvenient and undecent for them to consult without her express order, notwithstanding she were grievously sick, but that the present danger compelled them. The Queen desired them to do that which they thought should be most profitable for the Common-weal; telling them, That they had many means for that their Nation was mighty, great, and strong, and had great store both of money and riches in the common Treasury; shewing them, that because she knew that she had not long to live, she had no more reason to take care of those affairs. Having spoken thus, she died, after she had reigned nine years, and lived in all 73. This Woman was endued with greater excellency than could be expected from one of her Sex, and express'd both in her Actions and Ordinances how fit she was to govern a Kingdom, and how unworthy some Princes are of the Dignities they have amongst Men. For making more Account of the present than future Occurrences, and neglecting all other things in respect of those which are requisite in a moderate Government, she never, upon any instigation whatsoever, perverted Justice; notwithstanding her family fell into such inconveniences, that the same Sovereignty which she had obtained by divers Dangers and Labours, was not long after that, ruin'd and lost for her scarce effeminate desires. For she gave ear unto those who were ill-affected towards her posterity, and left the Kingdom destitute of such as were fit to govern; so that the Government which she enjoyed during her Life-time, was after her Death distracted with infinite Troubles and Calamities, wherewith her Family was involved: And notwithstanding her Government after this manner, yet during her Life-time, she kept the Kingdom in Peace. And thus died Alexandra.

THE

G

The Fourteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fourteenth Book.

1. How after the death of Alexandra, her youngest Son, Aristobulus, made War against his Brother Hircanus for the Kingdom: who, obtaining the Victory, compelled Hircanus to flee into a Castle in Jerusalem. And how after it was concluded between them, that Aristobulus should be King, and Hircanus live as a private Man, without Dignity.
2. Of the Race of Antipater, and how he purchased renown, great power and authority both to himself and his Children; and the flight of Hircanus to Aretas King of Arabia.
3. Aristobulus being vanquished, is pursued as far as Jerusalem.
4. Hircanus and Aristobulus send Ambassadors to Scaurus, to request his aid and succour.
5. Aristobulus and Hircanus present themselves before Pompey, to debate their Titles touching the Kingdom.
6. Pompey is seized of the Fortresses, by a Warlike Stratagem.
7. They of Jerusalem shut their Gates against the Romans.
8. Pompey taketh the Temple, and lower part of the City, by force.
9. Scaurus maketh War against Aretas 3, and by the persuasion and solicitation of Antipater, maketh a League with him.
10. Alexander being overcome by Gabinus, retireth himself into a Castle, where he is shut up, and besieged.
11. Aristobulus escaping out of Prison, flieth from Rome: who being taken again in Judæa by Gabinus, is sent back Prisoner to Rome.
12. Crassus marring against the Parthians, passeth thorow Jewry, and spoileth the Treasury of the Temple.
13. Pompey retireth into Epirus, and Scipio cometh into Syria.
14. Cæsar's Voyage into Egypt, wherein the Jews do him faithful service.
15. Antipater's valiant acts, and the amity betwixt him and Cæsar.
16. Cæsar's Letters, and the Senates Decree, as touching the friendship betwixt the Jews and Romans.
17. Antipater committeth the Government of Galilee to his Son Herod, and that of Jerusalem to Phasaelus his other Son: and how Sextus Cæsar advanced Herod to great Honour and Dignity.
18. Cassius afflicteth Jewry, and exacteth 800 Talents.
19. Malichus poisoneth Antipater.
20. Herod putteth Malichus to death, by Cassius's commandment.
21. Antigonus, the Son of Aristobulus, seeking to recover his Fathers Kingdom by the aid of the King of Tyre, is discomfited, and driven out of Judæa by Herod.
22. Herod meeting Antonius in Bithynia, winneth his favour with a great sum of Money, to the intent he should give no ear to his accusers.
23. Antonius arriving in Syria, establisheth Herod and Phasaelus for Tetrarchs.
24. The Parthians make War in Syria, to restore Antigonus to the Kingdom.
25. The Parthians take Hircanus and Phasaelus Prisoners, and lead them away.
26. Herod, at Rome, is declared King of Jewry by the Senate.
27. Herod returneth from Rome, and fighteth against Antigonus.
28. Antigonus is discomfited by Sosius and Herod.

N

CHAP. I.

After the death of Queen Alexandra, Hircanus and Aristobulus, her two Sons, come to battel, Aristobulus gets the Victory; and afterwards, in a Treaty, Aristobulus, though youngest, is to have the Crown, and Hircanus is contented to live privately.

WE have already Treated, in our former Book, both of the Acts and Death of Queen Alexandra: it now remaineth at this present, to prosecute and continue the sequel of our History, to the end that we neither omit any thing through ignorance, nor bury it in forgetfulness. For they that make profession to write Histories, and to recite such things as are observed by Antiquity, ought not only studiously to conform their stile, but also

The Office and duty of an Historiographer.

The year of the World, 3899, before Christ's Nativity, 70. Alexandra's sickness, and Aristobulus's attempt.

Aristobulus seizeth the Castles, and great concourse of people resort to him.

Hircanus and the Elders inform the Queen, and accuse Aristobulus.

Alexandra's Death.

Alexandra's family incur much trouble.

The year of the World, 3899, before Christ's Nativity, 70.

also to beautifie the same with Ornaments of Eloquence, that the Reader may peruse their A
Writings with the more Delectation. But, aboveall things, they must have an especial
care to set down the Truth exactly, that they who know not how these things came to
pass, may be the more duly and fully informed.

When as therefore Hircanus had taken upon him the High-Priesthood, in the third Year
of the Hundred seventy and seven Olympiad, and in the Year that Q. Hortensius and Q.
Metellus (called the Cretensian) were Consuls at Rome, Aristobolus suddenly undertook the
War against Hircanus, and fought with him near unto Jericho; where a great number of
Hircanus's Followers submitted themselves of their own accord to Aristobolus. Through
which accident, Hircanus was forced to flee to the Fortrefs of the higher City, where Alex-
ander, Aristobolus's Mother, had imprisoned both his Wife and Children (as before is ex-
plained.) The rest of the Faction, for fear of his Brother who had gotten the Victory, re-
turned themselves within the Precincts of the Temple, where they were besieged and taken.

After this, a Peace was treated of betwixt both the Brethren, and their Difference was de-
cided in this manner: That Hircanus should pass the rest of his Life without meddling with
State Affairs, and Aristobolus should reign. This League was ratified between them in
the Temple, and confirmed with Oaths, conjunction of Hands and Embraces, in the
sight of all the People: Which being finished, Aristobolus retired himself into the Palace,
and Hircanus to Aristobolus's Lodging, to lead a private and quiet Life.

C H A P. II.

Antipater an Idumean; persuades Hircanus to flee, and to retire himself to Aretas, King of
the Arabians, who promiseth to re-establish him in the Kingdom of Judea.

But a certain Friend of Hircanus, (by Nation an Idumean, and by Name Antipater)
being very rich, and by Nature both factions and industrious, was as much Aristobolus's
Enemy, as Hircanus's Friend. True it is, that Nicholas Damascene writeth of this Man,
That he was defended of the noblest amongst those Jews who returned from Babylon
to Jewry: But this he did on purpose to gratifie Herod. Antipater's Son, who, by a casual-
ty, became afterwards King of the Jews (as we will express hereafter in time and place
convenient.) This Antipater was at the first called Antipas, according to his Father's Name,
who (as it is reported) was made Governour of all Idumea by King Alexander and his
Wife; and afterwards made a League with the Arabians, Gazacans, and Ascalonites, cor-
rupting them, and insinuating himself into their Favours, by divers great Presents bestowed
upon them. This young Antipater considering with himself what Aristobolus's Power was,
and fearing lest some mischief might befall him, through the hatred the young King had
conceived against him, he communicated with certain of the greatest among the Jews,
and secretly and cunningly incited them against Aristobolus, telling them, That they had
done amiss, both to see and suffer Aristobolus to detain the Kingdom unjustly in his hands, and
to dispossess his elder Brother Hircanus, to whom by rights of Inheritance it did belong. He like-
wise accosted and sounded Hircanus ordinarily with these Words, telling him, That he lived
in danger of his Life, and would doubtless be snared, except he sought his own security, and fled
his evident danger: alledging, That Aristobolus's Friends would never cease to consult how they
might shorten his Life, to the end that he might live in more security. To these Insigations
of his, Hircanus gave small credit (for that of his own Nature he was courteous, and could
not easily be induced or seduced by Detractions) but this negligence and carelessness in
him, was the cause that he was accounted a silly Man. On the contrary side, Aristobolus
was of a different and more Heroick Nature, being more active in performance; and care-
ful to prevent.

Now although Antipater saw that Hircanus made small account of his Insigations, yet he
ceased not daily to invent and propose new firmises and accusations, urging Aristobolus's
hatred and practice to murder him; and prevailed so by his importunity, that at last he
persuaded him to flee to Aretas King of Arabia, promising him, That in so doing, he would
give him both aid and assistance. Hircanus was the more easily to be induced to follow Anti-
pater's Advice, for that Arabia was the more easy to be induced to follow Anti-
pater to Aretas, to take assurance of him that he should not betray him into his Enemies
hands, if he should submit himself unto him, and require his assistance. When Antipater
had received his assurance from the King, he returned to Jerusalem, unto Hircanus; and
not long after that, took him away with him, and departed the City by night, and after-
wards with great Journeys arrived at Petra, where Aretas kept his Royal Court. And be-
ing very familiar with the King, he entreated him to re-establish him in the Kingdom of
Jewry, and did so much by his importunity and the Presents which he gave him, that he

A persuaded Aretas to attempt the matter. Whereupon Hircanus promised, That if he
confirmed him again in his Royal Dignity, he would, upon the recovery of his Realm,
restore unto him those twelve Cities which his Father Alexander had taken from the
Arabians, the names whereof are these that follow: Medaba, Nabello, Livias, Thara-
basa, Agada, Atbona, Zoara, Orona, Narissa, Rydda, Lusa, Oryba.

C H A P. III.

Aristobolus is enforced to retire into the Castle of Jerusalem. The King Aretas beseegeth
him. The cruelty of some Jews who stoned Onias, a just man, to death. The punish-
ment which God inflicted upon them for it.

Aretas, induced by these promises, was content to send forth an Army against Ari-
stobolus, and himself in person conducted in that expedition 5000 Men, Foot and
Horse, and had so much the upper hand of his Enemy, that divers after this Victory, of
their own accord, submitted themselves to Hircanus: and Aristobolus perceiving himself
to be destitute of all his friends and followers, fled unto Jerusalem. The King of Arabia
followed him with all expedition, and besieged him in the Temple: in this siege the com-
mon people assisted Hircanus, neither were there any but the Priests only that stuck to
Aristobolus's side. Whereupon Aretas drew up the Forces he had, and busily set the Ar-
my both of Jews and Arabians about the siege. Whilst these things were thus, the feast
of unleavened bread, which we call the Passover, was at hand, and the Princes of the
Jews forsaking their Country, were fled into Egypt. About that time, a certain man cal-
led Onias (such an one who for his vertue was beloved of God, and in times past, had by
his devout prayers and supplications, in a time of drought, obtained rain from God) hid
himself, perceiving that this sedition would be of some continuance. This man there-
fore being surprized, and brought into the Camp of the Jews, they required him that as
by his prayers he had obtained water, so at that time likewise he would by his imprecations
incurse God against Aristobolus and his adherents. But whereas he refused and
excused himself, he was at last constrained by the people to perform their request; so
that standing up in the midst of them, he spake after this manner.

O God, King of the whole World, since they who are at this present here with me are thy
people, and those that are besieged are thy Priests, I humbly beseech thee, that when they shall
require thee to be incensed against their brethren, thou wilt not hear them: and when
as likewise they shall provoke thee against the other, thou wilt not respect them.

Hereupon a certain sort of reprobate Soldiers amongst the Jews, hearing these words of
his, stoned him to death: But God immediately punished this cruelty in them, and the
murder of Onias so curiously perpetrated, was revenged by this means which ensueth.
Aristobolus and the Priests being besieged, the Feast of Easter or the Passover fell out,
during which time it was an usual custom among the Jews to honour God with many sa-
crifices: Now they who were with Aristobolus, not having any beasts to offer up in sacri-
fice, they requested the other Jews that were without, That they might have some delivered
unto them for their money. Whereunto it was answered, That if they would give one thou-
sand drachms for every head, they should have some delivered unto them. To this demand
of theirs, Aristobolus and the Priests that were with him, willingly condescended, and let
down the prefixed price, and delivered the same from the wall: but the others, after they
had received the money, delivered them not those beasts which they desired them to sell
them to sacrifice; but they were so impious, that they falsified their oaths not only to-
wards men, but defrauded God also, in denying that which they had promised toward the
furnishing of their sacrifice. For which cause, the Priests (being defrauded in this
manner, contrary to the oath and protestation of their adversaries) besought God to
shew vengeance on their Country-men, that had committed this heinous and perjurous
impiety: neither did God defer their punishment, but immediately after he sent a great
and violent Wind, that despoiled all the fruits of the Country; so that a measure of
Wheat was sold for eleven drachms.

C H A P. IV.

The year of the
World, 3900,
before Christ's
Nativity.

Scaurus being sent by Pompey into Syria, Aristobolus gained his friendship. He forced King Aretas to raise the siege of Jerusalem. Aristobolus gaineth a Battel against Aretas and Hircanus.

Hellio & Rufinus, cap. 4.
Hircanus and
Aristobolus
send Ambassadors
unto
Scaurus.

Scaurus is pre-
sented.

Aristobolus
maketh War
against Aretas
and Hircanus.

Meanwhile Pompey sent Scaurus in Syria (himself being in person detained in Armenia, in pursuit of the War betwixt him and Tigranes.) When Scaurus came unto Damascus, he found that Metellus and Lollius had newly taken the City; for which cause he marched on towards Jewry: where being arrived, certain Ambassadors came unto him in the behalf of Aristobolus, and others also in the name of Hircanus, requiring alliance and confederacy in the behalf of them both, and offering from each of them a Tribute of 400 Talents. But Scaurus preferred Aristobolus's promises, because he was the ablest, and of the noblest spirit, and withal more moderate in his demand: where-as Hircanus was poor and covetous, notwithstanding he demanded greater things than his brother did: for it was a harder matter to subdue a City that was so strong, than to beat a company of runagate Nabatheans, and scarcely well animated to prosecute that War. For these causes therefore he, (receiving his money) raised the siege, commanded Aretas to return; which if he refused, he declared him an Enemy to Rome. This done, Scaurus returned to Damascus, and Aristobolus led forth his Army against Aretas and Hircanus; and fighting with them in a place called Papyron, he obtained the victory, and killed about some 7000 of his Enemies, amongst the number of which, was Cephalus, Antipater's Brother.

C H A P. V.

Pompey cometh into the lower Syria. Aristobolus sends him a rich Present. Antipater repairseth to him in Hircanus's behalf. Both the brothers case was stated to Pompey, who defers the decision of it, till he reduce the Nabatheans. Aristobolus without expecting till then, retired into Judea.

Pompey cometh
into Syria,
and
Aristobolus
sendseth a
Royal Present
Talents, price.

Not long after this, Pompey came unto Damascus; and as he travelled through Cælo-syria, divers Ambassadors resorted unto him from all parts of Syria, Egypt, and Jewry. For Aristobolus sent him a Present of great value, namely, a golden Vine of 500 Royal Present Talents, price. Hereof Strabo the Cappadocian maketh mention in these words:

There came an Ambassador out of Egypt, bearing a Crown of 4000 pieces of gold, and another from Jewry, with a Vine or Garden, and the Workmanship was called Terpole, that is to say, Recreation: I have seen this Vine at Rome, in the Temple of Jupiter Capitoline, having the inscription of Alexander King of the Jews; and it was esteemed and valued at 500 Talents. It is said that Aristobolus Prince of the Jews sent the same.

Antipater for
Hircanus, and
Nicodemus from
Aristobolus,
come as Am-
bassadors to
Pompey.
Hedio & Rufinus, cap. 5.

A Castle de-
stroyed in
Apamea.
Ptolemy Men-
neus fined at a
great sum of
money.

Straight after this, there came other fresh Ambassadors to Pompey, (Antipater from Hircanus, and Nicodemus from Aristobolus) who accused those that had taken Money, namely Gabinius, for that he first of all had received 300 Talents, besides other Presents; and secondly Scaurus, who had received 400, alleging, that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the Spring, each of them to justify and maintain their several Rights: as for himself, he drew his Forces from their wintering places, and marched towards Damascus destroying in his way a certain Fortrefs which Antiochus the Cyprean had fortified in Apamea. He visited also the Countrey of Ptolemy Mennaues (who was a wicked and perverse man, and no ways differed from Dionysius Tripolitanus) who was punished with the loss of his head, and was united also with him in friendship and affinity; yet with the loss of the death he deserved, by the means of a 1000 Talents Ranom, which Ptolemy distributed amongst his Soldiers for their Pay. He demolished likewise the Castle of Lyfias (wherein a Jew called Syllas tyrannized) and passing by the Cities of Heliopolis and Chalcis, and having likewise ascended the mountain (which is between them) he came to Cælo-syria, and from Pella repaired to Damascus. In which place he gave audience to the Jews, and their Princes Hircanus and Aristobolus, who were at odds the one against the other, concerning their particular Interests: the Jews complained against Hircanus and Aristobolus both, and alleged, that they would not be governed by Kings, because their custom was to obey God's Priests, whom they honoured, affirming that these two brethren (who were defended of the race of Priests, endeavoured to draw their Nation under a different form of government, and to reduce them under slavery. Hircanus

Aristobolus, and had only but a small portion of the Countrey allotted him, because Aristobolus had seized the rest by force. He complained likewise of those incursions that both by Land and Sea Aristobolus's followers had endangered their Frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accusation of his, a thousand of the principallst of the Jews (drawn out by Antipater's persuasion) subscribed. But Aristobolus answered, That Hircanus was dispossessed of the Kingdom, by reason of his incapacity, and natural defects, alledging for himself, That the government was forced on him of necessity, left it should be transported to others: he protested that he challenged no other title than that which his Father Alexander had had. He brought in also for his Witnesses certain arrogant young men, who were hated for their pomp, purple Robes, their curiosity in painting and curling their Hair, and other braveries which they presented, not like men who intended to hear a Case decided, but rather to shew their vanity. After that Pompey had heard them, he condemn'd Aristobolus's violence, but for that time he dismiss'd them (after some favorable and gracious conference) promising them that he would come into their Countrey, and determine their differences, after he had seen the Region of the Nabatheans: commanding them in the mean while to live in peace. He used Aristobolus likewise very kindly, fearing lest he should incense the people, and shut up his passage: which notwithstanding came to pass. For Aristobolus came into the City of Delion, and from thence went into Judea, without regarding what Pompey had commanded him.

C H A P. VI.

Pompey is offended at Aristobolus's retreat. He marcheth against him. Their several meetings without taking any effect.

Pompey hearing this, was very much displeased; and taking with him his Army which he had prepared against the Nabatheans (with the supplies he had in Damascus, and the rest of Syria, besides the other Roman Companies that he had) he marched forth against Aristobolus: when he had passed Pella and Scythopolis, he came to Coreas (which is the entrance into Judea) drawing toward the heart of the Countrey. There he found a strong Castle situate upon the top of a Mountain called Alexandrioh, whither Aristobolus was retired. He sent to invite him to come and parley with him: who persuaded by the counsel of many of his best friends, by no means to make War against the Romans, came down to him, and after he had debated his title with his Brother, concerning the Kingdom, Pompey permitted him to return again into his Castle. And this he did two or three times, always flattering Pompey through the hope he had of the Kingdom. Meanwhile he retired himself, and fortified the place, and made preparation for the War, lest Pompey should alot the Kingdom to Hircanus. Pompey commanded him to deliver up the Fortresses that he held, and to write with his own hand to the Captains of the Garrisons (who otherwise would not have obeyed him.) Aristobolus submitted, but was so displeased, that he repaired to Jerusalem, on purpose to make preparations for War. Immediately after, Pompey marched towards him with his Army; and a messenger coming from Pontus, brought him news of Mithridates's death, who was slain by his Son Pharnaces.

Pompey marcheth out against Aristobolus.

Aristobolus descendeth from his Fortrefs, to confer with Pompey.

Pompey delivereth the Fortresses to Pompey's hands.

Hedio & Rufinus, cap. 7.

Mithridates King of Pontus slain by his Son Pharnaces.

C H A P.

CHAP. VII.

H

The year of the
World, 3903.
before Christ's
Nativity, 61.

Aristobulus repents, cometh to Pompey, and treateth with him: But his Soldiers refusing to deliver the money that he had promised, and to receive the Romans into Jerusalem, Pompey keepeth him Prisoner, and besiegeth the Temple where Aristobulus's men were retired.

Pompey having encamped near Jericho (where there was a number of Date-trees, and where also groweth that Balm which is the most precious of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards Jerusalem. *Aristobulus* (being forry for his misbehaviour) came unto him, offering him money: and promising him to receive him into Jerusalem, he intreated him to lay aside all quarrels, and to order all as he himself thought fit, without coming to War. Whereupon Pompey pardon'd him, and ascended to his request, and sent *Gabinus* with his Soldiers, both to receive the money, as also to enter the City, but could do neither, for *Aristobulus's* Soldiers would not permit that any promise should be perform'd: which Pompey took so ill, that after he had committed *Aristobulus* to Prison, he went in Person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep Valley, compassing the Temple, which is inclosed with a very strong stone-wall.

CHAP. VIII.

Pompey, after a three Months siege, took the Temple of Jerusalem by assault, and forboreth plundering of it. He lessens the Jews power. He leaveth Scarcus to command his Army; carrieth Aristobulus Prisoner to Rome, with Alexander and Antigonus his two sons, and his two daughters. Alexander maketh his escape out of Prison.

Jerusalem partly betrayed, partly besieged by Pompey.

Pompey maketh preparation to besiege the Temple.

In the mean time the City of Jerusalem was divided, for some thought good to yield up the City to Pompey; others (that were of *Aristobulus's* faction) counselled that the Gates should be kept shut, and preparation for War should be made, because the Romans detained *Aristobulus* Prisoner. The last prevailing, seized the Temple: and breaking down the Bridge which was betwixt it and the City, resolved to stand on their defence. But the others not only deliver'd the City into Pompey's hands, but the Royal Palace also, who sent *Piso* his Lieutenant thither with his Forces to take possession thereof, and to plant his Garrisons therein, and to fortifie the houses near the Temple. First therefore Pompey offer'd the besieged certain Conditions of Peace, which when they refus'd, he shut them in on every side, being in all these his endeavours assisted by *Hircanus*. Pompey incamped with his Army on the North-side of the Temple (which was the easiest to be assaulted) on this side also there were certain high Towers, and a huge Trade, besides a deep Valley that begirt the Temple. For on the City-side there was such Precipices, that there was no passage, the bridge being broken. The Romans wrought vigorously in cutting down of Trees to make Bulwarks, which being done, they planted great Machines and Engines that Pompey had caused them to bring from Tyre; they threw great stone Bullets with them to batter the Temple. The Romans had hardly got their Works accomplished, if the strict keeping of the Sabbath had not hinder'd the besieged to make any opposition that day. For the Law permitteeth them to defend themselves against their Enemies, being assaulted, but not to assault them when they intend any other Work. Which when the Romans understood, they neither gave assault, nor proffered skirmish on those days which we call Sabbaths: But they built their Fortifications and Towers, and planted their Engines, so that the next day they were ready to put them in execution against the Jews. And hereby it is easie to conjecture, how incredible the piety of our Nation is, and how studious and industrious it is in observing the Divine Laws.

For notwithstanding any present or imminent danger, they never desisted to offer their solemn Sacrifices: twice a day, in the morning, and about the ninth hour, the Priests offered duly upon the Altar. For when the Temple was taken (in the third month, and on a fasting day, in the hundred seventy ninth Olympiad, in the year wherein *Cajus Antonius*, and *Marcus Tullius Cicero* were Consuls) the Enemy entred the Temple by force, and kill'd all they met. Yet notwithstanding all this, the Priests ceased not to offer their accustomed Sacrifice: and neither the hazard of their lives, nor the great number of those that were kill'd, could force them to it; they held it more convenient for them to endure all things that might befall them in attending upon the Altar, than to transgress or vary one jot from their ordinances. And that this may seem to be no fable, or praife

The year of the
World, 3903.
before Christ's
Nativity, 61.

A praise of their dissembled devotion, but the exact and perfect truth: all those that write the Histories concerning Pompey and his acts, do witness no less: amongst the number of which are *Strabo*, *Nicholas*, and *Titus Livius* the Roman Historiographer, the most famous among the rest. The greatest of these Towers was battered by those Engines, and fell, bearing a great Pane of the Wall to the Earth with it, which was the cause that the Enemies in multitudes brake in by the breach. The first that ascended the Wall, was *Gaius Julius Faustus*, the son of *Sylla*, with his Soldiers. After him mounted the Centurion *Furius*, accompanied with those that follow'd him on the other side; and through the midst of the breach did the Centurion *Furius* enter with a strong Squadron. The whole threat of the breach with dead Bodies, and some of the Jews died by the Romans swords, others slew one another, the rest cast themselves down headlong from the Precipices: many likewise set their houses on fire, and consumed themselves therein, lest they should behold the executions that were performed by their Enemies. There fell about 12000 Jews, and very few Romans. *Abalom* also, who was *Aristobulus's* Father-in-law and Uncle, was taken Prisoner. The holiness of the Temple likewise was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the Temple, Pompey, and divers others that accompanied him, entred the same, and saw that which was not lawful to be beheld by any other but the High-Priests only. But although he found a Table of gold and a sacred Candlestick, with divers other vessels and perfumes, in great quantity; and whereas besides, there was about 2000 Talents of silver in the sacred Treasury in the Temple: yet his Piety was such that he would touch none of it, neither did he any thing in this occasion but what was worthy of his singular virtue. The next day, he commanded those that had the charge of the Temple, to purifie it, and to offer Sacrifices unto God, according to the Law; committing the High-Priesthood to *Hircanus*, both because he had been very useful in many things; and for having hindered the Jews to join with *Aristobulus*. After this, he beheaded the Authors of this War, and honour'd *Faustus* and the rest with Gifts, suitable to their valour, for having been the first that entred the breach. As for Jerusalem, he made it tributary to the Romans, taking away from the Jews those Cities they had conquer'd in *Celestria*, and assigning them a proper and peculiar government. After this, he inclosed the Nation with certain Limits, whereas before-time their Dominions were of a large extent. Not long after this, he repaired *Gadara*, that not long before was destroyed: all which he performed in favour of *Demetrius* the *Gadarene*, his late servant and bondman. And as touching *Hippodamia*, *Seythopolis*, *Dion*, *Samaria*, *Marissa*, *Asot*, *Jamnia*, and *Arcthisia*, he restored them to the ancient Inhabitants thereof: all which were situate in the heart of the Land: Besides *Gaza*, *Joppa*, *Dora*, and the Tower of *Straton*. (Cities situate upon the Sea-coasts, and ruinated formerly with divers Wars) he set at liberty, and annex'd them unto the Province. As for the Tower of *Straton*, it was magnificently built by *Herod*, and adorned with Gates and fair Temples, and the name thereof was changed, and called *Cesarea*. Thus *Hircanus* and *Aristobulus*, through their dissensions and civil broils, were the cause of that servitude and misery that fell upon the Jews. For we have lost our liberty, and have been subdu'd by the Romans. Besides that we have been enforced to surrender up those Cities unto the Syrians, which we had formerly conquer'd by force of Arms. And that which is to be lamented, the Romans in a little time have drawn from us more than 20000 Talents: and the Royalty which before-time was an honour reserved for those that were of the Race of the High-Priests, hath been bestowed on men of mean extraction; whereof we will speak in place convenient. After that Pompey had given *Celestria* to *Scarcus*, from *Euphrates* to the Frontiers of *Egypt*, with two Legions of the Romans, he went into *Celicia*, and from thence drew towards *Rome*, leading with him *Aristobulus* in bonds, and his children (who were two sons and two daughters) one of which, called *Alexander*, escaped; and as for *Antigonus*, (who was the younger) he was led to *Rome* with his sisters.

Scarcus Priest, sent of Celicia.

CHAP.

CHAP. IX.

Antipater proveth very useful to Scaurus in Arabia.

The year of the World, 3904. before Christ's Nativity, 60.

Hedio & Rufinus, cap. 9.

SCAURUS led forth his Army against Petra a City in Arabia; and the ways being so bad that he could hardly get to it, he spoilt all the Country round about; his Army was pressed with Famine, Antipater, by the order of Hircanus, furnish'd him with Corn; and all other necessities, out of Jewry: who being sent Ambassador to Aretas from Scaurus, persuaded him to contribute a certain sum of silver to secure his Country from being pillaged, and he himself also became pledge for 300 Talents. This done Scaurus finished the War, according to his desire, and with no less contentment to Aretas and his Country.

CHAP. X.

Alexander, Aristobulus's son, armeth in Judea, and fortifieth the Towns. Gabinius overthroweth him in battel, and besgetteth him in the Castle of Alexandrion. Alexander delivereth it up to him, with several other places. Gabinius establisheth Hircanus High-Priest in his room, and reduceth Judea to be governed under the Nobility.

Hedio & Rufinus, cap. 10. al. 11.

Calites fortified.

NOT long after this, Alexander, Aristobulus's son, made divers inroads into Jewry; for which cause Gabinius came from Rome into Syria, and (besides other things) worthy of memory which he achieved, he led forth his Army against Alexander, for that Hircanus had not as yet sufficient power to resist him, being otherwise exercised in building the Walls of Jerusalem that were beaten down by Pompey; notwithstanding the Romans that were in Jewry hindred him from performing the same. This Alexander travelling through the whole Country, assembled divers Jews; so that in short time having gotten together 10000 Foot, and 1500 Horse, with good Ammunition, he fortified the Castle of Alexandrion near to the City of Coresas. He fortified Macheron also in the Mountains of Arabia. Gabinius therefore came forth against him, having sent before him Marcus Antonius, accompanied with other Commanders, who recruited the Romans with their coming, and the Jews that were under their obedience, whose Captains were Pytholau and Malichus. They took also those Allies whom Antipater had hired, and in this equipage they came against Alexander. Gabinius also seconded them with his Troops. Hereupon Alexander drew nearer with his Army towards Jerusalem, where giving battel to the Romans, he lost about 3000 of his Followers, and the like number of his men were led away Prisoners. After this, Gabinius repaired to Alexandrion, and invited those that held it to yield, promising them pardon for the Rebellion they had begun. And many of his Enemies having Encamped themselves before the Fort, the Romans charged them: in which conflict Marcus Antonius behaved himself very valiantly, having killed several of the Enemy with his own hand; Gabinius left a part of his Army in that place, to the end that during the siege thereof, he might go and visit the Country of Judea: he commanded therefore all those Cities which in his Journey he found either desolate or destroyed, to be repaired: for that Samaria, Azot, Scythopolis, Antibedon, Raphia, Dora, Marissa, and Gaza, with divers others, were new built: so that through the obedience that was given to Gabinius's Command, it came to pass that the Cities were safely inhabited, which had lain long time before desart.

Gabinius causeth divers Cities in Jewry, Marissa, and other Cities, to be repaired that were desolated.

Hedio & Rufinus, cap. 11. al. 12. Alexander, and other Cities razed.

Five predial sieges in Jewry.

And after Gabinius had behaved himself in this manner in the Country, he returned to Alexandrion. Whilst he thus insisted about the siege, Alexander sent Ambassadors unto him, demanding pardon for his offences, and restoring into his hands the Castles of N Hircania and Macharon, and finally that of Alexandrion, which Gabinius levelled with the ground. And whereas Alexander's mother came unto him (who favoured the Roman faction, and whose husband and children were kept in Prison in Rome) she obtained all that which she requested at his hands: and after he had carefully and friendly disposed of her affairs, he led Hircanus to Jerusalem, to take charge of the Temple and Priesthood. He ordained also five Judgment-seats and places of Session, and divided the Province into answerable parts: for the one answered in Jerusalem, the second at Gadara, the third in Amathia, the fourth at Jericho, and the fifth at Saphora, which is a Town of Galilee. By this means the Jews were delivered of their Monarchy, and lived under an Aristocracy, or Government of the Nobility.

CHAP.

CHAP. XI.

The year of the World, 3904. before Christ's Nativity, 60.

Aristobulus being prisoner at Rome, maketh his escape with Antigonus, one of his Sons, and cometh to Judea. The Romans overcome him in Battel. He retreateth into Alexandrion, where he is besieged and taken. Gabinius sends him back prisoner to Rome. He defeats Alexander, Aristobulus's son, in a battel, returns to Rome, and leaveth Crassus in his place.

BUT Aristobulus flying from Rome, returneth from Jewry, and resolved to rebuild the Castle of Alexandrion, which not long since was ruined. Against him Gabinius sent out certain Men of War with their Captains, namely, Sisenna, Antonius, and Servilius, both to keep him from the possession of the place, and to apprehend and surprize him likewise. For many Jews resorted unto him, being drawn thereunto by the ancient reputation that he had, who desired likewise revolutions and changes. Pitholau also (who was established Lieutenant-General in Jerusalem) of his own accord came unto him, with 1000 Men well armed: but the other that were retired within, for the most part were not sufficiently furnished with Arms; for Aristobulus making his reckoning to seize Macheron, dismissed those followers of his that were disarmed, and were unfit for any execution, and retaining only 8000 well armed men, he marched thither. But the Romans pursuing and overtaking him, fought desperately with him, and overcame both him and his; notwithstanding their valiant resistance, about 5000 of them were killed, and the rest dispersed, wandering here and there, where they could best secure themselves: but Aristobulus fled to Macheron with more than 1000 followers, and fortified the place. And though his affairs had very slender Success, yet he lost not his hope; but after he had endured the siege some two days, and received many Wounds, he was taken Prisoner, and with his Son Antigonus (who fled from Rome with him) led away Captive by Gabinius. Such was Aristobulus's fortune, that he was sent Prisoner back again to Rome, and there kept in bonds after he had been King and High-Priest three years and six months.

Hedio & Rufinus, cap. 12. Aristobulus returning from Rome, seeketh to re-establish Alexandrion.

A man in that dignity both magnificent and magnanimous, yet the Senate sent back his children (according to the tenour of Gabinius's Letters) who had promised their delivery to their mother, when she surrendered the Castles into his hands: whereupon they returned into Jewry. But Gabinius, intending to make War against the Parthians, and having already past Euphrates, changed his resolution, and determined to return into Egypt; and re-establish Ptolemy, as it is declared in another place. In this expedition also he was supplied by Antipater's means, with Victuals, Money and Ammunition; and by his Advice, those Jews that inhabit Pelusium (who kept as it were the very entry into Egypt) were reconciled to him. When Gabinius returned back out of Egypt, he found all Syria full of Tumult and Rebellion. For Alexander, Aristobulus's son, taking once more possession of the Kingdom, caused divers Jews from day to day to revolt; and foraging the Country with a huge Army, he slew all those Romans whom he met withal, and besieged all those that fled into the Mount Garizim. Gabinius seeing the Affairs of Syria in that state, sent Antipater before him unto them, to appease these commotions; and to cure them of their Phrenzy, and if it were possible to reduce them to a better mind: for Antipater was really a very discreet man. He repairing unto them, moderated divers of them, and brought them under obedience: but it was impossible for him to reconcile Alexander; for he having 30000 men with him, came forth to meet with Gabinius, with whom he fought, and was overcome, with the loss of 10000 of his Men, near unto the Mount Itabyr.

Aristobulus overcome in battel by the Romans.

Aristobulus sent back again Prisoner to Rome, with his son Antigonus.

Aristobulus's sons discharged.

After that Gabinius had ordered all things in Jerusalem by Antipater's advice, he presently set forward against the Nabatheans, whom he overcame in battel. He sent back also Mithridates and Orfanes, (Men of good account among the Parthians) who had retired themselves unto him, causing a report to be spread, that they were fled with Gabinius. Now when Gabinius had performed great and magnificent exploits in War, he returned to Rome, surrendering the Government to Crassus. Nicholas Damascene, and Strabo of Cappadocia (who differeth in nothing from Nicholas) have written of these Expeditions of Pompey and Gabinius in Judea.

Antipater receiveth Gabinius in his journey to Egypt, Alexander, Aristobulus's son, usurpeth the Monarchy.

Alexander overcome by Gabinius.

The conquest of the Nabatheans, Mithridates and Orfanes.

CHAP.

С Н А Р. XII.

Crassus robbeth the Temple of Jerusalem. He is defeated by the Parthians. Cassius retreateth into Syria, and defends it against the Parthians. Antipater's great credit, his marriage, and his children.

CRASSUS intending to make War against the Parthians, came into Jewry, and took away with him the sacred money (which Pompey had not touched, which amounted to the sum of 2000 Talents.) He spoiled the Temple also of all the gold that was in it, to the sum of 8000 Talents. He took away a wedge of solid gold, to the weight of 300 pounds, which pound, amongst the Jews, containeth two pounds and an half. He that deliver'd this wedge was a Priest, and the keeper of the sacred Treasure, call'd Eleazar, who gave him the same upon no malicious intent (for he was a virtuous and just man;) but whereas he had the custody of the Tapestries of the Temple committed to him, his hands (which were both admirable to behold, by reason of their beauty and worth, his hands (which were both admired and fastned to this beam) and perceiving that Crassus used all means to gather all the money he could, he fearing lest he should have seized on all the ornaments of the Temple; gave him this beam for a Ransom to redeem all the rest: binding him, upon the delivery thereof, by an oath, that he should not take any thing away that was in the Temple, but should content himself with that only piece of great esteem and value which he gave him. This beam was inclosed in another hollow beam of wood, so that no man knew thereof but only Eleazar. Crassus therefore took his beam, as if he determined to leave all other things in the Temple; yet notwithstanding he falsified his oath, and carried away whatsoever was therein. Neither is it to be wondered at, that there was so great Riches found in our Temple, since all those Jews that were dispersed thorough the face of the whole Earth, and all those that feared God (both in Asia and Europe) for a long time offered their Presents in that place. The greatness and multitude whereof wanteth no testimony: neither is it feigned in way of ostentation, but divers other Historians make mention thereof; and, amongst the rest,

Syracus of Cappadocia speaketh after this manner.
Mithridates few Men into the Ille of Coos to fetch from thence, the money that Queen Cleopatra had laid up there, and 800 Talents of the Jews. But we have no publick money but that which is dedicated unto God. It is therefore a thing manifestly sheweth the Jews that which inhabits Asia, transported this money into Coos for fear of Mithridates: For it is that inhabits Asia, transported this money into Coos for fear of Mithridates: For it is not likely that they who inhabited Judea, and had a City so strong, and a Temple so well fortified, should send their money to Coos. Neither is it credible likewise, that the Jews remaining in Alexandria should do it, for that they feared not to fall into danger through this War of Mithridates.
And thus he ended his speech.
Then he came to another place. That when Sylla passed thorow Greece

The same Strabo also faith in another place, *That when Sylla passed thorow Greece M*
to make War against Mithridates and Lucullus, he sent Menenius Cyrene, which was *troubled*
by reason of the Mutinies of our Nation, *whereby the whole World was filled.* There
were four sorts of people in the City of the Cyrenians: one of them were Citizens, the se-
cond were Labourers, the third were Strangers, and the fourth were Jews, who at this pre-
sent were intermingled thorow all Cities; neither is there an inhabited place throughout
the World, neither was there any Nation that inhabit the same, wherein these have not set
foot and fortified. For both Egypt and Cyrene *(being under the subjection of the same*
Princes, and divers other Nations, conformed themselves to their customs, and nourished
assemblies of Jews, and advanced them, and more and more used the Jewish Ordinances. I
apprehend therefore that there was a Colony of Jews in Egypt. A great part likewise of N
the City of Alexandria is assigned to the Jewish Nation. They have likewise their peculiar
Magistrate, who governeth the people, and decideth their differences, and main-
taineth their contracts and ordinances, as if he governed in his own Common-wealth. By
this means this Nation both fortified and established it self in Egypt, for that the Jews
had their original amongst the Egyptians; and for that Judea lieth near unto Egypt, from
whence the Jews are descended: And as for Cyrene, they have entered in, in that it border-
eth with that Country which is under the obedience of the Egyptians, (in like manner as Ju-
dea doth) or rather for that intimes past it appertained to the same Kingdom. Thus far Strabo.

After that Crassus had disposed all things according to his own pleasure, he removed,
and beyond to make War against the Parthians, where both he and all his Army

and marched forward to make war against them. As for *Cassius*, he retired himself into *Parthia*, where he was destroyed (as is declared in another place.) As for *Cassius*, he retired himself into *Syria*, and took possession thereof, to the end he might affront the *Parthians*; who being proud

A proud of their victory lately obtain'd, made excursions so far : and coming to *Tyre*, he at length arriv'd in *Judea*, where upon his first entrance, he took the City of *Taricheæ*, and led away from thence 30000 Prisoners. He put *Pytholus* also to death, for having maintain'd *Aristobolus*'s faction. All which he did by *Antipater*'s procurement and persuasion, who was in great credit with him, and who also at that time was highly esteem'd amongst the *Idumæans*, amongst whom he married his Wife, who was descended of one of the most famous families of *Arabia*, his name was *Cypron*, by whom he had these four sons, *Phaselus* and *Herod* (who after was made King) *Joseph* and *Phororas*, and one daughter called *Salome*. This *Antipater* also made alliance with other Princes, and especially with the *Arabians*, to whose custody he committed his children during the time he made War against *Aristobolus*. But *Cassius* gather'd another Army, and march'd towards *Euphrates*, to go against the *Parthians*, as it is specified and recorded by other Writers.

The year of the
World, 3911.
Before Christ
139.
Antipater's
Wife and
Children.

CHAPTER XIII.

Pompey causeth Alexander to be beheaded, Aristobulus's son. Philippion, son of Ptolemy Mennæus, Prince of Chalcis, marrieth Alexandra, Aristobulus's daughter. His Father Ptolomy putteth him to death, and marrieth this Princess.

C Shortly after this, *Cæſar* (being Lord of *Rome*) *Pompey* and the Senate being fled on the other side of the *Tonian* Sea, let *Arifolubus* at liberty, determining to fend him into *Syria* with two Legions, as being a ſufficient man to govern the State-affairs in thoſe parts. Nevertheless, *Arifolubus* failed of his hopes and authority he expected at *Cæſar*'s hands: For *Pompey*'s adherents prevented and poiſon'd him, ſo that he was buried by thoſe of *Cæſar*'s faction. His Body was kept embalm'd with Honey for a long time, until that *Antonius* ſet it into *Jewry*, to be entomb'd amongst the Kings and Princes.

Scipio, by *Pompey*'s commandment, cauſed *Alexander Arifolubus*'s ſon's head to be cut off, charging him with fome mifdeameours which he had committed againſt the *Romans*; he was executed in *Antioch*, *Ptolemy* the ſon of *Mennaus*, who govern'd in *Chalcis* (the daughter of *Arifolubus*'s Wife, commanding her to ſend her ſon *Philippion* to *Aſcalon* to *Arifolubus*'s Wife, commanding her to ſend her ſon *Antigenus* and his daughters; one of which, called *Alexandra*, was beloved by *Philippion*, and married by him: but afterwards he being ſlain, *Rompey*, *Philippion*'s father, married her, and continued the careful maintenance of his brother and ſiſters-in-law.

CHAPTER XIV.

Antipater, by Hircanus's order, assisteth Cæsar mightily in the Egyptian War, and sheweth much valour.

AFTER Pompey's death, and that Victory which *Cæſar* had obtained againſt him, *Antipater* (Governor of *Judea* by the commandment of *Hircanus*) was very uſeful unto *Cæſar*. For whereas *Mithridates* the *Perſegian* brought him certain ſupplies, and could not bring them on, by reaſon of an Arm of *Niſus* paſſing through *Peliſſum*; he was conſtrained to ſtay at *Aſcalon*, *Antipater* came unto him, and brought with him 3000 Soldiers, and dealt with the Princes of *Arabia* to aſſociate them with *Cæſar*, that by his means, all they of *Syria* gave him their aſſiſtance, and never altered their affection to that bare unto *Cæſar*. Theſe were *Jamblicus* a great Lord, and *Ptolemy* his ſon, and *Tholomæus*, the ſon of *Sohemus* dwelling on the Mount of *Libanus*, and well nigh all the Cities. *Mithridates* being departed from *Syria*, came to *Peliſſum*, where being repulſed and excluded by the Citizens, he beſieged the City. *Antipater* in this War behaved himſelf valiantly; and after he had beaten down a pane of the Wall, he firſt of all ſaw forward to enter the City. Whiſt *Peliſſum* was in this ſtate, the *Jews* that inhabited *Egypt* in the Country of *Qnia*, would neither grant paſſage to *Antipater*, nor *Mithridates*, that marched towards *Cæſar*. But *Antipater*, who was of their Nation, perſuaded them to take their parts, ſhewing them the Letter of the High-Priſt, *Hircanus*, in which he invited them to be friends unto *Cæſar*, and exhorted them to furniſh his Army with whatſoever they ſtood in need of; ſo that ſeeing that *Antipater* and the High-Priſt were agreed together, they ſubmitted themſelves. They then dwelt round about *Membis* hearing that they were thus united, ſent for *Mithridates* alſo unto them, who came and received them into his favour.

CHAPTER

CHAP. XV.

The year of the
World, 3917.
before Christ's
Nativity, 47.

Antipater continueth to acquire great reputation in the Egyptian War. Cæsar cometh to Syria, establisheth Hircanus in the High-Priesthood, and conferreth great honours upon Antipater, notwithstanding Antigonus Aristobulus's Sons complaints.

The conflict of the
Egyptians with
Mithridates at
Delta.
Alix cap. 18.

When he was come to a place called Delta, he fought with the Enemies in a place which is called the Camp of the Jews: In which Battel, Mithridates led the right Wing, and Antipater the left. Being hotly engaged, the Wing that Mithridates commanded, began to give ground, and was like to have been utterly routed, had not Antipater (running with his Soldiers along the River side) obtained the upper hand of his Enemies, by putting the Egyptians that were Conquerors to flight, and restored Mithridates; and pursued them so far, that he got their Camp, and called Mithridates to take part of the prey that he had recover'd from the fugitive Enemy. Mithridates lost 800 of his Men in this Battel, but Antipater lost but 50. Mithridates wrote hereof unto Cæsar, and shew'd him that Antipater was the cause of the Victory, and of their preservation: So that Cæsar ever afterward highly commended him, and in all his War made use of Antipater in his most dangerous attempts, so that Antipater was grievously wounded in divers fights, and behav'd himself bravely.

Mithridates
commendeth
Antipater's
service to
Cæsar.

Now after that the War was finished, Cæsar came by Sea into Syria, and bestowed great honours as well on Hircanus, to whom he confirmed the High-Priesthood, as on Antipater, whom he made a free Citizen of Rome, and granted him all other privileges belonging thereunto. Divers report that Hircanus himself was in this War, and that he came into Egypt, which Strabo the Cappadocian affirmeth, speaking after this manner, by the authority of Apianus; after that Mithridates had entred Egypt, with Hircanus the High-Priest of the Jews. The same Strabo in another place speaketh thus by the authority of Hypsicrates, That Mithridates went alone; and that Antipater was sent for into Ascalon, where he prepared 3000 Soldiers, because he was Governor of Judea, and encouraged the rest of the Governors; and Hircanus the High-Priest also had a part in this War. Thus far Strabo. At that time came Antigonus, Aristobulus's son, to Cæsar, lamenting his Father who had been poysoned in his service, and how his Brother had his head thruck off by Scipio, beseeching him to have compassion of him, being thrust out of his Kingdom. He accused Hircanus and Antipater also, for their tyrannical and violent Government over their Nation, and injuries offered to himself. Antipater being at that time present, answered for himself to those points wherein he was accused; declaring, That Antigonus and his friends were seditious and seditious men, as for himself how much he had done, and how many exploits he had executed in the late War, whereof Cæsar himself was a witness. Moreover he avowed that Aristobulus had been justly led twice into captivity to Rome, for that he had been always an Enemy, and no ways well affectioned towards the Romans. And as for his Brother, who was beheaded by Scipio, he averred that he was justly punished by him for his Robberies, and not injuriously and outrageously, as he pretended. After that Antipater had spoken to this effect, Cæsar declared Hircanus High-Priest, and gave Antipater any Government whatsoever he liked best: who, according to his choice, was appointed Governor of Judea.

Antigonus,
Aristobulus's
son, accuseth
Hircanus and
Antipater be-
fore Cæsar.
Antipater's
answer to his
objection.
Antipater
made Govern-
or over
Judea.

CHAP. XVI.

Cæsar giveth leave to Hircanus to rebuild the Walls of Jerusalem. Honours conferred on Hircanus by the Republick of Athens. Antipater causeth the rebuilding the Walls of Jerusalem.

Herod & Ruf-
fian cap. 17.
at 18.

Hircanus, by
Cæsar's per-
mission, repair-
eth the Walls
of Jerusalem.
The Senate's
Decree as
touching their
League with
the Jews.

Moreover, Cæsar permitted Hircanus to repair the Walls of Jerusalem (according to his humble suit.) For after that Pompey had beaten them down, they lay levelled with the Earth; and he commanded the Consuls at Rome, that his Degree should be Registered in the Capitol, in these words following.

Valerius the son of Lucius the Rexor, hath related to the Senate (assembled in the Temple of Concord the 13 day of Decem.) in the presence of L. Caponius, the son of Lucius, and Caius Papyrius Quirinus; the request made by Alexander the son of Jason, Numenius the son of Antiochus, and Alexander the son of Dorotheus, Ambassadors in the behalf of the Jews, Men of good Repute, and our Allies, and propoied by them for renewing the ancient favours they have received from the Romans: and in testimony of the alliance, have brought us a vial and buckler of gold of 50000 Crowns price; requiring our Letters might be given them, addressed to the free Cities and the Kings our Confederates, to grant them passage through the Countries and

A and Ports with all security, and without any offence: And we have thought good to make friendship and alliance with them, and to grant them all that which they require, in accepting the buckler brought by them. This hapned in the time that Hircanus was High-Priest and Prince, and in the ninth year of his Princedom, in the month of July.

Hircanus was in like sort honour'd by the people of Athens, for many favours that they received at his hands. They sent him also a Decree, which they ratified in his behalf, the tenour whereof ensueth.

The year wherein Dionysius the son of Asclepiades was Governor and Priest in the month of July, and on the 20 day, his Arrest or Decree of the Athenians, was delivered to the Governors by the Pretor Agathocles. Eucleas the son of Menander the Alimustian, hath written in the 11 of March in the general Assembly, and placed it in the Theatre, and the suffrages were gathered by Dorotheus the High-Priest, with the chief assistants of the people.

Dionysius the son of Dionysius published the same: Since that Hircanus, the son of Alexander, the High-Priest and Prince of the Jews, continu'd his good affection towards all the people, and in especial towards every Citizen of Athens, and hath shew'd them many friendships, receiving with all humanity those Athenians that come unto him, whether they resort thither as Ambassadors, or for any other particular occasion whatsoever, and sendeth them back after they have provided them of safe Conduct, whereas we have before now had testimony by the report of Theodotus the son of Theodorus Simicus, who hath made recital unto the people of his worthiness, and of the Will he hath in us, all that good that is possible: We have thought good to honour him, by sending him a Crown of Gold, in testimony of his courtesies, according to our custom and law; and by erecting a brazen Statue unto him in the Temple of Demus, and the Graces: Our will is also, that this be proclaimed by a Herald in the Theatre, during the Bacchanals, when the new Tragedies are played. Likewise in the solemnities Panthean, and Eleusynian, and at the publick Exercises: We will also that the Governors provide, that all that which we have advised for the honour, favour, affection and good will towards this man, as he hath well deserved, be diligently performed, to the end that thereby it may appear how our Nation reward, and entertain such men that are virtuous; and to the intent, that the honour we impart unto him, may encourage others to be the better affected towards us. It is likewise decreed, that amongst all the Athenians there be certain Ambassadors chosen, who shall bear this Decree unto him, and exhort him to do whatsoever is profitable for our common good, seeing himself so much honour'd by us. Let this suffice to express the honours bestowed on Hircanus by the People of Rome, and the Citizens of Athens.

After that Cæsar had given order for the affairs of Syria, he returned back by Sea. And as soon as Antipater had accompanied Cæsar out of Syria, he returned into Judea, and suddenly built up the Walls of Jerusalem, which Pompey had beaten down; and in riding a Circuit about the Countrey, he pacified the troubles not only by threatenings, but by good advice also, which he gave every one to live in Peace; assuring them, That if Antipater submitted themselves to Hircanus their Prince, they should live happily, and enjoy their possessions without any trouble: and that if they hoped to advance themselves by any new commotion, (supposing by that means to benefit themselves,) they should seal, that instead of a Governor, they had a Master: and instead of a King, they should find Hircanus a Tyrant; and instead of the Romans and Cæsar to be their Governors, they should find them to be their most hateful Enemies: for they would not suffer, that any thing should be altered that they had established. By these, and such like admonitions, he kept and continued all the Country in peace.

D D

E After that Cæsar had given order for the affairs of Syria, he returned back by Sea. And as soon as Antipater had accompanied Cæsar out of Syria, he returned into Judea, and suddenly built up the Walls of Jerusalem, which Pompey had beaten down; and in riding a Circuit about the Countrey, he pacified the troubles not only by threatenings, but by good advice also, which he gave every one to live in Peace; assuring them, That if Antipater submitted themselves to Hircanus their Prince, they should live happily, and enjoy their possessions without any trouble: and that if they hoped to advance themselves by any new commotion, (supposing by that means to benefit themselves,) they should seal, that instead of a Governor, they had a Master: and instead of a King, they should find Hircanus a Tyrant; and instead of the Romans and Cæsar to be their Governors, they should find them to be their most hateful Enemies: for they would not suffer, that any thing should be altered that they had established. By these, and such like admonitions, he kept and continued all the Country in peace.

F

CHAP.

CHAP. XVII.

H

The year of the
World, 3921.
before Christ's
Nativity, 43.

Antipater gaineth great repute by his Vertue. His eldest son, Phasaelus, is made Governor of Jerusalem; and Herod, his second son, is made Governor of Galilee. Herod causeth to be executed several Robbers. Some great men's jealousie against Antipater and his children. They made Hircanus accuse Herod for those that he had put to death. He compareth in judgment, and then retireth. He cometh to besiege Jerusalem, which he had taken, if Antipater and Phasaelus had not hindered him. Hircanus reneweth his alliance with the Romans: The Testimony of the Romans esteem and affection for Hircanus and the Jews. Caesar is murdered in the Capitol by Cassius and Brutus.

Antipater, cap. 20.
Antipater maketh Phasaelus Governor in Jerusalem, and Herod in Galilee.

Herod executeth Ezechias, and his followers for robbery.

Sextus Caesar, Governor of Syria.

The form of Phasaelus's government.

Antipater, notwithstanding his high authority, was always faithful to Hircanus.

Antipater winneth the Romans hearts by Hircanus's money, and draweth the Jews into hatred.

The Jews accuse Antipater and Herod before Hircanus.

Herod called in question, appeareth with a great train.

Sextus Caesar writeth to discharge Herod.

Antipater perceiving that Hircanus was slow and idle, he declared and appointed Phasaelus, his eldest son, Governor over Jerusalem, and the Countrey thereabout: As for Herod (who was very young, for he was not at that time above 15 years old) he committed Galilee unto his charge; who, although young in years, yet he was ripe in courage and conduct, which he witnessed in apprehending Ezechias, who was the chief of those Thieves, who ranged over all Syria; he put him to death, with divers of his Complices. Which act of his got him esteem and credit among the Syrians: for by that means he freed their Countrey of all those Robbers, according as they desired. He was therefore praised throw the Villages and Cities for this action, as he that had given them Peace, and assured possession of their Estates. For this cause he was made known to Sextus Caesar, who was Uncle to Caesar the Great. Furthermore, his brother Phasaelus was encouraged to follow his noble actions, and enforced himself to obtain no less reputation than he had; for which cause, he strove to get the good will of the common People in Jerusalem, and govern'd the City with such discretion, that he acted all things to every man's content, and abused not his power to any private man's injury: which was the cause that Antipater was honoured by the whole Nation, with no less respect than if he had been their only Lord and Sovereign. Yet did not this eminency of estate so far distract him, that he forgot the love and duty he ow'd to Hircanus (as in such like occasions it oftentimes falleth out) notwithstanding divers of the greatest amongst the Jews (seeing Antipater and his sons so highly advanced, both by the publick favour of the whole Nation, as also by the Revenues that they drew both out of Jewry, as also by the employment of Hircanus's money) were grievously incensed against them. For Antipater had made friendship with the Emperors of Rome, and having persuaded Hircanus to send them money, he had appropriated the same unto himself, sending it not in Hircanus's name, but in his own; which though Hircanus knew, yet he was not moved therewith, but rather well contented. But that which most of all terrified the Princes of the Jews, was, to behold the violent and audacious nature of Herod, who govern'd after a tyrannical manner: For this cause they address'd themselves to Hircanus, and accus'd Antipater openly. How long (said they) will you dissemble, and wink at those things that are daily practised? See you not that Antipater and his sons, possess, in effect, the Royal Power and Authority of the Kingdom, and that you have only the name? Assure your self that you are not out of danger, in contemning thus both your self and your Kingdom. For Antipater and his sons are not now your Substitutes, neither intend they your profit, or your Country's good (whatsoever your opinion is of them) they are publicly acknowledged Lords and Masters. For Herod (Antipater's son) hath already put Ezechias and his Confederates to death, and thereby transgressed our Laws, which forbid to take away any man's life (how wicked soever he be) except he be first of all condemned to death by the Council: and notwithstanding this, he hath been so bold, as to do justice without your authority. When Hircanus heard this he grew angry (for their Mothers whom Herod had slain, had incensed him by their continual Exclamations in the Temple, N exhorting the King and People to call Herod to account before the Council, of that which he had done.) So that Hircanus moved by these Women, called Herod to answer unto those accusations which were objected against him. Who made his appearance, forewarned by his father not to present himself after the manner of a private person, but well attended and accompanied to withstand all inconveniences. After he had taken order for the affairs in Galilee (according as he thought fit) and that he himself was sufficient accompanied to make his Voyage, with such a Guard as neither might terrifie Hircanus with number, nor leave himself unsecured in danger, he retired to Jerusalem. Moreover Sextus Caesar, Governor of Syria, wrote unto Hircanus to absolve him, adding threats to his persuasions, if so he should perform the contrary; which gave Hircanus occasion to deliver Herod in despite of the Council: the rather also, for that he loved him as intirely as his son. Therefore when Herod presented himself before the Council with

A with his retinue, all of them were astonished, and none of those that accused him in his absence, durst open their mouths to speak one word, but all of them kept silence, not knowing what to do. Now whilst they stood upon these terms, a certain man, called Sameas, who was of upright dealing, and for this cause was not daunted, arose and spake to this purpose: Dread King, and you honourable assistants, I could never yet remember, that ever any man which was called in question to defend his cause before us, hath appeared in this equipage; and I suppose that none of you can say, that the like hath ever happened: but whosoever cometh into this place to receive judgment, he presented himself with humility and fear, with a countenance prepared to implore mercy, having his hair long, and his garment black: but this gallant Herod, accused of murder (and for this occasion called before us) who could imagine that he should appear before us in a purple robe, having his hairs trimmed; and besides that, a guard of armed men about him; with an intent that if we condemn him according to Law, he may put us to death without Law, that after he hath violated all right, he may escape and save himself. But I blame not Herod in this action, for that he hath a more inward regard of his particular profit, than of the Law: but I accuse both you and the King, who have given him such assurance. Know therefore, that there is a Sovereign God, that will one day punish both you and the King, and him whom you will deliver by the Kings means. And so fell it out as he had said: For as soon as Herod had obtained the Kingdom, he put all those of the council to death, and Hircanus himself likewise, only Sameas was exempted: for he esteemed him mightily, because of his wisdom and justice, and because when the City was besieged by Herod and Sosius, Sameas perswaded the people to receive Herod, telling them, that by reason of their sins and offences, they could not escape from him; whereof we will speak in time and place. Hircanus perceiving that the Judges were inclined to condemn Herod, deferred the sentence flight, till the next day, and sent secretly unto Herod, counselling him to flee out of the City, assuring him, that there was no other means to save his life. Thus he posted to Damascus (as if he had fled from the King's presence) and presenting himself before Sextus Caesar, after he had assured his person, he resolved with himself, that if the council should call him once more to answer, he would not obey them. But after his departure the council was displeased with Hircanus, and endeavoured to perswade him, that all these things tended to his destruction, which he perceived, yet knew not what to do, he was so negligent and void of foresight. When Sextus had made Herod Governor of Cheliosyria (which estate he held unto him for ready money) Hircanus was afraid lest Herod should make War against him, neither passed there long time before the effect grew answerable to his fear. For Herod marched forth against him, with a great Army, supposing himself to be much wronged by the assignation he had sent him, and in that he was summoned to give a reason of his actions before the council. But his father Antipater, and his brother Phasaelus came forth against him, to hinder his approach towards Jerusalem, striving to appease his fury, and counselling him not to attempt any thing by way of action; but that he should content himself that he had threatened and affrighted Hircanus, he should not attempt any thing further against him, who had raised him to that high degree. They told him also, that it became him not only to remember that he was cited to answer, but that he was absolved also, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the balance of War, and that the issues of battles are uncertain, and for that cause he ought not to expect the victory, if he made War against the King who was his familiar, and from whom he had received far more kindness, and no displeasure: who though he made some appearance and shadow of severity, touching the accusation intended against him; yet notwithstanding, it proceeded not so much from him, as from his evil counsellors. Herod in some sort pacified by these persuasions, obeyed his father, supposing that it sufficed him, in regard of his future hopes, that he had given the people so large a testimony of his power. This was the state of the Jews at that time. But Caesar arriving at Rome, prepared himself to set sail towards Africa, with an intent to make War against Scipio and Cato. Hircanus sent Ambassadors to him, beseeching him to confirm the amity and alliance that he had with him. But now I think it very convenient to declare all the Prerogatives and alliances that the Romans and their Emperors made with those of our Nation, to the end that all other people might know, that the Kings of Asia and Europe have been well affected towards us, and have made great account of our valour and fidelity. And although divers men ill affected towards us, believe not that which the Macedonians and Persians have written to us, because the same matters are not extant in all places, neither set down in publick writings, G but only amongst our selves and some Barbarians; yet it is manifest that they cannot contradict the declarations made by the Romans which are manifestly affixed in publick places in Cities; as likewise at this present they are engraven in the Capitol in brazen pillars. Julius Caesar in like manner in a brazen pillar erected by him, hath declared

The year of the
World, 3922.
before Christ's
Nativity, 42.
Sameas one of
the Judges
fourth
Hircanus and
his counsellors
of their immi-
nent death by
Herod's means.

Herod honour-
reth Sameas.
Herod admi-
ned by Hircanus.
Hircanus
perceiveth no
more in judg-
ment.

Antipater, cap. 11.
Sextus Caesar
felleth him.
Herod march-
eth against
Hircanus with
a great Army,
and is discon-
founded for ready money.

Herod march-
eth against
Hircanus with
a great Army,
and is discon-
founded for ready money.

Herod's Refu-
sion, cap. 10.
Hircanus's firm
buddiness to
Caesar.

The Jews
much honou-
red by the
King of Eu-
rope and Asia.
Julius Caesar
testified in a
brazen Pillar,
that the Jews
were free citi-
zens of Alex-
andria.
Julius Caesar's
Decree as
touching the
honour, im-
munities and
privileges
granted to the
Jews.

The year of the
World, 3922.
Before Christ's
Nativity,
42.

red unto the Jews that inhabited Alexandria, that they were free Citizens therein, H and to the intent that these things may more manifestly appear, I will propose the decrees of the Senate, and of Julius Caesar, made in the favour of Hircanus and our Nation.

Caius Julius Caesar Emperor, High-Priest, Dictator the second Time, To the Governors, Senate, and People of the Sidonians, Health. If you are well, we are in health both our selves and our Army.

I have sent you the copy of an inscription, registred in favour of Hircanus Alexander's son, High-Priest, and Prince of the Jews, to the end it may be placed among publick monuments: and my will is, that it be engraven in a table of brass, both in Greek and Latin letters; the Tenour whereof is this that followeth: Because Hircanus Alexander's son, the Jew, both at this present, as also heretofore, as well in Peace as in War, hath expressed his fidelity towards us and our estate, as divers Commanders of our Armies yield testimony of him, and for that in our last Alexandrine War, he seconded us in the battel with Fifty teen hundred Men; and having been sent by us to Mithridates, hath surmounted all those of his Company in valour. For these causes my will is, That Hircanus Alexander's son and his successors, be Princes of the Jews: and further, that they continue always in the High-Priesthood, according to the ordinance and custom of their Country; and that both he and his children be our associates; and be inrolled likewise, as our chiefest friends: and all that which appertaineth to the Priesthood, according to the ordinances of the Jews, be attributed to him and his, and if there happen any difference touching the discipline of the Jews, our pleasure is, that it be determined by him. And as for the munitions of War, and the money to be levied for the entertainment of Soldiers, we think it not fit that they should be charged. The Decrees made and granted by Caius Caesar being Consul, are these:

That the sons of Hircanus be Princes over the Nation of the Jews, and enjoy the places granted unto them. That the High-Priest and Prince of the Jews give favour and aid unto those that are offended. That Ambassadors be sent to Hircanus, the son of Alexander, High-Priest of the Jews, to treat of amity and association with us. That a brazen table be erected in the Capitol: and likewise at Sidon, at Tyre, and at Ascalon in the Temple, wherein shall be engraven the Contents hereof, in Roman and Greek letters; to the end, that all the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand, that they are our friends, and that their Ambassadors be entertained with kindness and presents, and that these Edicts be sent into all places.

Caius Caesar Emperor, Dictator, Consul, for the good of the Senate and People of Rome, hath granted to the honour, welfare, and humanity of Hircanus the son of Alexander, that both he and his children shall be High-Priests in Jerusalem, and of the whole Nation according to the Rites and Customs whereby their ancestors have enjoyed the Priesthood.

Caius Caesar, Consul the fifth time, hath ordained that they shall inhabit Jerusalem, and build again the Walls of the City; and that Hircanus (Alexander's son, the High-Priest and Prince of the Jews) shall govern as he thinks fit, and that every second year of their tribute, there be a part deducted out of the rent they owe, and that they be exempt from all other impositions and tributes.

Caius Caesar, twice Emperor, hath ordained; that the Jews shall contribute every year for their Cities, except Joppa; he acquitteth them also every seventh year (which they call the year of their rest) because that therein they neither reap nor sow, neither gather the fruit of Trees. His further pleasure is, that every second year, they bring their Tributes unto Sidon, which shall be the fourth part of that which shall be sown; and besides this, that they pay the rents to Hircanus and his sons, which they have paid unto their Predecessors unto this day. Commanding that no man, whether he be Governor, Captain, or Ambassador, or any other whatsoever be, levy Soldiers within the Country of Judea, or draw any there; hence: neither exact any Money, whether it be for Garrisons in Winter, or for any other cause, but that the Jews be exempt from all troubles in all places, and enjoy all that which they have had, bought, and possessed: It is our pleasure also, that the City of Joppa be under their government, which they have ever enjoyed since the beginning of their league with the Romans. We further grant, that Hircanus Alexander's son and his children, receive the tribute of that City, as well by them that till the land, as by the gates, entries, and customs of merchandizes that are transported unto Sidon Twenty thousand, six hundred seventy and five bushels every year, exempting the seventh year, which is called the year of rest, wherein they neither labour nor gather any fruit of the Trees. It is the Senate's pleasure also, that Hircanus and the Jews have those Villages which are in the great champaign, which he and his predecessors have possessed, and that with the like interests that they held them before this; and that the same customs continue therein, whereby they held and governed them.

A them. Their will is likewise, That the same Laws which have from the beginning been respectively observed between the Jews, and their High-Priests, be continued; and whatsoever benefits were granted them, by consent of the Senate and People of Rome. Moreover it shall before Christ's be lawful for those of Lydda, to use the same Rites and Privileges also. And as touching the demand, places, and habitations that have appertained to the Kings of Syria and Phœnicia, by the gift made unto them at such time as they were allied to the Romans: The Senate (if so) ordaineth, That Hircanus the High-Priest and Prince of the Jews possess the same. It is lawful also for Hircanus and his sons, and their Ambassadors sent by them, to behold the tiltings and gladiators, and to sit among the Senators, and that at all times, wherein they shall require to be brought into the Senate by the Dictator, or by the Master of the Horse, they may have free entrance; and that within ten days at the most they receive their answer, if there be any Decree ratified by the Senate.

Caius Caesar, Emperor, the fourth time Consul, and the fifth time Dictator for the term of Life, hath ratified these things, as touching Hircanus the son of Alexander, the High-Priest and Prince of the Jews: Because that the Generals, my Predecessors, have witnessed as well in the Provinces, as before the Senate and People of Rome, both of the good deserts of Hircanus High-Priest and Prince of the Jews, and that Nation also, towards us and our State; and whereas both the Senate and People of Rome have gratified them for the same: We think it convenient also to have the same Recorded, and to give Order, that Hircanus and his sons may be remunerated by the Senate, and People of Rome, according to the measure of their Loyalties and good Deserts.

Julius Caius Caesar, Roman Consul. To the Governors, Senate and People of Patras; Health: The Jews are come unto us to Delos, with some of the Colonies of their Countrymen, in the presence of your Ambassadors, and assure us of a Decree made by you, whereby you forbid them the practice and ancient use of their Sacrifices and Oblations: I think it not fit that you make any such Decrees against our Friends, and Associates; neither that you forbid them to live according to their Fashions and Customs; or to employ their purses together in supplying their Feasts and Sacrifices; since in Rome itself they are not interdicted or forbidden to perform the same. For at such time as Caius Caesar Consul, had prohibited by Edict, that in celebrating the Bacchanals, no one should Dance about the City; yet were the Jews alone exempted from this prohibition: and neither have they been prohibited to contribute, neither to Banquet together. My self also in like case, in the defence I have made to forbid all other Societies, have excepted the Jews therein, and have given them leave to assemble and demean themselves according to the Customs, Ceremonies, and Ordinance of their Country: If therefore you have made any such Decrees against our friends and associates, you shall do well to disannul them, by reason of the virtue of the Jews, and the forwardness they have protested in performance of our service.

After Caius Caesar's death, the Consuls, Marcus Antonius, and Publius Dolabella, assembled the Senate, and having brought in Hircanus's Ambassadors, they declared their request, and contracted amity with them: The Senate likewise ordained, that each thing should be granted them that they required. And Dolabella having received Hircanus's Letters, sent them throughout all Asia, to Ephesus (which is the Metropolitan City of Asia) in these terms: The General Dolabella to the Princes, Senate, and People of Ephesus, Health: [The General, or Emperor Dolabella; this word Emperor, was in those times a Title of honour conferred on those Generals who had obtained some great Victory.] Alexander the son of Theodorus, Ambassador to Hircanus, the High-Priest and Prince of the Jews, hath given us to understand, that his Subjects cannot go to Wars, because it is not lawful for them to bear Arms, nor Travel on the Sabbath Day; as also for that they may not seek for their Vittuals and other necessities on that Day, according to the Custom of their Country: For this cause I grant them exemption from the War, as my Predecessors have done, permitting them to use the Ceremonies and Rites of their Country, assembling themselves to make their Oblations and Sacrifices, as their Laws and Customs require, in contributing to the offering of the Sacrifices in the Temple. And my will is, That you write to this effect, to every City of the Province. See here how Dolabella honoured Hircanus, when he sent his Ambassadors unto him.

Lucius Lentulus Consul, pronounceth that the Jews, that are Citizens of Rome, and that observe and offer the Sacrifices of the Jews in Ephesus before the Tribunal, be exempt from warfare, by reason of their Religion. Given the nineteenth of October. There are besides these many other Edicts and Ordinances made to this purpose, by the same Generals, and by the Roman Senate, in favour of Hircanus and our Nation, and some other Cities. In like sort there were divers Decrees and Writs sent unto the Governors and Rulers of the Provinces, concerning our Privileges: All which may be easily believed by those that shall read our History, with no preiudicate Opinion, if

The year of the
World, 3922.
Before Christ's
Nativity,
42.

M. Antonius,
and P. Dolabella, being
Hircanus's
Ambassadors
into the Senate.
Dolabella's
Letters to the
Ephesians.

Lucius Lentulus in the French Letters in the Latin, being Consul, maketh an Edict in the behalf of the Jews.

they consider those that we have inferred. For we have here shewed more expressly and lively testimonies of the friendship that we have had with the Romans, as at this day are fixed to Pillars, and engraven in Tables of Brass on the Capitol; and that heretofore shall remain as fixed for ever: For which cause, I have thought it to be a frivolous and unnecessary matter to infer all in this place; and I think that there is not any Man of so slender judgment, that will not believe how much we have been esteemed by the Romans, as they have given testimonies by divers Decrees published in our behalf; neither may any Man suppose that we lie, considering the truth of that which we publish.

Cæcilius Bassus
murdereth
Sextus Cæsar.

Marcus succedeth
Sextus in Syria.
Cæsar slain by
Cassius and
Brutus.

Thus have we sufficiently declared the amity and league that in time past we have had with the Romans. About this time it came to pass, that the estate of Syria was troubled upon the occasion that ensueth: Cæcilius Bassus, one of Pompey's followers, laid an ambush for Sextus Cæsar, and slew him, and seizing upon his Army, usurped the Government: Whereby there arose great War near Apamea. For Cæsar's Captains marched out against Cæcilius, with great force both of Foot and Horse, to whom Antipater sent his sons with forces to second them (in remembrance of the benefits he had received at Cæsar's hands) supposing it to be an act of Justice, that the murderer should be punished for his so heinous offence. Now whereas this War continued a long time, Marcus came and succeeded Sextus. And Cæsar was slain by Cassius and Brutus, in the midst of the Senate, after he had commanded three years, and six months, as it is expressed in another place.

C H A P. XVIII.

Cassius cometh from Syria, draweth Seven hundred Talents out of Judea. Herod gains his favour. Malichus's ingratitude towards Antipater.

After Cæsar's death, the brand of Civil War began to flame, and the chiefest of Rome made it their business to raise Forces. But Cassius came into Syria, with an intent to take the Army that was near to Apamea; and having raised the Siege, he drew both Bassus and Marcus to be of his Faction, and travelling from City to City, he gathered a number of Soldiers, and much warlike Provision, and imposed huge Tributes: but especially he afflicted Jewry, and exacted of that Country Seven hundred Talents of Silver. Antipater seeing the State in so great fear and trouble, committing the exaction of a part of this Money to his sons; the rest he commanded to be assigned to Malichus, who was his Enemy. Herod first of all gathered that which was commanded him in the Country of Galilee, and for this cause was greatly beloved by Cassius: For he being prudent and discreet, thought it no small policy at that time, to win the Romans good will on other Men's expences. Under the Governors the Cities were set to sale, together with their Inhabitants: and amongst them, these four were the chiefest, namely, Gophna, Emaus, Lydda, and Thamna: for Cassius sold the People thereof to them that would give most. Besides, Cassius was so much transported with Choler, that he had slain Malichus, if Hircanus had not restrained his fury, by sending him One hundred Talents of his own Money by Antipater. But as soon as Cassius was departed out of the Country of Judea, he practised Antipater's death, supposing that this his cutting off, would assure Hircanus's state. But Antipater was not ignorant of his resolution; for having an inkling thereof, he got himself on the other side of Jordan, and assembled an Army of Soldiers, both Jews and Arabians. Hereupon, Malichus (who was a politick and subtil Fellow) denied stoutly that he had intended any Treason, clearing himself with an Oath before Antipater and his Children, that he had never any such intent, especially seeing that Phasaelus held Jerusalem, and Herod had his Army at command. And in the end, perceiving the difficulty wherein he was, he reconciled himself to Antipater, and they agreed at that time, that Marcus Governed Syria, who perceiving that Malichus began to raise Troubles in Jewry, reformed thither, and there wanted little but that he had slain him, had not Antipater by earnest request obtained his Life.

C H A P. XIX.

Cassius and Marcus leaving Syria, give Herod the Command of the Army which he had raised, promising to establish him King: Malichus causeth Antipater to be poisoned; Herod dissembleth with him.

BUT imprudent Antipater saved Malichus to his own mischief: For when Cassius and Marcus had assembled their Army, they committed all the charge into Herod's hands, and made him Governor of Cæleſyria, and delivered him great Forces, both of

A Foot and Horse, and Ships by Sea: They promised him likewise the Kingdom of Judæa, after they had finished the War, that was at that time betwixt them; and Anthony, and Cæsar the younger. Whereupon Malichus mightily fearing Antipater's power, determined to destroy him; and having corrupted Hircanus's Butler with Money (with whom both of them celebrated a Feast) he poisoned him, and afterwards assembling many Soldiers about him, he made himself Master of the City. When Herod and Phasaelus understood the traitorous conspiracy attempted against their Father, they were grievously incensed against Malichus, but he denied all, and especially abjured the intent or practice of the murder. Thus died Antipater a just and virtuous man, and such as one as dearly loved his Country. But Herod who was his younger son, immediately resolved to revenge his father's death, and came forth with an Army against Malichus: But Phasaelus, who was the elder, resolved to circumvent him by policy, lest he should raise a Civil War. He therefore accepted of Malichus's justifications, and made a shew that he supposed that he had in no manner contrived Antipater's death; and only minded his father's Monument and Funerals. Mean while, Herod resorting to Samaria, and finding it in a desperate condition, restored the same, and pacified the divisions that were amongst the Inhabitants. Not long after (by reason of a Feast) he came to Jerusalem with his Soldiers. Malichus being afraid of his access, persuaded Hircanus that he should not permit him to enter into the City: whereunto Hircanus consented, alleging, that amongst the holy People it was not lawful to intermix a Troop of polluted Men. But Herod slighted them that brought him this news, and notwithstanding his command, entered the City by night: whereat Malichus was much amazed. Whereupon, according to his ordinary dissimulation, he openly wept and bewailed the death of Antipater his especial friend; but under-hand he prepared a guard for his own safety. Notwithstanding it was thought fit by Herod's friends to take no notice of his dissimulation; but to make shew that they were well affected towards Malichus.

C H A P. XX.

Cassius at Herod's entreaty, sends orders to the Commanders of the Roman Troops, to revenge Antipater's death; they slay Malichus. Felix who commands the Roman Garrison in Jerusalem, attacketh Phasaelus, who reduceth him to captivity.

Herod having assured Cassius of Antipater his father's death, he knowing very well what a wicked man Malichus was, wrote back unto Herod that he should revenge the death of his father: besides, he sent secret Letters to the Captains that were in Tyre, commanding them to aid and assist Herod in that just execution which he intended. After that Cassius had taken Laodicea, and the Inhabitants of the Country came together, bringing with them Crowns and Silver to present him, Herod expecting that Malichus should receive his punishment there, but Malichus mistrusting their designs, when he was drawing near to Tyre in Phœnicia, he contrived a greater enterprize: For whereas his son was an hostage in Tyre, he entered the City to draw him thence, and afterwards return into Judæa; taking that opportunity by reason of Cassius's troubles (who marched to meet with Anthony) he resolved to draw the people to an insurrection, and to make himself Lord of the Country: but God disappointed his unjust purposes: for Herod being a man of a ripe judgment, immediately discovered his intention, and sent one of his servants before, under the notion to prepare a banquet because he had told him formerly that he would entertain all his followers: but in effect, he sent him to the Captains, to command them to go out with their Daggers, and to meet Malichus; who marching forth, and meeting with him near the shore, he stabbed him. Which act did so much astonish Hircanus, that through amaze he grew speechless: and being much moved, he demanded of Herod's men how this accident had happened, and who it was that had killed Malichus; which having heard, and how nothing was done without Cassius's command, he answered that all was well done, Malichus being a wicked man, and a Traitor to his Country. See here how Malichus was justly punished for the wickedness he committed against Antipater.

When Cassius was gone out of Syria, there arose a new tumult in Judæa: for Felix, who was left in Jerusalem with an Army, marched forth against Phasaelus, and all the people were in arms. For which cause Herod speedily repaired to Fabius, Governor of Damascus, and intending to succour his brother, was prevented by a sickness: so that Phasaelus obtaining a victory by his own forces against Felix, enclosed him up in a Tower, whence afterwards he dismissed him under composition. Whereupon he grievously rebuked Hircanus, that being forgetful of divers good offices which he had received

by him, he had given aid unto his Enemies. For *Malichus's* brother being at that time revolted, planted Garrisons in divers Fortresses, and namely in *Maffada*, which was the strongest of them all. As soon as *Elerad* had recovered his health, he drew forth his forces against him, and dispossessed him of divers places that he held, and after suffered him to depart with his life and goods.

CHAPTER XXI.

Antigonus, Aristobulus's son, gets an Army; Herod overcometh him, and returneth triumphing to Jerusalem. Hircanus promiseth him his Grand-daughter Mariamne, daughter of Alexander, Aristobulus's son.

Antigonus, Aristobolus's son, got an Army together, and hired *Fabius*, *Ptolomy* *Micennus* adopted *Antigonus* for being of his near relations. He was also affited by *Marion*, whom *Cassius* had made Governor of *Tyre* and tyrannized over *Syria*, having put Garrisons in several places of it, and had taken possession of three places in *Galilee*, which bordered with his Country. *Herod* also marching forth against him, disposed of him them all; and graciously dismissed those *Tyrians* that had the keeping thereof, bestowing Presents on some of them, for the love he bare unto their City. And that done, he came and encountered with *Antigonus*, and fought him, and overcame him before he had scarcely entred on the marches of *Judea*, and drove him from thence, K him to come in triumph to *Jerusalem*, *Hircanus* and all the People honoured him with Crowns. For *Hircanus* look'd upon him as one of his Family, because he was to marry *Mariamne*, daughter of *Alexander*, son of *Aristobolus*, and of *Alexandra*, *Hircanus's* daughter: on whom he begat three sons and two daughters. Before her also had he married a Wife of his own Nation, who was called *Doris*, on whom he begat *Antipater* his eldest son.

CHAP. XXII.

*After Cassius's defeat near the City of Philippi, Antonius cometh into Asia; Herod ob-
taineth his friendship by great Presents; Antonius's Edicts in favour of Hircanus and
of the Jewish Nation.*

Antonius and Caesar having overcome Cassius, near unto the City of *Philippi*; Caesar went from thence into *France*, and *Antonius* into *Asha*. And being in *Bisbynia*, Embassadors resorted to him from all parts: Thither also repaired certain principal Men among the *Jews*, to accuse *Phasaelus* and *Hered*; saying that *Hircanus* had one by the name, but he the authority of the Kingdom. But *Antonius* greatly honoured *Hered*, who came unto him, to answer those accusations that they had imposed on him: for which cause, they that were his adversaries could obtain no Audience: for *Hered* had bought that privilege from them with his Money. As soon as *Antonius* was arrived in *Ephesus*, *Hircanus* the High-Priest, and all our Nation presently sent an Embassador unto him, with a Crown of Gold; requiring him that he would write unto the Provinces, that the *Jews* whom *Cassius* had taken Prisoners (contrary to the law of Arms) might be set at liberty, and that their Country, which was taken from them in *Cassius*'s time) might be restored. *Antonius* supposing that the demands which the *Jews* had propounded, were reasonable, wrote back presently to the High-Priest *Hircanus* and the *Jews*; and sent an Edict also to the *Tyrians*, to this effect:

Marcus Antonius Emperor, to Hircannus High-Priest and Prince of the Jews, Health.

Lysimachus the son of Pausanias and Joseph the son of Menneus and Alexander the son of Theodore, your Ambassadors came unto me to Ephesus, and have renewed the same Embassage which they heretofore brought to Rome, and at this present likewise they have duly and faithfully acquitted themselves of the Embassage which they present in the behalf of you, and your Nation, by giving us to understand what affection you bear towards us: so that I esteem you for our friends, since I understand how friendly you have behaved your self towards us, both in words and deeds. For when our adversaries and enemies of the Roman Nation spoiled all the Country of Asia, and without regard to their Oaths, spared neither Cities nor Temples; we have opposed our selves against them, not only for our private respect, but in the quarrel of the Commonwealth, to punish the authors of such offences committed against Men; and of such impieties perpetrated against God: for which we suppose

Book XIV.

A pose, that the Sun bath in a manner obscured himself, by beholding with unwilling eyes what an heinous offence was committed against Cæsar. But we have gotten the upper hand of their impious enterprizes, which are fallen upon Macedonia, as on the Country and Air, from whence proceed such detestable designs : and we have likewise cut off the course of their desperate rebellion, which made them encounter us near to Philippi, a City of Macedonia, where we seized their places fortified by nature, and enclosed with mountains as if it were with walls, as far as the Sea, so that the passage was barred up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, and furthering ours. Brutus is likewise compelled to flee to Philippi, where being besieged by us, he suffered within his Confort Cassius, and since they have been punished as they deserved; we hope for the future to enjoy peace and tranquillity, and that Asia shall be delivered from all the miseries of War, and as for your part, you may assure your selves, that both you and your Country, shall have your share in this happiness, because we have so great a kindness for you to lose any opportunity to procure your advantage, and all the body thereof seems to be relieved from a grievous malady, by means of our victory : We have already sent Letters from City to City, to the intent that if any one among you, either captive or free-man, have been sold to the utmost by Caius Cassius, or any of that Army, they may be set at liberty. And our will is, that you reap the fruits of all the favors that we and Dolabella have granted you; forbidding the Tyrians to molest you, and commanding them to restore all that which they have taken from the Jews, in goods or possessions. As for the Crown which you sent me, I accept of it.

Marcus Antonius Emperor, to the Governors, Senate, and People of Tyre, Health. *I Marcus Antonius* written to the Magistrates of Tyre to restore *Hircanus* and the Jews their Lands, Goods, and Liberties.

have been informed in *Ephesus* by *Hircanus's* Embassadors who is High-Priest and Prince of the Jews (that you have seized on their Country, and spoiled the same, when our adversaries held that Province. But as we have undertaken the War for the Empire, and in defence of Justice and Piety, we have punished these ungrateful, disloyal and perfidious persons. Our will is, that you suffer our Allies to live in peace; and as touching that which you have obtained of our adversaries; our pleasure is, that you restore the same to those that are dispossessed. For none of them had obtained either Province or Army by the consent of the Senate; but had usurped them by force, and afterwards bestowed them on those who have been Ministers of their impieties and injustice. But since they have been punished according to their deserts, we require that our Allies enjoy their own, without any hindrance: and if you hold any places at this present, which belong to *Hircanus* Prince of the Jews (that were seized since the time that *Caius Cassius* by an unjust War invaded our Provinces) restore them unto him, without offering to hinder him from the possession of his own. And if you have, or pretend to have any right in them, when I shall repair to those places, it shall be lawful for you to debate your right, and we will so judge, that our Allies shall receive no wrong.

Marcus Antonius Emperor, to the Governors, Senate, and People, of *Tyre*, Health:
I have sent you my *Edict*, my pleasure is that you carefully consider it, and that you register
E it among your publick Records, in Roman and Greek letters, and set it up in Writing in
an open place, to the end that it may be read by all Men.

Marcus Antonius Emperor and Triumvir, in the presence of the Tyrians assembled for
 their public affairs, hath declared, that Caius Cassius, during the troubles, by the as-
 sistance of his Souldiers, hath swarped another mans Province; and hath in like sort spoiled
 our Allies, and hath ranackt the Nation of the Jews, who are friends to the people of
 Rome: and for that by our valour, we have repressed his insolence, by our Edicts and
 Judgments we will correct his offences, to the end that all things may be restored to our
 Allies, and that all whatsoever hath been sold, and appertained to the Jews (whether
 they be Prisoners or Possessions) be restored to their Masters; to the end that each Man
 may be at liberty as he was before, and that each mans possession may be restored to his first
 owner. And my pleasure is, That whosoever disobeyeth this Ordinance, he may be pu-
 nished accordingly. He wrote to the like effect to the Sidonians, Antiochians, and Ara-
 bians; all which we will infer in a convenient place, to testify what account the
 Romans made of our Nation.

CHAP.

ways advertised of his Brothers surprisal, and had also far greater suspicion of the *Parthians*, by the solicitation of *Hircanus's* Daughter, whom he had Married. And although the rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was a most wise Woman. Now whilst the *Parthians* were in deliberation what were best to be done (in that it was held no policy to make open assault upon such a Man) they delibered the whole matter until the next Morning. Whilst thus they were debating of their differences, *Herod*, who rather gave credit to that which he had heard as concerning his Brother (and touching the Treasons intended against him by the *Parthians*) than to his Adversaries; as soon as it was Night, concluded to make use of the time, and to make away, without staying any longer amongst those uncertain dangers, which his Enemies intended against him. For which cause he fled with those Forces he had with him: and mounting his Mother, his Sister, and his Brothered, whom he was to Marry (who was *Alexander's* Daughter the Niece of *Aristobolus*) and her Mother (who was *Hircanus's* Daughter) and her younger Brother, with all their Family and Train, he departed into *Idumaea*, without suspicion of the Enemy. Amongst whom there was not one so hard-hearted, who seeing such a pitiful Spectacle, could not be moved to Compassion, beholding the Mothers drag away their little Children, and abandon their Country with Tears and Complaints: and that which was worse, to leave their Friends in Bondage, without any hope of Comfort or Redress.

But *Herod* mastered these misfortunes by his invincible Courage, and for that he was a constant Man in all Fortunes, he exhorted every one of them whom he met in the Way, to be of good Courage; and not abandon themselves in immeasurable sorrow, for that by such means they might hinder his Retreat, on which their sole and securest conservation depended: Whereupon they for their part endeavoured themselves to digest their Griets, according to *Herod's* Exhortation. Mean-while he hardly refrained from laying violent Hands on himself, by reason of the Chariot wherein his Mother rode, which overturned, had almost slain her; yet, so much did this casualty terrifie him (for fear least the Enemy in pursuit should surpris him during these delays) so that he drew and prepared his Sword to kill himself, had not some assistants and followers stept in to him, and stayed the stroke, beseeching him instantly not to forsake them, and leave them subject to the Enemies violence: assuring him, that it was not the part of a Valiant Man to respect his own private interest, and neglect his Friends danger. By these persuasions he was induced to hold his hands, both by reason of the apprehension of these words, which were spoken unto him, as also for that he was over-ruled by the Multitude of those who would not permit his hand to execute his will, so that taking up his Mother, and doing her all the service that the time permitted, he followed on his way, and with the speediest and nearest means he could, he retired toward the Castle of *Massada*; where in the way, he oftentimes fought against the *Parthians* that charged and pursued him, but he always got the Victory. The *Jews* also pursued him during his flight; for scarcely had he travelled sixty furlongs out of the City, M

Herod seeing his Mothers Chariot overturned, is ready to murder himself.

Herod retiring towards *Massada*, is assisted by the *Parthians*.

The *Parthians* spoil the Citizens of *Jerusalem*, and the Army *Marissa*.

Thus

A Thus *Antigonus*, brought back into his Country by the King of the *Parthians*, received *Hircanus* and *Phaelus* that were Prisoners: yet he was vehemently displeased, because the woman was escaped, whom according to his promise he intended to have delivered with the money: and fearing lest *Hircanus* through the favour of the people should be re-established in his Kingdom (who then was Prisoner in the custody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Priesthood any more, by reason of that maim, because the Law commanded that they who are in that dignity should be found in all their members. But *Phaelus* is to be admired for his great courage at that time: for understanding that he must needs die, he was no ways disheartened with death, but that which he esteemed most miserable and dishonourable was, that he must needs die by the hands of his Enemy. Seeing therefore that he could not dispatch himself by other means, (because he was bound and chained) he knocked out his own brains against a stone, and so ended his life (with as great honour as may be imagined in such a desperate estate) depriving his Enemy of that power which he intended to practise in tyrannizing over him at his pleasure: it is said, that the Wound being very deep, *Antigonus* sent privily Chirurgeons to cure him; and that under colour of healing him, they should put poyson into the same, where-through he might die. But before *Phaelus* gave up the ghost, he understood by a certain woman that his brother *Herod* had escaped from his Enemies: for which cause he endured his death with far greater cheerfulness and constancy, seeing that he left behind him such a man as would revenge his death, and punish his Enemies. But *Herod* was no ways discomfited with the greatness of those adversities which invironed him round about, but was the more whetted on to find out new inventions, and to adventure considerable attempts. For he went unto *Malchus* King of the *Arabians* (to whom formerly he had shewed much courtesy) hoping to receive the like of him in this time of his great necessity, and to draw some money from him, either by interest or gift. For being ignorant of his brother's death, he endeavoured to redeem him speedily from his Enemies, by paying his Ransom (which amounted to Three hundred Talents) and for that cause he led with him the son of *Phaelus*, who was only seven years old, to leave him in pledge amongst the *Arabians* for the sum that was demanded. But certain messengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoined him that he should neither receive nor retain *Herod*; And used this colourable pretence, because he would not pay his debts: and herunto was perswaded by the advice of the greatest in authority among the *Arabians*, who pretended thereby to make themselves masters of that treasure that *Antipater* had committed to their custody. *Herod* answered them that he repaired not into their Country to give them cause of any trouble, but only to consult with them about certain matters of great importance touching his own estate, and that afterwards he was resolved to depart, and withdraw himself into Egypt as secretly as might be possible. He returned therefore to a certain Temple, where he had left divers of his followers; and the next day he came to *Rhimmaria*, in which place he heard tidings of his brother's death. But afterwards *Malchus* repented himself of his ingratitude, and speedily sent after *Herod*, but he could not overtake him: for he had gotten far on his way, and was already arrived near to *Pelafum*; where being denied his passage to *Alexandria*, in those ships that were there, he addressed himself to the Magistrates of the place, who highly respected and honoured him, and sent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithstanding, she could not persuade him to remain with her. Whereupon he repaired towards *Rome* (notwithstanding the Winter, and those grievous troubles that at the very same time afflicted Italy, as it was reported.) Embarking himself therefore to sail into *Pamphylia*, he was tost with a most cruel storm; so that with great danger at last he arrived in *Rhodes*, having been enforced in the tempest to cast into the Sea great part of his goods. There he met with *Sappinas* and *Protemy*, two of his endeared friends. He found also, the City of *Rhodes* had suffered much misery by *Cassius's* Wars: and although his means were very short, yet he helped them in what he might, and caused their Walls to be repaired, notwithstanding that by so doing, he greatly hindered himself. After that, he caused a little Fort to be built, and embarked himself with his friends to repair, unto Italy, and arrived at *Brundisium*, and from thence went to *Rome*. The first to whom he discovered his misfortunes, was *Marcius Antonius*: to whom he reported all the occurrences in *Judea*: and how his brother *Phaelus* was taken by the *Parthians*, and slain; and how *Hircanus* was imprisoned with him. The manner also how they had established *Antigonus* King, under promise to give them One thousand Talents, and Five hundred of the fairest Women, whom he intended to chuse out of his own race. Lastly, how he stole away

The year of the World, 3825, before Christ's Nativity.

Antigonus restored to the Kingdom by the *Parthians*, he cutteth off *Hircanus's* ears, to prevent his reinstatement in the Priesthood.

Phaelus dispatcheth out his own brains. *Antigonus* putteth poyson into *Phaelus's* wound instead of curing him.

Herod flyeth to *Malchus* King of *Arabia*, to borrow money.

Herod is commanded out of *Arabia*, and flyeth into Egypt: from thence, after some storm, he repaired to *Rome*, where he certifieth *Antonius* of that which had befallen him.

away by night, and rescued them; and escaping his Enemies hands, had afterwards en-
dured many miseries. Besides that, his friends were in great danger, and left befieged;
for which cause he had failed by Winter, and despised all dangers, only to seek for as-
sistance at his hands, on whom depended his hope, and last refuge.

C H A P. XXVI.

Herod, through Antonius's and Augustus's assistance, is declared King of the Jews, at Rome.
Antonius besiegeth Maffada, defended by Joseph, Herod's Brother.

Herod's Ref-
fines cap. 13.
al. 25.
Antonius lo-
ved Herod, and
hated Antigon-
us.

Cesar Augus-
tus, Herod's
friend.

Herod admit-
ted into the
Senate, and
declared King.

Herod intend-
ing the King-
dom for his
wife's brother
enjoyeth the
same himself.

Herod ascend-
eth the Cap-
itol with An-
tonius and Ce-
sar.

Herod's family
besieged by
Antonius in
Maffada.

Pentidius un-
der pretext to
help Joseph
sifteth to get
money of An-
tonius.

Antonius hearing of all those alterations that had befallen Herod, had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no less casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with Antipater his father, and also by reason of Herod's promises of certain sums of money, if he were made King by his means, as he had been formerly declared Tetrarch. But that which most moved him hereunto, was the hatred which he bare unto Antonius, whom he accounted to be a malicious man, and an Enemy to the Romans. On the other side, Caesar was well inclined to succour him, both in regard of those Armies which Antipater had brought into Egypt in his father's service, as also because of the good hospitality and kindness that he had shewed him in all things; and especially to gratify Antonius, who was well affected towards Herod. Whereupon the Senate being assembled, Messala and Atratinus brought forth Herod, and after they had praised him, and recited the favours which the Romans had received by his father, and the great affection and good will which he bare to the people of Rome; they accused and declared Antonius the Romans Enemy, not only for his ancient crimes, but also, that in contempt of the Romans, he had received the Kingdom from the Parthians. Whilst the Senate was fore displeased at the report of these things, Antonius arose, and declared openly before them all, that in furtherance of the Parthian War, it were not amiss that Herod should be made King: which opinion of his was generally allowed, and finally ratified. The principal demonstration of the love and affection which Antonius bare unto Herod, was, that he not only obtained him the Kingdom, beyond all hope, for he never thought that the Romans would grant that dignity unto him, who were wont to reserve that honour to those of the King's blood; and therefore he intended to have demanded it for his Wife's Brother Alexander, and Nephew to Aristobolus by the father's side, and to Hircanus by the mother (which Alexander, Herod afterwards put to death, as shall be declared in time and place) but also for that, within the term of seven days, he sent him out of Italy, with the unexpected titles of his felicity.

As soon as the Senate was risen, Antonius and Caesar went forth, leading Herod between them, and being accompanied by the Consuls and other Magistrates, went up into the Capitol to do sacrifice, and to place there this Decree the Senate had made as touching this matter. The first day of Herod's Reign Antonius feasted him; and after this manner he was established King, the hundred and eighty fourth Olympiad, in the year wherein C. Domitius Calpurnius twice Consul, and Cains Asinius Pollio were Consuls. Mean while Antonius besieged those that were in the Castle of Maffada, who were plentifully furnished with all things necessary (except it were water) for which cause Joseph Herod's brother, that was within, and Two hundred of his friends, had concluded to fly unto the Arabians: for that they understood that Malchus had repented himself of that fault he had committed against Herod. But whilst they stood upon these terms, God poured down a huge rain on a certain night, that in short time filled their Cisterns, so that they had no more necessity to fly; and from that time forward they took courage; and made a sally upon their Enemies, in which they charged Antonius's Soldiers after such a manner, sometimes in open field, sometimes by surprisal, that they slew a great number of them. At that time Pentidius, a Roman Captain, was sent into Syria, to drive the Parthians from thence, and after their departure he arrived in Jewry, making shew that he would assist Joseph: but in effect all his pretence was to draw money from Antonius. Being therefore encamped near unto Jerusalem, and having drawn sufficient money from Antonius, he retired himself with the greater part of his Forces, and to the intent his deceitful dealing might not be discovered, he left Silo with a company of his Soldiers: who likewise was honoured by Antonius, lest he should be cause of some new trouble, before the Parthians, whose coming he expected, should yield him aid.

C H A P.

A

C H A P. XXVII.

Herod being returned from Rome, raiseth an Army, taketh some places, and besiegeth Jerusalem, but cannot take it; he defeateth the Enemy in a great Battel; the Art be used to draw several of the Jews, who had hid themselves in Dens, from Antonius's party; he marched with some Troops to find out Antonius, who was making War against the Parthians. The five Battels that he fought on the way; Joseph, Herod's Brother, is killed in a Fight, and Antonius caused his Head to be cut off. The manner how Herod revenged his Death; he besiegeth Jerusalem, where Sosius joineth him with a Roman Army; during this Siege, Herod marrieth Mariamne.

The end of the
World, 3926.
before Christ's
Nativity, 38.

B

After that Herod was come from Italy by Sea to Ptolemais, and that he had assembled no small number of Soldiers, both Strangers, and his own Country-men, he marched forward against Antonius, and passed through Galilee. Silo and Pentidius also gave him assistance in this Action, having received direction by Gellius from Antonius, that they should assist Herod to recover his Country. But Pentidius was employed in appeasing the Troubles that were raised in the Cities by the Parthians; and as touching Silo, he kept in Judea, having been corrupted by Antonius. But the further that Herod daily marched into the Country, the more his Forces did encrease; and all Galilee (except a very few) submitted themselves unto him. Whilst he marched forward towards Maffada, (being moved thereunto, for to relieve his Parents that were besieged there- in) the City of Joppa would not grant him passage; for the Citizens thereof were his Enemies; so that it behoved him first of all to ruin the same, to the end he might leave no Retreat behind him for his Enemies, if he made towards Jerusalem. Upon which occasion Silo laying hold, dislodged his Army, and made thitherward; whom, when the Jews did pursue, Herod sallied out with a small Company, and put them to flight, and saved Silo, who could not resist any longer. Afterwards having seized on Joppa, he hastened forwards to deliver his Friends that were besieged in Maffada; but part of the Inhabitants submitted themselves unto him, for the Friendship they had born unto his Father, and others of them, for the honour that they bare unto him: the rest admitted his Government, in acknowledgment of those Favours they had received from them both. But the greatest part was moved thereunto by the hope they had conceived of their new elected King, and the confirmation of his Government. Thus by these means was his Army mightily encreased.

Herod's Ref-
fines cap. 24.
al. 16.
He is of return-
ing back out of
Judea, leadeth
both his Ar-
my against
Antonius.
Herod assault-
eth Joppa, and
taketh it.

Many submit
themselves
to Herod.

C

Whilst thus he marched forward, Antonius seized on those places that were fittest to lay Ambushes in, or to fight at advantages by the way (notwithstanding that by those Stratagems he did but small or no hurt at all to his Enemy; so that Herod raised the Siege, and relieved his Friends out of the Castle of Maffada: and after he had taken the Fort of Resfa, he approached Jerusalem, being attended by Silo's Army, and by divers Citizens of the City, who were afraid of his power. And when he had pitched his Camp to the Westward of the City, those that kept the Watch and Guard on that side, E

E

threw their Arrows, and threw Stones against him: Divers likewise sallied forth, and sought hand to hand against those that were planted there: For which cause, first of all, Herod caused a Proclamation to be made round about the walls, signifying unto them, that he resorted thither for the common Good of the People, and for the Conservation of the City, without intent of Revenge, or Memory of any Wrongs that his private Enemies had offered him, promising his most free Pardon to all those whosoever had heinously offended him. Hereunto Antonius made this Answer (directing his Speech to Silo and the Roman Soldiers) that contrary to all Justice, they gave the Kingdom to Herod, who was a private Man, and an Idumean (that is to say, a half Jew) whereas it hath been a Custom to bestow the same on them that are of the Line of the Priests.

Resfa taken;
and Maffada
delivered from
the Siege, after
which Herod
marcheth to-
wards Jerusa-
lem.

Herod pro-
claims about
the walls of
Jerusalem,
that he rep-
reth thither
for the good
of the People,
and the Com-
mon-weal.

F

For albeit at that present they were displeased with him, for that he had seized on the Kingdom by the means of the Parthians, and had resolved with themselves to dispossess him; yet that there were divers others of that Royal Race, who might be made Kings according to the Law, who have no ways misdeemed themselves towards the Romans; and moreover there are Priests, who should not be justly and uprightly dealt withal, if they should be deprived of that Honour which appertaineth unto them. Whilst they debated the Matter after this manner between them, and grew to hot and injurious Taunts the one against the other, Antonius commanded his Men to assail those that were near unto the Wall; who shooting many Arrows with great courage against them, drove them easily from the Tower they kept.

Antonius up-
braided He-
rod that he is
but half a Jew;
and of no
Kingly Race.

The Enemy
repulseth He-
rod's power
from the wall.

G

At that time Silo gave manifest proof that he had been corrupted by Money; for he suborned divers of his Soldiers, who cried out that they wanted victuals, and demanded greater Pay for their Maintenance, and requested that they might be placed in some convenient

L I

convenient

To year of the
World, 3726,
before Christ's
Nativity, 36.

Silva labour-
eth some of
his Soldiers,
to take an oc-
casion to depart
from Jericho.

Herod procur-
ed and fur-
nished the Ar-
my with Vi-
ctuals and a
plentiful mun-
ition.

Antigonus
fendeth out
Soldiers to
surprize He-
rod's Victual-
lers.

The Romans
sent to their
Garisons to
waiter.

Robbers.

Herod fight-
eth with his
Enemies in
Galilee, and
overcometh
them, and
bringeth all
Galilee under
his subjection.

Antigonus re-
treateth to vi-
ctual the Ro-
man Army.

Ventidius
tendeth for Si-
lon to wa-
gonish the
Euthians.

convenient Garisons to winter in, for that the places round about the City, were desolate, because all necessaries for maintenance of Life had been taken away and waisted by Antigonus's Soldiers. Thus was the whole Army discompoled; so that each of them prepared themselves to dislodge. But Herod importuned, and cried out upon the Captains and Soldiers that were under Silon's charge, telling them, that it concerned them not to abandon him whom *Cæsar, Antony*, and the Senate of *Rome* had sent thither: That for his own part, he would give order that they should have abundance of whatsoever they demanded; and immediately after, he deprived *Silon* of all colour and pretext of flight; for he caused an incredible quantity of Victuals to be brought them; and commanded his Friends that inhabited the confines of *Samaria*; to bring them Corn, Wine, Oil, Cattel, and all other such Provision from *Jericho*, to the end that from that time forward the Soldiers might want nothing. *Antigonus* was not ignorant thereof, so that he presently sent Men throughout the Country, to intercept and surprize the Purveyors and Victuallers. Who following *Antigonus's* command, assembled a great number of Soldiers near unto *Jericho*, and encamping in the Mountains, espied, and watched those that brought the Victuals. Mean-while *Herod* lay still, but took with him ten Companies, five of *Roman* Soldiers, and five of the *Jews*, with whom he intermixed some foreign Soldiers, with some few Horsemen, and came to *Jericho*; where, being arrived, he seized on the Town, which was abandoned by the Inhabitants, of whom five hundred with their Wives and Children were retired into the top of the Mountains, whom he took, and afterwards set at liberty; but the *Roman* Soldiers, entering into their houses, and finding them full of all sorts of Moveables, they plundered them. And the King having lately a Garison in *Jericho*, dismissed the *Roman* Army, to go and winter in the Countries about, furnished unto him; namely in *Idumæa*, *Galilee*, and *Samaria*. *Antigonus* also purchased his Favour at *Silon's* hands by store of Bribes, that part of his Army was lodged in *Lydda*, all which he did to curry favour with *Antony*.

Whilst thus the *Romans* lived in all abundance, and bare no Arms, *Herod* would not be idle; but sent his Brother *Joseph* unto *Idumæa*, with a thousand Foot, and four hundred Horse; and himself retired to *Samaria*, where his Mother, and his other Parents kept, who were removed out of *Masfada*. After this, he went into *Galilee*, to surprize certain Castles which were held by *Antigonus's* Garisons, and being arrived at *Sepphoris*, (during a great Snow) after that *Antigonus's* Garisons were gone out of the foresaid Castles, he found a great abundance of all sorts of necessary Provision: And there having notice of certain Thieves, who inhabited in Caves, he sent a Troop of Horse, with three Companies of Foot, against them; whom he commanded to punish those Robbers: the place where they lay was not far from a Borough called *Arbel*; and forty days after, he himself with all his Army marched thither; where the Enemies charged him fiercely, that the left Wing of his Squadron retreated; but he coming on with his main Battel, put them to flight, who were already almost Masters of the Field, and made those of his Followers that fled, face about, and pursue their Enemies as far as the Flood *Jordan*, who fled some one way, and some another; so that he drew all *Galilee* under his subjection, except those that lurked in the Caves. He distributed Money also amongst his Soldiers, and gave each Soldier an hundred and fifty Drachms, and far more unto their Officers; and afterwards sent them to winter in Garisons near at hand.

About this time, *Silon* and his Captains, who had passed the Winter in the said Garisons, came unto him; *Antigonus* would no more furnish them with Victuals, for he gave them maintenance for no more than a Month, commanding those that dwelt round about them to spoil the Country, and afterwards to retire themselves into the Mountains, to the end that the *Romans* might be destitute of necessary maintenance, and by that means might be consumed with Famine. *Herod* gave *Pheroras* his youngest Brother the charge of that Provision, commanding him to enclose the Fort of *Alexandrian* with a Wall; who speedily brought to pass that the Soldiers had all sorts of Necessaries at command: re-edified also the Fort of *Alexandrian* which had been laid desolate. About that time *Antony* was in *Athens*, and *Ventidius* was in *Syria*, who having sent for *Silon* to accompany him against the *Parthians*, did first of all charge him to assist *Herod* in that War, and afterwards to excite the Provincial Confederates to further his War. But *Herod* dismissing *Silon* and his Company, to follow their destined Wars with *Ventidius*, did in his own person lead out his Soldiers against those Thieves that lived in Dens. These Caves were situate in the most high and inaccessible Mountains, impregnable through narrow Paths environed with sharp Rocks, wherein the Robbers inhabited secretly, with all their Families. King *Herod* caused a certain number of Coffers to be made fast to Iron Chains, which he caused to be let down by an Engine from the top

A hill to ascend the same from beneath, neither from above to creep downward against them.) These Chefts were filled with Soldiers, armed with great Hooks to draw these Thieves unto them, and to break their necks headlong from the height to the bottom. But the use of these Coffers was dangerous; for it was necessary to let them down an infinite depth into the Caves, especially for that the thieves had necessary provision amongst them; notwithstanding, when they had gotten down, none of the Thieves durst peep out of the mouths of their Caves; but fear constrained them to hold themselves quiet. But a certain Soldier having girt his Sword by his side, and taken hold of the Chain with both his hands whereto the Coffer was fastned, slid down as far as the entry of the Cave; and being displeased that none came out, he shot divers Arrows at those that were within, and wounded them; and after that, with his hook he drew those unto him who resisted, and tumbled them down headlong from the steep Rock; which done, he rushed in upon those that were within the Cave, and slew many of them, and afterwards returned, and refted himself in his Coffer. Divers hearing the groans of those that were wounded, were surprized with fear, and despair of their Life; but the Night's approach was the cause that the matter was not fully accomplished; and many of them getting notice of the King's free Pardon, by a Herald, submitted themselves. The next day they renewed and continued the same manner of Fight, and divers went out of their Coffers, to fight at the entrances of the Caves, throwing in Fire, which, there being much fuel in the Caves, did great execution. Within these Caves, there was a certain old man apprehended, with his wife and seven Sons; who, being desired by them, that he would suffer them to go and submit themselves to their enemies, took up the entry of the Cave, and as his Sons advanced to get out, he flew them all, and after them his Wife; and at last, when he had cast their dead Bodies down the Rocks, he threw himself down headlong after them, preferring death to slavery. Yet before his death, he reviled *Herod* bitterly, and upbraided him with his ignoble extraction; and although *Herod* (who saw all that which had happened) stretched out his hand unto him for pardon, yet he would not give ear to him; and by these means were all these Caves entered, and the Thieves taken.

Now when the King had established *Ptolemy* General over the Army in that Country, he retired unto *Samaria*, with six hundred horse, and three thousand foot, with a resolution to fight *Antigonus*, and to end their quarrel: But *Ptolemy* had but very slender success in his Government; for they that before-time had troubled the Country of *Galilee*, fallen out upon him, and defeated him. After which execution, they fled into the Marishes and inaccessible places, where they robbed and spoiled all the Country. But *Herod* returning, and setting upon them, punished them; for he slew some of them, and the rest were constrained to fly into strong places; where he besieged them, and entering their Fortresses by force, put them to the Sword, and destroy'd their fortifications; and having brought this Rebellion to an end, he condemned the Cities to pay him the sum of one hundred Talents. Mean while *Pachorus* was killed in the War, and the *Parthians* were defeated with him; which was the cause that *Ventidius* sent *Macheras* to succour

Herod with two Legions, and 1000 Horse, by *Antony's* order, corrupted by *Antigonus's* Money. But *Macheras*, notwithstanding *Herod's* disuasion, yet he went to him, alleging that he did it to look into his actions. But *Antigonus* suspecting his sudden approach, entertained him not, but caused him to be darts at, and driven thence, giving him to understand by his entertainment, what opinion he had of him, who at that time perceived plainly that *Herod* had given him good counsel, and that himself had failed in misbelieving his advice: for which cause he returned to the City *Emaus*, and killed all those *Jews* whom he met withal in the way, being much troubled at it, whether friends or enemies, he was so highly displeased at that which had happened. *Herod* came to *Samaria*, resolving with himself to go to *Antony*, to complain of these grievances; and to tell him that he had no need of such Associates, who did him more harm than his enemies; whereas of himself he was able to make good his War against *Antigonus*. But *Macheras*, hasted after him, entreating him to stay, and to go no further on that journey, and pray'd him to leave his Brother *Joseph* behind him, to go with him against *Antigonus*. By these persuasions and instant intreaties of *Macheras*, he was somewhat appeased; so that he left his Brother *Joseph* behind him, with an Army, charging him no way to hazard his Fortune, or to fall to odds with *Macheras*. As for himself, he hasted towards *Antony*, who at that time besieged *Samofata* (a City situate near unto *Euphrates*) having with him an Army of his Associates, both horse and foot. When *Herod* was arrived in *Antioch*, he found divers men assembled there, who were desirous to go and seek out *Antony*; but they durst not advance, for fear the *Barbarians* should set upon them in their journey. *Herod* encourag'd them, and offer'd himself to be their guide. When they were come two days journey off *Samofata*, the *Barbarians* laid an ambush for them, and had barred

The year of the
World, 3727,
before Christ's
Nativity, 35.

Herod's re-
turn, cap. 25.

Herod letteth
down his Sol-
diers from the
top of the
Mountain in
Coffers.

A certain old
man killeth his
wife and seven
of his Sons,
and at last
himself head-
long from the
rock.

Herod retirieth
toward Samaria
to fight with
Antigonus.

Herod punisheth
the Rebels in
Galilee.

Ventidius overcometh
Pachorus and
the Parthians
in Battel.

Macheras killeth many
Jews.

Herod resolving
to depart to
Antony, and to accuse
Macheras, is
reconciled by
him, and leaveth
his Brother
Joseph with
an Army be-
hind him.

Herod repair-
eth to Antony
at the Siege of Sa-
maria, and in
the way kill-
eth many
Barbarians.

up the way with Hurdles, and had likewise hidden some Horsemen thereabouts, until the Passengers had recover'd the Plain. Now when the foremost were past, the Ambush consisting of about some 500 Horsemen, they suddenly charg'd *Herod*, who was in the Rear; when they had broken the first Ranks whom they had met, *Herod*, with his Troop that was about him, immediately repuls'd them; and after he had encouraged his Followers, and whetted them on to the fight, he did so much, that he made those that fled, to face about, and fight; so that the *Barbarians* were put to the sword on all sides. The King also pursu'd them so long, until at last he recover'd that which had been taken by them, which was a certain number of Sumpter-horses and Slaves: But being charg'd a-fresh by others, and they in greater number than those who encountered him at first, he likewise (rallying his Forces together) charged and overcame them; and killing divers of them, he secured the way to those that follow'd after, who all of them acknowledg'd him for their Preserver.

Herod was honourably entertained by *Antionus* and his Host.

Sofus both the army committed to his charge by *Antionus*, who departed into Egypt.

Joseph, *Herod's* Brother, is slain by *Antionus*. The *Galileans* revolt from *Herod*.

Macheras fortifies *Gath*. *Herod* departs from *Daphne*, a Suburb of *Antioch*, into *Galilee*.

Herod fighteth with the *Galileans*, and overcometh them, and driveth them into a Castle.

The House wherein *Herod* solemnized his Feast, fell down when the Guests were gone, without any man's detriment.

Herod wounded by his Enemies.

Antionus sendeth *Pappus* to *Samaria*.

Macheras, the Roman Captain, and as for *Herod*, he took five Cities by force, and put some 2000 of them that were in garrison to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*, who was encamped in a Borough called

When he drew near unto *Samofata*, *Antionus* sent out the best of his Army to meet and honour him. As soon as he came to *Antionus's* presence, he entertain'd him kindly; and after he had heard that which had befallen him in the way, he embrac'd him, in admiration of his virtue, and did him great honour, as to him whom a little before he had rais'd to a Royal Dignity. Not long after this, *Antiochus* surrendered the Fort of *Samofata* to *Antionus*, and upon this occasion the War was ended. Whereupon *Antionus* committed the Province with the Army to *Sofus*, and after he had commanded him to succour *Herod*, he departed into Egypt. *Sofus* therefore sent two Legions of Soldiers before into *Judea* to succour *Herod*, and afterwards he follow'd with the rest of his Army.

In the mean while, *Joseph* is killed in *Jewry*, on this occasion that enfeith; for forgetting his Brother *Herod's* command which he gave him when he repaired to *Antionus*, he took five Companies of Soldiers which *Macheras* had left him, and marching towards *Jericho*, to gather in the fruits of the field, he pitched his Tents upon the Mountains; and for that the Roman Troops were but newly levied, and consisted of those Men who were untrained in the Wars, and for the most part were gather'd out of the Country of *Calofyria*; the Enemies having advertisement hereof, assailed and surprized him in certain places of disadvantage, where there was a hot skirmish between them, in which *Joseph* died fighting valiantly, and all his Army was defeated. The dead Bodies being in

Antionus's power, he cut off *Joseph's* head, notwithstanding that his Brother *Pheroras* proffered him 50 Talents for the whole Body. Which done, the *Galileans* revolting from their Governors, drowned those of *Herod's* party in the Lake; so that divers Commotions and Troubles were rais'd in *Jewry*. *Macheras*, he fortified the Castle of *Gath*. This Misfortune of *Joseph's* was reported to the King, in a certain Suburb of *Antioch*, called *Daphne*, who, before the tidings, had already conceived some suspicion and fear, grounded upon certain dreams, which gave him certain intelligence of his Brother's death. Departing therefore from thence with all expedition, he arrived near to the Mount *Libanus*, where he took about 800 Men with him, and the Roman Legion which he had, and from thence came to *Ptolemais*; from whence he departed with his Army by night, and M

crossed *Galilee* with them. Whereupon, the Enemies came forth against him, and were overcome by him, and shut up in a Fort, from whence they were come out but the day before, where *Herod* assailed them by break of day; but being unable to do them any harm, by reason of the bad weather, he led his Men into the Villages near adjoining. But when *Antionus's* second Legion was come, and joyned to his Forces, they that were within the Fort, grew disheartned, and forsook the same by night. So that *Herod* march'd with all diligence to *Jericho*, with an intent to revenge his Brother's death; and being encamped near unto the same, he banqueted and entertain'd the Officers of his Army; and after the Feast was ended, and he had dismissed his company, he withdrew himself into his Lodging; in which place it appeared how much God loved the King; for the Roof of the House where he had solemniz'd his Feast, fell down, without hurt to any on whomsoever; for not one was left within it. Whence it came to pass, that each one persuaded himself that *Herod* was beloved by God, considering he had avoided so great and unexpected a danger.

The next day, 6000 Enemies came down from the top of the Mountains, to fight with him, who affrighted the Romans; and their forlorn Hope chafed *Herod's* Soldiers with darts and stones, who was himself also hurt in the Thigh with an Arrow. *Antionus* sent a Captain to *Samaria*, whose name was *Pappus*, with some Soldiers, intending thereby to signify unto his enemies, that he had more Forces than he needed. *Pappus* drew near to *Macheras*, the Roman Captain; and as for *Herod*, he took five Cities by force, and put some 2000 of them that were in garrison to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*, who was encamped in a Borough called

A led *Isanias*. Divers that came from *Jericho* and *Jewry*, submitted themselves to *Herod*; who drawing near the Enemy (who marched forward with great boldness) he fought them, and overcame them; and being inflamed with a great desire he had to revenge his Brother's death, he pursued them that fled, and killed them even within their Borough. These Houses were presently filled with Soldiers, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the Roofs of the Houses were beaten down, whereby divers were killed by Stones that were thrown at them from above; the most grievous Spectacle of all those that had happened in these Wars, was, to see an infinite number of Bodies heaped up amidst the Rooms of the Houses.

This Exploit of *Herod* did very much abate the courage of his Enemies, who lost all hopes of any better success for the future; for a man might have seen them lie away in whole droves; and had not a sudden and violent Tempest fallen upon them, the triumphant Army of *Herod* had immediately entered *Jerusalem* with assurance of Victory, which had made an end of all that War. For *Antionus* had no other thoughts but to flee away, and to forsake the City. Now the Night drawing on, *Herod* gave order for the Soldiers to eat; and himself being weary, retired into his Chamber to bathe, where he escaped a most evident danger through God's Providence; for being naked, and having no body within but one of his Servants, three of the Enemies, who had hid themselves for fear, started out with their Swords in their hands, and ran away, without daring to attempt any thing against the King's person, so terrible was his presence to them. The

next day *Herod* caused *Pappus's* Head to be cut off, and sent it to *Pheroras*, to comfort him for the loss of his Brother *Joseph*, whom this *Pappus* had killed. When the Tempest was over, he departed from thence, and approached near to *Jerusalem*, and encamped near unto the City. This was about the third year after he had been declared King at *Rome*; and encamping in the places which were fittest for Battery, he took up his own Quarter before the Temple, as *Pompey* had done formerly. Having therefore erected three Bulwarks in three places, he built Towers thereon, by means of a great quantity of Wood, which he caused to be cut down round about the place; and having put the Siege in a forwardness, he went to *Samaria*, to marry *Marianne*, who was *Alexander's* Daughter, and *Arifobulus's* Grand-daughter, with whom he had been contracted, as we D have already told you.

Herod being alone, and naked in his House, escaped unhurt among many and Enemies.

Herod sendeth *Pappus's* head to his Brother *Pheroras*.

Herod besiegeth *Jerusalem*. *Herod* repairs to *Samaria* to marry *Alexander's* Daughter.

E

F

L13

CHAP.

G

C H A P. XVIII.

The year of the
World, 3929.
before Christ's
Nativity, 35.

Herod assisted by Sosius, General of a Roman Army, taketh Jerusalem by force, buyeth the Plunder from the Soldiers, in favour of the City. Sosius taketh Antigonus Prisoner, and carrieth him away to Antonius.

Herod & Rufinus, cap 25.
al. 27.
Sosius and Herod lead a mighty Army against Jerusalem.

Herod prevented the Death.

The Jews without fear resist those that besieged them.

The outward part of the Temple, and the lower City taken.
The Jews flee to the upper City, and the Temple taken.

After this Marriage was solemniz'd, Sosius repairth thither through the Countrey of Phenicia; and having fir'd of all sent his Army through the Continent, he himself also reforted thither with many Foot and Horse; thither also repaired the King from Samaria, with a considerable Army to join with the old Bands; for he had about 30000 Men. All these assembled themselves together near unto the Walls of Jerusalem, and planted their Siege nigh unto the Wall of the City that extendeth towards the Northward. The Army consisted of eleven Legions of Foot, with 6000 Horse, besides the Auxiliaries that came from Syria. Two Generals commanded this Army; namely, Sosius, who was sent by Antonius to succour Herod; and Herod himself, who made War for himself, with an intent, that having dispossest Antigonus, (whom he had proclaimed Enemy to Rome) he himself might be King in his place, according to the Senate's decree. Those Jews that were within the Walls (that is to say, almost all the Nation) resisted the Herodians with great courage, boasting much of the Temple of the Lord, and wishing all good Success to the People; namely that God would deliver them from all dangers; and spoiling all provision without the City, that was either behoveful for the use of Man or Beast, by their secret excursions, they made the Besiegers destitute of Victuals. Which inconvenience Herod prevented, having laid Ambushes to cut them off. As for Victuals, he made much Provision be brought from remote places; so that within a very little space they had abundance of all that which was necessary in the Camp. He erected also with no less care three Bulwarks, by the diligent labour of a great number of Workmen; for it was Summer-time; and neither was the Air incommodious, or negligence of the Workmen such, but that they presently furnish'd and finish'd them. Afterwards having rais'd their Engines upon them, they batter'd the Wall, with as much violence and diligence as was possible; notwithstanding all this, they did no ways daunt those that were within, who, for their parts us'd all the cunning imaginable to defend themselves, and by divers Sallies set on fire the Enemies Engines; and burnt not only those that were half made, but those that were wholly perfected; and when necessary draw them to close Fighting, they shew'd no less valour than the Romans; but they were inferior to them in Skill and Martial Discipline. And when as the first Wall was beaten down, they built up a new, and countermined against those Mines that were made by the Enemy, so that they fought under ground hand to hand. Thus using Despair rather than Courage, they resisted to the uttermost; notwithstanding they were besieged by a great Army, and press'd by Famine and want of Victuals; for the year wherein the siege was continued was the seventh, in which the Earth was unmanur'd, which by us is call'd *The year of Rest*. But at last 20 chosen Soldiers first of all mounted upon the Wall, and after them one of Sosius's Centurions; for the first Wall was taken in the fortieth day after the Siege, and the second on the fiftieth, and some Galleries were burnt which were near unto the Temple; which (as Herod said) were burnt by Antigonus, to bring him into more hatred among the Jews. When the outward part of the Temple, and the lower part of the City were taken, the Jews fled into the Temple, and into the higher Town, lest the Romans should hinder them from offering their daily and ordinary Sacrifices unto God; and they sent Ambassadors to their Enemies, to require that it might be lawful for them only to bring in certain Beasts to offer them for Sacrifices. Which Herod their King granted them, hoping by this means that they would submit themselves and yield up the places. But perceiving that his opinion failed him herein, and that they obstinately resisted him, to continue the Sovereignty in Antigonus, he gave the assault, and took the City by force; where all places were presently filled with murders, in that the Romans were displeased, because they had continued the Siege so long; and the Jews that were on Herod's side, enforced them utterly to destroy all those that were of the contrary party; so that Slaughters rag'd and reign'd every where, both in Porches, and in the Houses wherein they entred: neither did the Religious Reverence of the Temple save those Suppliants that reforted thither for safety; but without compassion both old and young were put to death; neither did their murdering hand spare or refrain from Women; nay, not so much as from young Infants. And although the King requested them to forbear, yet no man gave over, but all sorts of persons were murdered by them, without respect either of Sex or Age. Antigonus inconsiderate of that estate wherein he

A had been, or the fortune and disaster that at that present attended him, came down from the Tower, and humbled himself on his knees before Sosius's feet; who having no compassion of the change of that estate wherein he saw him, outrageously mocked him, calling him *Madam Antigonus*: yet he left him not without Guard, after the manner of a Woman, but fast bound for his further assurance. But Herod was busied in devising how he might moderate his associates and strangers, after he had the upper hand over his Enemies; for the strangers swarmed into the City, and not only into the Temple, but also into the Sanctuary. He therefore exhorted some, and threatned others, and restrain'd the rest by force of Arms; and he was more troubled at that present in being a Conqueror, than if he had been conquered; for that those things that were not lawful to B be seen, were beheld by prophane Men. He prevented likewise the spoil of the City, as much as in him lay; beseeching Sosius most instantly, to preserve it to the utmost, asking him, *If the Romans would leave him King of a Desert, after they had voided the City of Men and Goods*: alledging furthermore, *That he esteem'd the Government of the whole World of no value, in regard of the Life of one of his Citizens*. Sosius answer'd, *That it was reason that the Pillage should be given to the Soldiers, who had born the hazard of the Siege*: whereunto Herod answer'd, *That he would satisfy every Man out of his own Treasury*; and by this means he ransom'd the rest of the City, by fulfilling those Promises; for he gave many mighty Gifts unto every one of the Soldiers, and by proportion unto the Captains; but above all, he royally rewarded Sosius: so that every one C of them departed very well satisfied.

These Calamities hapned in the City of Jerusalem, in the year wherein Marcus Agrippa and Canidius Gallus were Consuls, which was in the 185th. Olympiad, in the third Month, on the days wherein the solemn Fast was celebrated; as if this affliction had jump'd together in one instant with that of Pompey's, which had hapned that very day 27 years. Sosius offer'd a Crown of Gold unto God, and afterwards departed from Jerusalem, leading Antigonus Prisoner with him unto Antonius. But Herod fearing lest if Antigonus should be kept by Antonius, and sent to Rome, he should debate his Title with him before the Senate by Protest, that he was descended of the Royal Line; whereas Herod was but a Plebeian, and common Person; and that although he had offended the D Romans, and thereby might not deserve to be King; yet at least his Children, who were of the Princely Line, were not to be denied their Title: Herod, I say, fearing these things, prevailed so much, by force of his Money, with Antonius, that he caus'd him to put Antigonus to Death, so that at that time Herod was truly deliver'd from all his Fear. Thus ended the estate of the Asmoneans, after 126 years. This Family was famous both for their Nobility, and also by reason of their Sacredotal Dignity, and for the noble Actions and Exploits which their Ancestors had achiev'd for our Nation; but they lost their Authority through their mutual Factions: Which Sovereignty was derived to Herod, Antipater's Son, who was ignoble by Birth, and of mean Friends, who were Subjects and Vassals to Kings. See here what we have receiv'd from our Ancestors, as touching the End of the Race of the Asmoneans.

The year of the
World, 3929.
before Christ's
Nativity, 35.
Antigonus
submiteth
himself to
Sosius.
Herod fore
troubled in
pacifying the
Strangers.
The Spoil of
the City hin-
der'd.

When Jerusalem was taken.

Herod bribeth
Antonius with
Money, to
make away
Antigonus.
The end of the
Asmonean fa-
mily, and the
extinction of
their Priest-
hood.

The year of the
World, 3930.
before Christ's
Nativity, 34.

The Fifteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fifteenth Book.

1. Jerusalem being overcome by Sosius and Herod, Antigonus is beheaded by Antony's Commandment. Herod maketh away the chief Friends of Antigonus.
2. How Hircanus being dismissed by the Parthians, returneth to Herod.
3. Herod, after he had made Aristobolus (his Wife Mariamne's Brother) High-Priest, praetiseth and worketh his Death.
4. Cleopatra thirsting after the Kingdoms of Jewry and Arabia, labourereth to beg a part of them at Antony's hands.
5. The Arrival of Queen Cleopatra in Judea.
6. Herod maketh War against Aretas, at such time as Antony was overthrown by Caesar in the Actiac War.
7. Of the Earthquake in Jewry.
8. Herod's Oration to his Army.
9. Herod intending to repair unto Caesar, doth of necessity kill Hircanus.
10. How Herod obtained the continuance of his Kingdom of Judea at Caesar's hands.
11. Herod maketh away Mariamne, through false Calumnies of her Enemies.
12. Of the Famine that afflicted the Land of Jewry.
13. The Building of Caesarea.
14. Herod buildeth a new Temple in Jerusalem.

CHAP. I.

Antony causeth Antigonus, King of the Jews, to be Beheaded.

IN the former Book I have declar'd how Sosius and Herod took the City of Jerusalem by force, and with it Antigonus Prisoner: Now we will also declare that which hath subsequently followed; for after that Herod had obtained the absolute government over the whole Land of Judea, he advanced all those among the common people, who favoured his proceedings; 'as for those who were oppos'd against him, there pass'd not a day wherein some one or other of them suffered not punishment. But, amongst the rest, Pollio the Pharisee, and Sameas, his Disciple, were highly honour'd by him: For during the time of the Siege of Jerusalem, they counsel'd the Inhabitants to receive and entertain Herod; for which cause, he respect'd them accordingly. Some are of opinion that Sameas made this Prediction. This Pollio heretofore (when Herod was found guilty of Death) foretold to Hircanus, and the rest of the Judges, That being absolv'd by them, he should one day inflit punishment on them all. Which Prediction, God in process of time, approv'd by the event; no sooner therefore became he Master of Jerusalem, but he gather'd together all the rich Household-Goods that was in the Palace; and furthermore having robb'd the rich men of their Goods, and by this means rais'd a great sum of Gold & Silver, he sent great Presents to Antony & his Friends. Moreover he condemn'd 45 of Antigonus's principal and noblest Favourites to Death, setting a Watch about their doors, that none of them might be carried out under colour of being dead. The dead Bodies likewise were trodden under foot; and all the Gold, Silver, or Jewels, that was to be found amongst them, was carried to the King, and converted to his use; so that there was no end of these Miseries: For the Covetousness of the Conqueror (whose greedy and thirsty desire could hardly be quenched) laid hold on whatsoever was theirs. And because it was the 7th. year, it necessarily came to pass, that the Land was left uncultivated; for we are forbidden to sow in this year. Antony having taken Antigonus Prisoner, resolv'd to keep him Prisoner until the time of his Triumph: But after that he had heard the Jews were ready to rebel, and continued their good affection towards Antigonus, in regard of the hatred they conceiv'd against Herod, he concluded with himself to take his Head from him at Antioch; for the Jews could scarcely contain themselves. Strabo of Cappadocia testifieth no less in these Words:

Antony having brought Antigonus the Jew to Antioch, caus'd his head to be cut off and was the first among the Romans that had caus'd a King to be beheaded in this manner suppo-

Asing that the Jews might never otherwise be induc'd to change their opinions, and receive Herod; yet this opinion of his was not answerable to equity. For notwithstanding what sever violence he did devise, yet could they not be induc'd to call him King, in so high esteem and account held they their former King. But Antony suppos'd that that infamy would obscure his Renown, and lessen the general hatred they bare to Herod. See here what Strabo writeth.

As soon as the High-Priest Hircanus (who was Prisoner among the Parthians) heard that Herod had taken possession of the Kingdom, he return'd back unto him, being deliver'd after this manner following: Barzabarnes and Pachorus, Princes of the Parthians, had taken Hircanus, who was first High-Priest, and afterwards King, and with him Phasaelus, Herod's Brother, and led them away Prisoners with them into their own Country. Phasaelus, not able to endure the dishonour of imprisonment, and preferring an honourable death before a reproachful and ignominious life, murder'd himself, as I have heretofore declar'd.

CHAP. II.

Phraates, King of the Parthians, letteth his Prisoner Hircanus return into Judea; Herod, to make sure of him, contributerh heretofore, and giveth the High-Priesthood to a Man of no account. Alexandra, Herod's Mother-in-law, and Aristobolus's Mother, addresseth her self to Cleopatra, to obtain this Function for her Son, through Antony's means. C Herod discovereth it, gives that Employment to Aristobolus, and seigneth to be reconcil'd to Alexandra.

Phraates, King of Parthia, understanding how nobly Hircanus was defend'd, who was brought Prisoner unto him, entertain'd him graciously, and for this cause drew him out of Prison, permitting him to converse in Babylon, in which place there was a great number of Jews, who honour'd Hircanus very much, and no less than their High-Priest and King. Thelike also did all they of that Nation, inhabiting as far as Euphrates, which did not a little content Hircanus. But after that he was advertis'd that Herod was possessor of the Kingdom, he transferr'd his hopes another way, being of his own nature desirous to be affected towards his friends, expecting that one day Herod would requite him, for that he had deliver'd him from death, whereunto he was condemn'd, and in danger likewise of the penalty and punishment. He began therefore to consult with the Jews about his journey, who, in way of duty and love came to visit him, and who pray'd him, and importun'd him to continue with them, offering him all service and honour; assuring him, that he should in no less manner be respect'd among them than their High-Priest & King; yea, in far higher regard than he might any ways be in his own Country, by reason of the Maim he had in his Body through Antigonus's Tyranny, alledging that Kings do not ordinarily call to their remembrance those pleasures that they have receiv'd in their mean condition, because that with their estates they change both their manners and inclinations. But notwithstanding all these, or such like Allegations, yet could not Hircanus be withdrawn from the desire he had to repair homeward. Herod also wrote unto him, That he should require Phraates and the Jews that inhabited his Kingdom, in no sort to envy his felicity, in that he should partake with him both in dignity and royalty; alledging, by being heretofore nourish'd and preserv'd by him. With these Letters he sent Samaralla likewise, in quality of an Ambassador, to Phraates, furnish'd with great and rich Presents, endeavouring by that means to win him, that he in no ways should hinder his good intent towards one that had so highly deserv'd it at his hands; yet his Protestations were not answerable to his Pretence. For inasmuch as he govern'd not with that uprightness which became a just King, he fear'd lest some alteration might befall him, according to his demerits; for which cause he fought to get Hircanus under his power, or at least-wise to dispatch him out of his life, which he afterwards perform'd. When therefore Herod had perswaded the Parthians to dismiss Hircanus, and the Jews to furnish him with money sufficient to bear his expence in his journey, he receiv'd him with all honour. In common Assemblies, he gave him always the highest place; and in the time of Festivals, he made him always sit down before him; and the more closely to deceive him, he call'd him Brother, endeavouring by all means wholly to take away all colour and suspicion of Treachery, neither omitted he any other stratagems, whereby he might any ways further or promote his cause; and yet by these means occasion'd no small sedition in his own Family. For fearing lest any one among the Nobility, should be established High-Priest, he sent to Babylon for a certain man of a base extraction, called Ananias, and gave him the Priesthood. For which cause, Alexandra grew suddenly displeas'd, not being in-

The year of the
World, 3930.
before the Na-
tivity of
Christ, 34.

Hircanus
highly hono-
ur'd in Baby-
lon by the Jews.

Hircanus leav-
ing his Coun-
try, expecteth
favour at He-
rod's hands.

Samaralla,
Herod's Amb-
assador to
Phraates.

Herod highly
honour'd
Hircanus.

Herod giveth
the High-
Priesthood to
Ananias.

The year of the World, 394, before the Nativity of Christ, 34. Alexandra follicieth Antonius by Cleopatra's Mediation, for the High-Priesthood for her Son.

Antonius requeth Aristobulus from Herod's hands.

The Cause why Aristobulus was not sent.

Herod inveigheth against Alexandra for pretending to usurp the Kingdom.

Alexandra excuseth her self; and having promise of the Priesthood for her Son, is reconciled to Herod.

able to endure that affront. This Woman was *Hircanus's* Daughter, and *Alexander's* H Wife, who was King *Aristobulus's* son, who had two Children by her Husband, the one very beautiful, who was called *Aristobulus*; the other was *Marianne*, who was likewise fair, and married to *Herod*. She was highly displeased to see her Son so much undervalued, that during his life, another was called to the honour of the High-Priesthood; for which cause, she wrote unto *Cleopatra*, by the means of a certain Musician, beseeching her to beg the High-Priesthood at *Antonius's* hands for her Son. Which *Cleopatra* did her most willingly, but *Antonius* made little reckoning of those Suits. A certain friend of his, called *Gellius*, who was come into *Jewry*, about certain of his affairs, and who had seen *Aristobulus*, fell in love with him by reason of his Beauty; and admiring likewise his stature, and allured by *Marianne's* admirable Beauty, he openly protested, that he accounted *Alexandra* a happy Mother in her Children; and discoursing to this effect with her, he persuaded her to send the pictures of her two Children to *Antonius*; for that if he should but behold them, he would refuse him nothing wherein he should request his Friendship. *Alexandra* persuaded by these words, sent their Pictures unto *Antonius*. *Gellius* also made the matter more wonderful, telling him, that the Children seem'd rather to be ingendered of no mortal strain, but by some divine power; endeavouring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a matter ill becoming him to send for *Marianne*, who was married to *Herod*, and to be a matter ill becoming him to send for *Cleopatra's* Suspicions, wrote unto *Herod*, that under some honest pretext, he should send *Alexandra's* Son unto him (with this addition, if it might not seem troublesome unto him.) Which matter, when *Herod* understood, he thought it no ways safe for him to send *Aristobulus*, (who was a handsome young man, and little more at that time than sixteen years old, and nobly born;) considering that *Antonius* was at that present in such authority, that no one in *Rome* was in greater credit than he; and who besides that, was very much addicted to his pleasures, which he openly hunted after, without fear of punishment, in regard of his greatness and power. He therefore wrote him this Answer, That if the young man should but only depart out of the Country, all the Land would presently be filled with war and troubles; for that the *Jews* pretended alteration in Government, and fought to innovate by preferring a new King. When he had in this manner excused himself unto *Antonius*, he resolved to entertain both the younger *Aristobulus*, and his Mother *Alexandra*, with more respect. Moreover, his wife *Marianne* did continually importune him to give the Priesthood to her Brother, alleging, that by that Honour, he might prevent the occasion of his Journey. For which cause, assembling his Friends together in Council, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the Kingdom, and that by the mediation of *Cleopatra*, she laboured to dispossess him of the Sovereignty, to the intent that her Son, by *Antonius's* means, might govern in his stead. Which practice of hers was so much the more unjust, because she deprived her own Daughter of that Honour wherein she was, and raised up troubles likewise in that Kingdom which he had conquered with great labour, and extreme danger; yet notwithstanding that, he willingly forgot that which was past, and forgave those wrongs she had done against him, and was ready notwithstanding, to shew all kindness and courtesy both to her and hers. He gave the High-Priesthood to young *Aristobulus*; alleging, That heretofore he had established *Ananel* in that place, for no other respect, than for that *Aristobulus* was under years.

After that he had thus seriously and considerably discoursed in the presence of the Ladies, and Consistory of his friends, *Alexandra*, almost beside her self, not only through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, That all whatsoever she had either praised or done, was to prefer her Son unto the Priesthood N whom she saw disbonoured; but as touching the Kingdom, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw *Aristobulus* in that estate, for the assurance that all her progeny should receive, in that he was raised up in dignity above the rest. Being therefore overcome by those Favours, she accepted willingly the honour for her Son, and shewed her self obedient in all things, requesting him, that if she had committed any thing rashly, or through inconsideration or passion, either in respect of her Children, or by the looseness of her Tongue, he would be pleased to pardon her. After these Debates and interchangeable Discourses on both sides, they shook hands the one with the other, in token of a more fixed and unfeigned Friendship than was before, burying (as they pretended) all evil suspicion, or cause of unkindness.

C H A P.

A.

C H A P. III.

Herod deposes Ananel from the Dignity of the High-Priesthood, and conferreth it upon Aristobulus, he causeth Alexandra to be seized on, and Aristobulus, when they were about to make their escape, by going to Cleopatra; he feigneth a reconciliation with them, and afterwards causeth Aristobulus to be drowned, bestowing a costly Funeral on him.

Hereupon *Herod* took away the Priesthood instantly from *Ananel*, who was not that Country-man born (as we have heretofore declared) but was born amongst those *Jews* that inhabit, and were planted beyond *Euphrates* by the *Assyrians*. For divers thousand *Jews* inhabited the Country of *Babylon*, and from thence took he his Original, also, being otherwise of the Race of the Priests, and well affected towards *Herod* for a long time before, with whom he had familiar Acquaintance. He had preferred him to this Honour when he was made King, and degraded him likewise, to appease the troubles of his Family: demeaning himself herein contrary to the Law of the Country: For whereas any one hath once been infallible in that Degree, he is never to be displaced. The first that transgressed this Ordinance was *Antiochus Epiphanes*, who dispossessed *Josiah*, and preferred his Brother *Onias* to this place. The second was *Aristobulus*, away from C his Brother *Hircanus* and usurped it self. *Herod* was the third, who gave the Priesthood to *Aristobulus*, establishing him in *Ananel's* place before he was dead; and by this means supposing that he had found out a remedy to appease the discords of his Family, he notwithstanding all this, lived, not without suspicion what event would follow after this Reconciliation: For he feared *Alexandra*, lest demeaning her self as she had done, she should seek occasion hereafter to raise new Troubles. He commanded her therefore to contain her self within the Royal Palace, and to do nothing of her own Authority. Besides that, he had appointed certain Intelligencers, who should diligently observe that nothing should be done without his knowledge; no, not concerning her particular Expenses and Table. All which things exasperated her against *Herod*; for being full of Feminine Pride, she disdain'd to see her self thus wrongfully suspected, desiring rather to suffer any thing than to be deprived of the liberty of free Speech, and under colour, to be honoured, to live continually in servitude and fear. Whereupon, she sent some of her trusty Friends to *Cleopatra*, to complain and lament the insupportable Miseries of her present estate, entreating her, according to her power, to give speedily relief. Whereupon, *Cleopatra* sent her word, that both she and her Son should resort unto her into Egypt with as great secrecy as might be possible. Upon which Advice, she practised this Policy: She caused two Coffins to be made, such as men were wont to bury their dead in, in which she hid her self and her Son, commanding those Servants of hers that were privy to her Design, to carry them out in the night-time, & to go directly towards the Sea, where there was a Bark in readiness, prepared to convoy them into Egypt. But E Esop, one of her Household-Servants, declared this Enterprize of hers to *Sabbion*, one of *Alexandra's* friends, supposing that he had been made privy thereto; who had no sooner inkling thereof, but (for that sometimes he was *Herod's* enemy, by reason he was suspected to have been one of those that sought to poison *Antipater*) he resolved by discovery of his secret flight, to convert *Herod's* hatred into friendship; and presently discovered *Alexandra's* secret enterprize to the King. Who dissembling the matter, until it was upon the point of execution, surprized her at such time as she thought to fly; and yet notwithstanding, he pardoned her that fault (in that he durst not decree any punishment against her, though he could have found in his heart to have used severity) F for that *Cleopatra* would not have contained her self, had she but had such an occasion offered her to express her hatred against *Herod*. For which cause, under the colour of a high and magnanimous Spirit, he made them to pardon her of his meer clemency; yet inwardly resolved to destroy young *Aristobulus*; yet not rashly upon the instant, lest the Act should grow apparent and palpable.

Now the Feast of Tabernacles was at hand, which was one of those that was ceremoniously and solemnly celebrated among us; for which cause he concealed his Intent during the Festival Days, intending both in himself, and in the presence and company of the People, to follow all kind of Pleasure and Delight; yet his Envy incited him to hasten the execution of his Will. *Aristobulus* was at that time some seventeen years G old, who when he approached the Altar to offer Sacrifices, according to the Law, apparelled in the High-Priest's Ornaments, to perform the Ceremonies, he (who for amiable countenance and good stature, surpassed the tenderness of his years) expressing

The year of the World, 395, before Christ's Nativity, 37.

Herod suspected by Esop, dispossessed and watched, and her actions observed.

The Priesthood taken from three.

Alexandra suspected by Herod, dispossessed and watched, and her actions observed.

Alexandra, pretending to fly into Egypt, is betrayed by her servant.

Herod contriveth the death of Aristobulus.

in his countenance the Dignity and Nobility of his Race, drew the eyes and good affections of all the People unto him; so that they openly called to remembrance the noble actions of *Aristobolus* his Grandfather. All the People being therefore furred by their Affections, and at that present time being all of them over-joyed, they brake out by little and little into acclamations, mix'd with Wishes and Prayers; so that the good will the people bare to *Aristobolus*, discovered it self openly, and they manifestly (although too hastily in such a Kingdom) declared what Evils they generally endured: For all which Causes *Herod* concluded to execute that which he had plotted against *Aristobolus*. As soon therefore as the Feast was over-passed, he went unto *Jericho*, where *Alexandra* entertained him. In that place he used *Aristobolus* with all kindnes, being too hot, they quickly wearied, left their Sport, and went out together to take fresh Air, and finding a pleasant Shade under certain Arbours, and near certain Fish-pools, which were largely spread round about, they beheld certain of their Servants and Friends that swam therein, with whom, not long after *Aristobolus* began to swim, being persuaded thereunto by *Herod*. Whereupon *Herod's* Confederates (who were deputed to execute the Murder) laid hands on him, and thrust him under the Water, pretending to duck him, in sport, and never gave him over until such time as they had stifled him in the water. This hapned about the Evening, and after this manner died *Aristobolus*, after he had liv'd in all for the space of eighteen years, and administered the Priesthood one whole year; and after this *Ananel* presently recovered his former Dignity.

When this Accident was reported to the Women, all of them burst out into Tears, and were transported with strange Lamentations, which they uttered over the dead Body. All the City also was mightily troubled, neither was there any private Family that thought not it self touched by this inconvenience, but imagined the loss in particular to concern himself and no other. But above all, when *Alexandra* had notice of this wicked Deed, she was more passionate and perplexed than any other, being so much the more discomfited, for that she knew how all things had hapned. But the fear of a far greater Mischiefe, constrained her to repress her Passion, so that divers times she was ready to bereave her self of her own Life, and dispatch her self out of Misery with her own hands. But she contained her self, to the end, that surviving, and living after her Son, who was so fraudulently destroyed, and prolonging her own Life, without giving any suspicion or shadow, that she might with more opportunity expect the occasion to revenge her self: For which cause she dissembled all things, concealed her grief, and made shew that she knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to persuade the strangers, that this Death had befallen *Aristobolus* without his knowledge; and did not only prepare that which was requisite for the Funeral, but made shew to be truly sorrowful; and it may be, that in remembrance of *Aristobolus's* beauty, and flourishing young years, he was really touched with compassion, notwithstanding, that he imagined that his Death should be a Means of his own Security, demeaning himself in all things circumspectly, with intent to purge himself of that Crime: But especially, he shewed his great Magnificence in the interring of his Body, both in the furnishing and preparation of the Hearse, as in the Perfumes and other things thereunto belonging, in such sort, as the grief which the Ladies had conceived, was pacified after this manner of Consolation.

CHAP.

O

CHAP. IV.

Herod is obliged to repair to Antonius, to clear himself from Aristobolus's death; he was acquainted with Cleopatra, long before that time desirous to assist her; and having compassion of her misery, undertook the matter, and ceased not to incite Antony to revenge Aristobolus's death; telling him, that it was an unpardonable Error, that Herod being created King in such a state, whereunto he had no right, should be suffered to practise such Conspiracies against the true and lawful Kings. Antony perwaded by these her Words (as soon as he came to Laodicea) sent for Herod, to the end, that making his appearance he might answer that which might be objected against him, concerning Aristobolus's death; for he disliked the act, notwithstanding, that Herod himself had attempted it. But although Herod was afraid of this accusation, and did not a little suspect Cleopatra's dislike thereunto, (for that she ceased not continually to provoke Antony against him) yet he obeyed his Commands, and transported himself thither (the rather for that he durst not otherwise do); notwithstanding he left his Uncle Joseph behind him, committing the Government both of the Kingdom, and his private Estate unto him; giving him secret Instructions to kill Mariamne, if so be that Antony should happen to do him any mischief. For he loved her so extremely, by reason of her beauty, that he supposed himself wronged, if after his decease, she should be beloved by another; and he openly declared, that all that misery which befall him, proceeded from Antony's Rancour, and intire affection, and admiration of her beauty; whereof he had formerly heard some reports: As soon therefore, as he had disposed his Affairs, notwithstanding he had little hope of good hap, yet he repaired to Antony.

But Joseph governing that Kingdom that was committed to his Hands, converted divers times upon it, occasion with *Mariamne*, and communicated oftentimes with her, not only about publick Affairs, but also to do her that Honour which so great a Princess deserved. Therefore as he secretly conversed with her, witnessing the Friendship, and ardent affection which *Herod* bare unto her; he found, that neither the nor *Alexandra* did credit any such thing, but rather laugh'd at it. For which cause, Joseph being too forward to express the King's good Will towards her, proceeded so far, that he discovered the Commands that were given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen unto him, he would not in death also be disjoined from her. This discourse of Joseph was not interpreted by the Ladies, as a demonstration of his good Will, but rather, as a manifestation of *Herod's* wickedness; who dying, desired also that they should perish; and interpreted that which he had spoken, as the testimony of his villainous and malicious Heart. At that time there was a rumour spread in the City of Jerusalem by *Herod's* Enemies, that Antony had torment'd him, that he was dead. Whereupon all those of the King's House were troubled, and especially the Ladies; so that *Alexandra* incited Joseph to forsake the Palace, and take the Ladies; and retire under the protection of the Roman Legion, who at that time, was about the City, for the security of the Kingdom, under the Conduct of the Tribune *Julius*, to the end first of all, that if any trouble should happen in the King's House, they might be by this means in safety, leaving the Romans to befriend them; and afterwards, for that they hoped that if *Antony* should desire *Mariamne*, he might obtain at his hands whatsoever he desired; and that he would restore the Kingdom unto her, and deprive her of nothing that concerned her, or was answerable to her Royal Estate.

But whilst they were in these deliberations, there came Letters from *Herod*, contrary to those reports, and all Mens expectation. For as soon as he came unto Antony, he compassed his favour by his many Presents, which he had brought with him to that place from Jerusalem, and suddenly debated the matter with him; he appeald him to that he was no more displeased against him and from that time forward, Cleopatra's Speeches were but coldly received in regard of his so ample satisfaction. For Antony said, that there was no reason that a King should be answerable for that which he had done in his Kingdom; for that in so doing, he should no more be King; but that when the Honour is once

M m

given

given him, he hath the Authority likewise left him to use his Regal Power. Urging farther, H That it concerned Cleopatra likewise herself, not to search too curiously into the Affairs and Government of Kingdoms. Herod shewed all this by his Letters, and signified farther, what other Honours he had received at Antony's Hands in Assemblies and Feasts, to which he invited him always; notwithstanding that Cleopatra seemed to be displeased therewith, detracting him; and being desirous to get the Kingdom of Jewry into her Hands, strove, with all means possible, to put him to Death; but that he had found Antony always an upright Man, and feared not henceforward that any Evil should befall him; and returning presently upon this, he brought with him a more ample testimony of Antony's most assured affection, both in respect of his own Kingdom, and of his particular Affairs. And as touching Cleopatra, she pretended not to seek any further than that which she had, because that Antony had given her Cleopatra instead of that which she had demanded, forbearing thenceforward to mention Jewry any more, because that Antony wholly rejected those Suits.

After these Letters came unto their Hands, the trouble and disturbance wherein they were, and the desire to retire unto the Romans, as if Herod had been dead, was wholly extinguished. Yet their resolution was not hidden from the King; for his Sister Salome, and his Mother informed him of every particular at his arrival, after he had parted from Antonius, who was marching against the Parthians. Salome likewise spake against Joseph her Husband, and slandered him, objecting against him, that he had Mariamne's company. All which she spake through Malice; for that in a certain debate, Mariamne had, in her rage, despitfully hither in the Teeth with her obscure Birth. Herod (who was always inflamed with the earnest affection which he bare unto his Wife Mariamne) was suddenly troubled hereat; and although Jealousie pressed him forward, yet Love restrained him, and kept him from doing any thing rashly, for which cause he called Mariamne aside and demanded of her in secret, what familiar company she had kept with Joseph? She by Solemn Oaths, and by all possible allegations in her own defence, appealed the King by little and little, and pacified his Choler. For he was to be transported with the love that he bare unto his Wife; that he believed the had sufficiently purged her self of those Slanders, that had been forged against her; yielding her most hearty thanks for her honest affection towards him, and declaring unto her openly, the great esteem and love that he bare unto her. At length, (as it often falleth in amongst Lovers) they fell to Tears, and embraced each other with great affection; or that he gave him no credit, he endeavoured the more to draw her to believe. Whereupon Mariamne said unto him: It is not the art of a Lover to have commanded, that if any thing should befall thee, otherwise than well, with Antony, I should presently be put to death, notwithstanding, I have no ways offended thee. No sooner were these Words out of her Mouth, but the King entered in a strange passion, and giving over his Embraces, he cried out with a loud Voice, and tore his Hair, saying, That he had a most evident proof that Joseph had committed Adultery with her; for that he would not have discovered those things which he had spoken so humbly secret, except they had greatly trusted one another. And in this M

Emotion or Rage of Jealousie he hardly contained himself from killing his Wife. But the surge of Love became him so much, that he bridled his Rage, notwithstanding it was grievous and intolerable unto him. Yet he gave order that Joseph should be Killed, without either audience or justification of his innocency; and as touching Alexandra, who was the cause of all these Troubles, he kept her Prisoner.

About the same time there hapned Troubles and Revolutions in Syria; for Cleopatra continually solicited and importuned Antony, and whetted on his displeasure against all, that opposed him to remove them from the Governments, and below the same on her behalf. And for that Antony loved her extremely, she was in great estimation and credit with him, and being in her own Nature inclinable to Covetousness, she abstained from no kind of corrupted dealing and wickedness. For knowing that the Kingdom should descend unto her Brother, she caused him to be poisoned, whereas he was but fifteen years old; as for her Sister Arsinoe, she caused her to be slain by Antony's means, being at her Prayers in the Temple of Diana in Ephesus. Moreover, in what place soever the understood that there was any hope to get Money, whether it were in robbing of Temples, or in breaking open of Sepulchres, he would be possessed thereof; neither was there any Religious Place so Sacred, from whence she took not away the Ornaments. There was not any thing so prophane and prohibited, which she laid not Hands on to satisfy her unbridled Avarice. Neither was the whole World sufficient enough to content this State-ly Lady, who was so much a Slave to her own desires, and her diordinate Appetite, that all the Riches in the World were not able to satisfy the same. For this cause, she constantly importuned Antonius to take from others, to be liberal towards her; and there- fore

A fore entering into Syria with him, she presently contriv'd how she might get it into her possession. For she caused Lyfianias, Ptolemy's son, to be put to death, objecting against him, that he had private intelligence with the Parthians. She begged Jewry also at Antonius's hands, and required him besides that, to dispossess the Kings of Arabia. He was so possessed by this Woman, that he seemed not only to be bewitched with her words, but also incanted by her Poisons, to obey her in whatsoever she thought fit; yet he was ashamed to commit so manifest injustices, lest being so far over-ruled by her, he should happen to offend in matters of more consequence. Left therefore, either by seem to be the wickedest Man alive; he deducted a several portion of both their Dominions, and presented her with the same. He gave her likewise, those Cities that are situated between the Flood Elutherus and Egypt, except Tyre and Sidon, which he knew to be free Cities of long continuance; although by earnest solicitation, she thought to seize these also.

CHAP. V.

Cleopatra goeth into Judea, and used all her endeavours (but in vain) to make Herod fall in love with her. Antonius having conquered Armenia giveth her great Presents.

After that Cleopatra had obtained all these things, and had accompanied Antonius as far as Embrates, who at that time went to make War in Armenia; she returned back again, and by the way, visited Apamea and Damascus, and at last took her progress into Jewry; where King Herod met with her, and assured that portion which had been given unto her in Arabia, with all the Revenues of Jericho, unto her. This Country bringeth forth that Balm which of all other Ointments is the most precious, and only groweth in that place; and also the finest Palm-trees in the World. Being arrived in that place, and grown inwardly familiar with Herod, she sought to allure and draw him to her lust; being of her self naturally addicted to such Pleasures and Intemperance, or rather (as it seemeth most likely) she laid this foundation to intrap him, under colour to revenge her self of some injury by that means. But in effect, she generally manifested, that she had a passionate love for Herod; but he was not so kindly bent towards Cleopatra; knowing how badly she was inclined towards all Men; and at that time he conceived the greater hatred against her, because, by that intemperance of hers, she pretended to destroy him; and although, that from the beginning, he had rejected her solicitations; yet he resolved to be reveng'd of her, if so be by these her subtle underminings she should continue her Policies to betray him. He asked counsel of all his Friends, whether having her in his possession, he should put her to Death. For in so doing, all those should be delivered from divers Evils, whom either in time past she had molested, or hereafter she should bring in trouble. Moreover, that it should be profitable for Antonius also, whom without all doubt she would forsake, if any occasion or necessity should enforce him to make trial of her Friendship. But whilst he debated and discoursed upon this resolution, his Friends dissuaded him; assuring him that it was far below a Prince of his worth, to cast himself into so manifest peril, beseeching him to attempt nothing rashly: For that Antonius would not endure the same, notwithstanding, it might be approved that it stood with his profit; nay, rather, that by this means he should increase his desire. Farther, that no colour of excuse should be left him, in that she was the Woman of the greatest Note and Nobility of that time; and that whatsoever profit might redound unto him by her Death, it would be an affront to Antonius. Whereby it most evidently appeared, how great damages would befall to the Kingdom, and the King's Family also; advising him, to humour her in all things, except in her unlawful request. By these, and such Reasons, and probable Conjectures, they deterred and dissuaded him from adventuring upon this apparent danger, and attempting so heinous an act; so that contrariwise they induced him to offer Cleopatra many rich Presents, and to conduct her onward on her way towards Egypt.

As soon therefore, as Antonius had made himself Master of Armenia, he sent Archelaus, Tigranes's son, with all his Children, who were great Princes, Prisoners into Egypt, and presented them to Cleopatra; with all those precious Jewels likewise, which were taken by him, or found in the Kingdom. But Archelaus and Nero the Emperor had saved himself by flight) reigned in Armenia; whom Archelaus and Nero the Emperor drove out of his Kingdom, and placed his younger Brother Tigranes in his room, as it shall be declared hereafter. As for the Tributes of the Countries which Herod was bound to pay unto Cleopatra, for the Lands bestowed on her by Antonius, he, without

The year of the
World, 3933.
Before Christ
NINETEEN, 31.

decoit, justly paid them, supposing it to be very suitable to his security, to continue H himself in her good favour. As for the *Arabians*, they seeing that *Herod* had the levying of such a Tribute, paid him for some little time 200 Talents a year, but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half.

CHAP. VI.

Herod intendeth to go to assist Antonius, against Augustus; but Antonius obligeth him to follow on his design against the Arabians: so he entreats their Country, giveth them Battle, and gaineth it; but loseth a second, when he thought to have won.

A Retas demeaning himself thus ungratefully, and refusing to do that which in right he ought to perform; *Herod* made hew to take Arms against him, but deferred I his revenge, in regard of the Contentions amongst the *Romans*. For at that time nothing else was expected but the *Asian War* (which fell in the hundred and eighty seventh Olympiad) in which *Augustus Caesar* determined to try his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been and Master of a peaceable and fruitful Country, from whence he drew rich Revenues, and many Forces, gathered divers Forces with the greatest expedition that he might, to succour *Antonius*. But he by Letters signified unto him, that he had no need of his assistance: notwithstanding, he commanded him to make a road upon the *Arabians*, whose perfidious dealing *Antonius* had not only understood by *Herod* himself, but also by *Cleopatra's* advertisements. For the very cunningly conceived, that it would redound unto her K profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Country, and retained his Army all ways ready about him, and presently invaded *Arabia* and with his Forces, both Horse and Foot, came directly to *Diopolis*, where the *Arabians* (having notice of his intended War against them) came out to meet him. They fought a most cruel Battle, wherein, at last, the *Jews* had the upper hand. After this, a great Army of the *Arabians* assembled themselves at *Cana*, a certain place in *Celestria*. Whereof, when *Herod* was fore-advertised, he marched forth against them, accompanied with the greater part of his Forces. As soon as he drew near to *Cana*, he resolved to incamp in that place, and after he had well fortified and intrenched his Forces, to set on the Enemy with the first opportunity; but whilst he employ'd himself in the execution hereof, all the Army of the *Jews* cried out, requiring him without delay, to lead them forward against the *Arabians*, and were so encouraged, both in respect of the confidence they had in the good conduct and ordering of their Army, as in regard of their forwardness, who had been Actors in the former War, and partakers of the Victory; so that they scarce gave their Enemies leisure to stand to their Arms. When *Herod* perceived that the heat and forwardness of the Soldiers could hardly be appeased; he thought good to make use of the readiness of his Army, and arming himself, he marched on at the Head of his Army in Battalia: This sudden approach daunted the *Arabians*; for although, for a while, they made head against them; yet perceiving their Enemies full of Heart, and themselves unable M to resist them, divers of them retreated, and betook themselves to flight; so that all them had been utterly defeated, had not *Athenio* endamaged *Herod* and the *Jews*. For he having the command of that Army which *Cleopatra* had in that place; and besides that, bearing a privy grudge to *Herod*, disposed his Army in a readiness, and expecting the Event of the Battle, resolved with himself to contain his Forces if the *Arabians* overcame the *Jews*; and so if they had the worst (as indeed it came to pass) to set upon the *Jews*, who should be spent by that time; and surprizing them unawares, even in the height of their hope of good success, to massacre them with fresh Supplies. When the *Jews* had spent all their strength against their Enemies, and expected nothing less than the assurance of the Victory, he charged, and overcame them, who had retreated N into certain rough and difficult places (whereunto their Enemies were better accustomed than themselves) being grievously wounded by the *Arabians*, who returned back, and set upon them, divers of them that fled were killed; and of those that escaped, few of them recovered the Camp. *Herod* losing the hope of this Battle, posted on his Expedition as fast as he could, to bring on fresh Supplies; but notwithstanding all his expectation and diligence, yet could he not recover the place in time. The Camp of the *Jews* was taken and sacked, and the *Arabians* obtained no small success, beyond their expectation. From that time forward *Herod* began to make certain Incursions into *Arabia*, preying on the Country, and doing them much mischief. He incamped himself likewise upon the Mountains, forbearing to draw his whole Forces into the Field; and by his diligence and industry, his labours were not fruitless; for prevailing in some exploits, he put his Men in a capacity to recover their former losses.

CHAP.

A

CHAP. VII.

A terrible Earthquake happeneth in Judea. The Arabians attack the Jews, and kill their Embassadors who were sent to treat of a Peace.

AT such time as *Caesar* and *Antony* made trial of their Titles in the *Asian War*, and in the seventh year of the Reign of King *Herod*, there happened such an Earthquake in the Country of *Judea*, that never the like was seen in any other place; so that divers Beasts were slain thereby, and many Men were overwhelmed with ruins of their Houses, and perished to the number of ten thousand. Only the Soldiers received no damage, because they encamped in the open Field. The *Arabians* hearing tidings thereof, which were far greater by report, than they were in effect, by such, who in favour of the *Arabians*, and hatred of the *Jews*, reported the same, grew proud; yea, so much was their Courage increased hereby, as if all the Cities of *Jewry* had been already overthrown, and the Men thereof extinguished; and as if they had no Adversaries remaining alive to oppose them. For which cause laying hold of those Embassadors of the *Jews*, who came unto them to Treat of Peace in their desperate condition, they killed them, and afterwards in the heat of their spleen, set upon their Enemies Camp. But the *Jews* not daring to expect or prevent their assault, for their present Miseries had so defeated their Spirits, seemed to neglect their Common-weal, and in a manner to despair of their safety. These thus affected did the King encourage, and called unto him the Captains, and (as much as in him lay) reviving their drooping Spirits; and when he had restored some to better hopes, at length he attempted to speak unto all the Army, who in the former overthrows would yield to no persuasion. These he did both comfort and exhort in such manner as followeth.

CHAP. VIII.

King Herod's Oration to his Soldiers, by which he doth so encourage them that they give the Arabians a terrible overthrow and oblige them to take Herod for their Protector.

FRIENDS and Fellow Soldiers, there is not one of you but knoweth, how many misfortunes have hindered our progress of late, which are able to weary and amaze Men of the greatest resolution. But since we must needs fight, and that all those things that have befallen us unto this present, are of that Nature, that by your own valour they may be recovered; I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and courage.

First of all therefore (as to our War) it consisteth on just grounds, for we are informed thereunto through the insolence of our Enemies; the Knowledge whereof should chiefly make you recover your courage. Secondly, I will apparently prove unto you, that our condition is not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For you are privy to the *Arabians* injustice, and how perfidious they are to their Friends, and impious and barbarous towards all Men; but especially they have always troubled us, provoking us through their extreme Avarice and malignant Envy, with perpetual Injuries. And yet to let slip all other our benefits to that Nation, who is he that delivered them from their imminent peril and thralldom, that was hazarded by *Cleopatra's* means, but our selves? For the Friendship I had with *Antony*, and his benevolence toward me, was the cause that their burthen of Miseries was so lightened; *Antony* forbore to commit any thing that might draw us to suspicion.

Besides, after she had wrought him by her solicitation to cut off certain portions of the two Kingdoms to be given unto her, the matter was so handled by me, that by divers Presents particularly bestowed upon him by my Hands, I have obtained security for us both, and by disbursing two hundred Talents of mine own, and giving my word for two hundred more for others, for the Revenues of that very Land which in time past was ours, and these now possess and enjoy.

Notwithstanding, reason if it were in my opinion, that we that are *Jews* should not be Tributaries, or give any portion of our Country to any Man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be reasonable for the *Arabians*, who after they had confessed with many plausible protestations and thanksgivings, that they enjoy their liberty by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us; yea, even with us, I say, who were not their Enemies.

The year of the
World, 3933.
Before the Nati-
vity of
Christ, 29.

Herod & Ruf-
fines, cap. 65.
An Earth-
quake in Ju-
dea killeth ten
thousand men.

The Arabians
kill the Em-
bassadors of
the Jews.

Herod com-
forteth the
Jews that
were out of
heart for their
former losses.

Herod com-
forteth and
exhorteth his
Soldiers.

The cause of
War against
the Arabians.

Herod leaveth
an Army, to
assist Antonius
against Octa-
vian.
Herod is inci-
ted by Letters
to the Arabians
War.

Herod's Bat-
tles and Con-
quests.

Cleopatra's
Chastum
overthroweth
Herod.

The Arabians
returning to
the Battle, kill
those that fly,
and take the
Camp.

Enemies, but rather on the contrary side their chiefest Friends in the time of Peace. And if fidelity should be respected even amongst those that are our most hated Enemies; much more necessarily ought it to be observed by those that are Friends. But these Men set light thereby, who think nothing Honest, but that which is annexed with Lucre; and think no wrong unexcusable, that hath but a show of profit. Is there any question then, whether we should challenge these unjust Men by a just War? Since both God commandeth us not to leave, and not only just, but necessary. For that which both in the confession of the Grecians, and opinion of the Barbarians is most hateful and heinous, this have they perpetrated in murdering our Embassadors. For the Greeks say, that Embassadors are sacred and inviolable, and we our selves have received our wholesome and holiest Precepts of the Law of God by Angels; that is, from his Heraulds and Messengers; for this Name can both bring God to Man's knowledge, and reconcile Enemy to Enemy.

Legates inviolable.

With whom Justice is, there is God also.

What Impiety therefore is more unpardonable, than to put those Embassadors to Death, who bring tidings of Right and Justice? Or what prosperity can they expect either in their Wars, or felicity in their whole lives, after so heinous a crime? Truly I cannot imagine any: But perhaps some Men will say, that right and equity is on our side; and that the greater number of Men and Means are with them; but this their Speech is unworthy of my Followers. For with those with whom justice is, with those also is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own Forces by themselves. In the first Battle we had the victory, in the second, upon the first charge we put them to flight, and found them unable to make their Party good against us. Afterwards, when the victory was ours, behold, Athenio, not by lawful War, but by subtle Treachery assaulted us. But shall this be called their valour, or rather their fraud and second inquiry: why therefore should we have less courage, who ought to have the greater confidence? or why should we fear them who are always inferior, if they fight openly, and without fraud; and when they seem to overcome, they do it by injustice?

Moreover, if any Man suppose them to be valiant, this should the rather incite them more and more unto Vertue; for it is no Honour for a generous and noble Mind to overcome his inferior, but to have Means and Might to conquer his Superior. And if any one be terrified by our domestick and homebred Miseries, and by our late Earthquake, first of all let him think with himself, that he erreth in that which deceiveth the Arabians by supposing the same to be more grievous and terrible than indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occasion of courage. For as touching themselves they conceive not any hope through any Good that is in themselves, but only in the trust they have, that we are already dejected by our Calamities. But when they shall see us march forth against them, their Courage will be weakened, and our confidence by this means shall be awakened, for that we are not at this time to encounter with desperate Men: For neither are we overmuch afflicted; neither (as some think) hath this misery befallen us through God's displeasure, but these are the casualties of Fortune. And if by the Will of God these things are come to pass, it is a marvel if by the same Will our Calamity cease not; and that our punishment should not satisfy his displeasure. But that this present War is approved by him for just, he himself hath evidently declared. For whereas divers through the whole Nation have been oppressed by the Earthquake, none of you that bear Arms have incurred any mischief; but all of you have been preserved, which is a manifest token of the Will of God; and if your Children and Wives had generally followed the Wars as you do, none of you should have been wanting. Whence therefore you shall have brought your selves of these things, and moreover in regard that God hath at all times an especial care over you, fail not to pursue this injurious Nation with a just War that neither respecteth the Laws of Friendship, nor keepeth the League of Covenant; valiant in murdering sacred Embassadors; and abject and villanous, where things are to be attempted by valour.

These persuasions of his did not a little encourage the Jews to the Battle, and made them more forward than before. As for Herod, after he had offered Sacrifice, according to the custom, he drew his Army forth, and led them with great confidence against the Arabians, and passing Jordan, he encamped near unto the Enemy, with an intent to surprize a Fort situate between them both; making this account that it would further him much, either if presently he should be drawn forth to fight, or if it concerned him to march forward, for that this place should serve him to encamp in with more security. The same resolution also had the Arabians, for which cause they fell to skirmish in that place, wherein the first on both sides that gave the charge, and afterwards some other Followers were killed; so that those of the Arabian's side being overcome

The Arabians are overcome by Herod.

A overcome betook them to retreat. This success of theirs bred no little hope in the Jews, who seeing the Enemies Army addressed to attempt any thing rather than to fight grew the more bold to assail the Arabian in his Trenches, and beat him from his Camp. They being forced by these Assaults drew forward to their defence in great disorder, bringing neither Courage nor hope of Victory with them; yet notwithstanding they defended themselves, both in regard of their great number, as also in respect of that necessity wherunto they were incited by the Jews. The skirmish on both sides was hot, and divers on either Party were put to the Sword; but in the end, the Arabians being put to the worst, turned their backs. The slaughter was so great, that they not only were perished by their Enemies Swords, but they themselves murdered one another in the Crowd, and disorderly flight, in which they were trodden under foot, and lay murdered in a manner by their own Weapons. So that, in that defeat there fell some five thousand; the rest fled on the other side of the Rampire; but being overpressed with want of Victuals, and especially with lack of Water, they had not any ground or assistance to escape. After them posted the Jews, and being unable to recover the Fortresses with them, they begirt the Camp with a Siege, and shut up all the passages that no succour could come unto them, and took from them all opportunity to escape, although they would have gone away.

Whenas therefore they saw themselves reduced into such extremity, they sent Embassadors unto Herod, first of all to demand a Truce; and afterwards for that they were oppressed with thirst, to crave some remedy for their present necessities. But he neither respected the Embassadors, neither the proffered Ransome for the Captives, nor any other whatsoever reasonable demand, desiring earnestly to revenge himself of those injurious Treacheries they had practised against his Embassadors. Being therefore incited by thirst (which amongst other Plagues most grievously afflicted them) many of them forsook their Trenches, and offered themselves to Bonds and to be led away Captives; so that within five days space four thousand of them yielded themselves Prisoners. On the sixth day, all the rest determined to fall out, and assail the Enemy; rather making choice of assured Death, than thus lingeringly and ignominiously to pine away. Whenas therefore they had all concluded hereupon, they incessantly brake out of their Trenches, but like unapt Soldiers for a skirmish, decayed not only in Body, but in Courage; reputing their Death for advantage, to escape thereby their extrem misfortunes: For which cause upon the first onset, about some seven thousand of them were killed; and thus the fierceness of this Nation being alayed by this overthrow, they submitted themselves to Herod, whom to their own sorrow they had approved to be a valiant Soldier.

C H A P. IX.

Antonius is overcome by Augustus in the Battle of Actium; Herod puts Hircanus to death; his pretence for it; he resolvethe to repair to Augustus; his orders before his way going.

Herod puffed up with his successful Fortune, returned back into his own Country, having obtained great reputation by his Valour and Vertue. But when he supposed his Statere to be most assured, he grew in danger both to lose his Dignity and Life, by reason of that Victory that Caesar obtained against Antony in the Actian War. For at that time he not only supposed himself to be utterly overthrown, but both his Friends and Enemies that were round about him lost their hopes, for that it was unlikely that he should escape unpunished with Antony. Whereby it came to pass, that his Friends could not conceal their despair, and his Enemies under their colourable and dissembled Griels, covered their Joy, promising themselves thereafter a better and pleasing administration of the Common-Wealth. Hereupon Herod perceiving that except Hircanus, there was not any one of the Blood Royal alive, determined to cut him off, resolving with himself, that if he happened to escape the danger, a Man who at that time was worthier the Kingdom than himself, should not claim the Crown; and if any misfortune should befall him in regard of Caesar, he desired to dispossess Hircanus of the Kingdom, in regard of the envy which he bare him, for that he was the only Man who deserved to be advanced to that Dignity. Whilst thus he was tormented in his thoughts, he had an occasion offered him by Hircanus's own Followers to execute his intention. For Hircanus being of a mild and gentle Nature, during all his lifetime forbore to entermiddle with State Affairs, committing all things to Fortune, and contenting himself with whatsoever condition it pleased her to allot him.

But Alexandra being an ambitious Woman, and unable to conceal with modesty the hope she conceived of Change, solicited her Father that he should not any longer endure

The year of the World, 3935. before the Nativity of Christ, 29.

The Arabians enforced by thirst, require Herod's Hands.

Herod & Augustus, cap. 7. Herod disinherited at Antony's overthrow.

Herod determined to cut away Hircanus.

Alexandra solicited Hircanus her father to require assistance at Alexander's hands.

The year of the
World, 3931.
before the Na-
tivity of
Christ, 29.

Alexandra
follicleth
Hircanus her
Father to re-
quire assistance
at Malchus's
Hands.

Three hun-
dred Furlongs
contain nine
German Miles.

Hircanus by
Herod's com-
mands is put
to Death.

Hircanus
dieth guilt-
less.
Hircanus's
life.

endure the subjection of *Herod*, who was the very scourge of their Family, but rather H that he should stand upon his own guard, and reserve himself to his better Fortune. She gave him counsel to write unto *Malchus*, who had the Government of *Arabia*; re- questing him to grant him both protection and entertainment; for that if *Herod* should chance to be cut off by *Cæsar's* displeasure, doubtless the Kingdom would return unto him, both in regard of his Nobility, as also of the People's favour. These persua- sions of hers, *Hircanus* at the first repulsed, but afterwards being overcome by the im- portunity of the Woman, who ceased not day and night to sing the same Song of future hope, and of *Herod's* Treasons, he gave certain Letters to a Friend of his, written to the *Arabian*, wherein he required him to send him certain Horsemen, who might conduct him to the *Asphaltite Lake*, which lieth distant from the Confines of *Jerusalem* some three I hundred Furlongs. And therefore he committed these Letters to *Dositheus's* trust, both for that he favoured *Hircanus* and his Daughter, and seemed likely for divers causes to hate *Herod*; for he was *Joseph's* Kinsman, who was killed by *Herod*; and not long before, certain of his Brothers were put to Death amongst others at *Tyre* by *Antony's* command: yet for none of those considerations continued he faithful to *Hircanus*. For he pre- ferring the present favour of the King that then reigned to the rest, discovered the Letter unto the King; who first of all giving him thanks, required one office of friend- ship more at his Hands; which was that folding up the Letter, and sealing it, he should convey and deliver the same to *Malchus*, and return his Answer; for that it nearly concerned him, if he knew his resolution also. Which when *Dositheus* had diligently per- K formed, the *Arabian* returned this Answer, That he was ready to entertain both him- self and his whole Family, and all those Jews likewise which were of this Faction, pro- mising to send him a Band of Soldiers, who should be able to conduct him safely thither, and should be obedient to his command in all things. Now as soon as *Herod* had seized on these Letters, he called for *Hircanus*, and demanded of him, whether he had any Confederacy with *Malchus*; he denied it, but *Herod* protesting and bringing forth his Letter in an open Assembly, commanded him afterwards to be put to Death. Thus are these matters Registered in *Herod's* Commentaries; for by some they are delivered otherwise; namely, that he was executed, not for this Crime which he had committed, but for some Treasons against the King. For they Write to this effect, that *Herod* at a certain Banquet (dissembling his suspicion) demanded of *Hircanus*, whether he had received any Letters from *Malchus*; and that he answered, that he had received Letters, but such as contained nothing else but Compliments. He asked him also, whether he had received any Present; and when he had answered, that he had received nothing but four Couriers for his Saddle; the King wrested this to a Capital Offence of Cor- ruption and Treason, and commanded him presently to be led to Death. Now that he died guiltless, they alledge this for a most approved Argument; namely, his gentle Disposition, who even in his youthful years never gave sign or appearance of rashness, or pride, or signification of audaciousness, nor not even then when he had the Royal Government in his Hands, but in the Freedom of Authority disposed of the most things M by *Antipater's* advice. But at that time he was more than fourscore years old, and knew that *Herod's* Estate was secure; and that there is no likelihood that he would remove from beyond *Euphrates* where he lived in great repute, to live under *Herod's* Jurisdiction, or to engage in any trouble contrary to his humour, and so far different from his Nature; so that all these things seem to be feigned by *Herod*.

Thus ended *Hircanus's* Life, after his variable and adverse Fortunes, wherewith dur- ing all his life-time he was afflicted. For when his Mother *Alexandra* lived he was cre- ated High-Priest of the Jews, and obtained that Honour for the space of nine years; and after his Mother's Death, he had scarcely governed the Kingdom for the space of three Months, but that he was expelled by his Brother *Aristobulus*; and afterwards restored by N *Pompey's* assistance, and receiving all his former Honours, he lived in full possession of them for the space of forty years. After this he was once more dispossessed by *Anti- gonus*; and being maimed in his Body, lived certain years in captivity among the Par- thians; from whence not long after he returned home; and though he had many things promised him by *Herod*, yet after so many alterations of Fortune, he obtained nothing at his Hands; and that which amongst all the rest is most of all to be lamented, as we have said, he was unjustly put to Death, an Innocent, and in his Old Age: For he was a Lover of Justice, and an Observer of perpetual modesty and governed his King- dom for the most part by other Men's direction, being only guilty in himself of Igno- rance and the love of Idleness. Truly, *Antipater* and *Herod* by this Man's Goodness O obtained so great riches: For which deserts of his, against all Law and Right, he was cruelly put to Death.

But

A But *Herod*, after *Hircanus's* Death, addressed himself to perform his journey towards *Cæsar*; and having little hope of any good Fortune, in regard of his Friendship with *Anto- nius*; he grew desperately jealous of *Alexandra*, lest the taking opportunity of the time, should incite the People to rebel, and fill the Kingdom with Domestical Sedition; for which cause, committing the Government to his Brother *Pheroras*, he left his Mother *Cypros*, his Sister, and all his Kindred in the Castle of *Massada*, and commanded his Brother, that if any misfortune should befall him, he should retain the Kingdom in his own hands, and maintain it. As for his Wife *Mariamme*, for that by reason of certain dislikes betwixt her, his Mother and Sister, he left her with her Mother, in the Castle of *Alexan- dria*, and committed them to the Custody of his Treasurer *Joseph*, and *Sohemus the Iu- rean*, and with her, the keeping of his Castles, both which, had always been his Faith- ful Friends, and to whom, in way of Honour, he committed the Custody of these Prince- ly Ladies. But he gave them also this command, That if they should be certainly in- formed, that any sinister mishap had befallen him, they should presently kill them both, and to the utmost of their power continue the Kingdom in his Children, and his Bro- ther *Pheroras*.

CHAP. X.

Herod speaketh so generously to Augustus, that he obtained his favour; he accompanieth him into Egypt, and receiveth him with such an extraordinary magnificence, that it put him in repute with all the Romans.

AFTER he had in this sort given order for all his Affairs, he took shipping to *Rhodes*, to meet with *Cæsar*. And as soon as he arrived in that City, he took the Crown from his Head, and laid it apart, but as for his other Princely Ornaments, he changed them not; and being admitted to *Cæsar's* presence, he gave a more ample testimony of the great- ness of his courage than ever; for he neither addressed his Speech to intreat his Favour (according to the custom of Suppliants) neither presented he any Request, as if he had in any sort offended him, but gave account of all that which he had done, without be- ing daunted in the least.

D For he freely confessed before *Cæsar*, that he had intirely loved *Antony*, and that to the utmost of his power he had done him service, to the end that he might obtain the So- vereignty and the Empire of the World; not by joyning his Forces unto his, in that he was otherwise employed in the Arabian War, but in furnishing him both with Wheat and Money, and that this was the least office which it behoved him to perform towards *Antony*; for that being once his professed Friend, it behoved him not only to imploy his best endeavours on his so Princely Benefactor, but also to hazard both his Head and Happiness to deliver him from Perils. All which (said he) I have not performed according as I ought to have done; yet notwithstanding I know, that at such time as he was overcome in the Actian Battle, I did not alter my affection with his Fortune; neither did I restrain my self; for although I befriended not *Antony* with my presence and assistance in the Actian War, yet at least I assisted him with my Counsel, assuring him, that he had but one only means left him for his security; and prevention of his utter ruine, which was, to put *Cleopatra* to Death, for that by cutting her off, he might enjoy her Estate, and might more easily obtain his Peace, and pacify thy displeasure against him. And for that he gave but slender regard to these my admonitions, by his own foolishness and indiscretion; he hath hurt him- self and profited you, because, as I said, he did not follow my Counsel. Now therefore (O *Cæsar*) in regard of the hatred which you bear unto *Antony*, you condemn my Friendship also. I will not deny that which I have done; neither am I afraid freely and publicly to protest how much I have loved him; but if without regard of Persons you consider how kindly I am affected towards my Benefactors, and how resolute and constant a Friend I am, and how mindful of kindness, the effect of that which I have done may make me known unto thee: For if the Name be only changed, the Friendship notwithstanding may remain, and deserve a due praise.

By these words (which were manifest Testimonies of his resolute and noble Courage) he so inwardly endeared himself unto *Cæsar*, who was a magnificent and worthy Mo- narch, that he converted this his accusation into an occasion to win and work him to be his Friend; for which cause, *Cæsar*, setting the Crown upon his Head, exhorted him that he should no less respect his Friendship, than he had in former times *Antony's*; and with- all, did him much Honour; certifying him moreover, that *Capidius* had written unto him, how much *Herod* had assisted him in his Wars that he had with the Monarchs of Syria. *Herod* seeing that he was thus entertained, and that contrary to his expectation, the Kingdom was more surely confirmed unto him, than before time, both by *Cæsar's* bounty,

The year of the
World, 3933.
before Christ's
Nativity, 29.
Herod's dispo-
sition of his
Affairs before
he repaired to
Cæsar.

Herod cometh
to Cæsar, and
declareth un-
to him what
pleasures he
had done An-
tony, promi-
sing him no
less duty and
love, if so be
he might be
received into
his favour.

Herod's Reso-
lution, cap. 8.
Cæsar con-
firmeth He-
rod's Autho-
rity.

The year of the
World, 3935,
before the Na-
tivity of
Christ, 29.

Herod condu-
cteth Caesar
toward Egypt,
and presenteth
him with ma-
ny sumptuous
Gifts.

Herod entre-
taineth both
Caesar and his
Army very
heroically.

Herod giveth
Caesar 800 Ta-
lents.

bounty; and also by the decree of the Senate, which he had practised to obtain, for his greater assurance, accompanied Caesar as far as Egypt, presenting both himself and his Friends with many rich Gifts, beyond the proportion of his Estate; endeavouring, by these means, both to win their favour, and to shew also the greatness of his courage; requiring moreover at Caesar's hands, that Alexander, who was one of Antony's dearest friends, might not be sought out to be punished; yet notwithstanding, he could not obtain the same, by reason of an Oath that Caesar had past before he solicited him. That done, he returned back again unto Jewry, with greater honour and assurance than before; whereby he struck them with wonderful amazement, who expected his contrary success, as if by God's special Providence he always over-went his dangers, to his great Honour. Therefore he prepared himself to entertain Caesar, who returned out of Syria, to take his journey into Egypt, and received him at Ptolemais, with all Royal Honour, and gave his Army Presents with all abundance of Provision; so that he was accounted for one of Caesar's most affectionate Friends, and rode about with him, when he took the view of his Army; he entertained him also, and his Friends with one hundred and fifty Men, adorned with most rich and sumptuous Apparel. And for that they were to pass through a Country, wherein there was great scarcity of Water, he furnished them with both Water and Wine; so that they needed neither of them. He gave Caesar also Eight hundred Talents, and so Royally satisfied his Men, that they confessed themselves to have had a far greater entertainment, than the Revenues and Profits of his Kingdom could afford them. By which means, he gave the more ample testimony of his forward Friendship, and free Affection to deserve well; and making use of the opportunity of the time, he obtained the reputation of a Prince of an Heroick and Noble Spirit; so that he was held inferior unto no Man, for the good entertainment which he gave to the chiefest Romans in their return from Egypt.

CHAP. XI.

Mariamne giveth Herod so cold a reception when he returned from Caesar, that being joined to the aspersions which Herod's mother and sister laid upon her, he had infallibly caused her to be put to Death at that very instant: But he is engaged to return to Augustus; he putteth her to death at his coming back. The business of Alexandra, Mariamne's Mother. Herod's despair after Mariamne's death; he falleth dangerously sick. Alexandra endeavoureth to make her self Mistress of the two Forts of Jerusalem; he made her be put to death, and Cotobarus and others follow; he insinuateth Plays and Shews in Honour of Augustus, by which he doth so irritate the most part of the Jews, that ten of them undertake to kill him; he putteth them to Death: He buildeth many Forts, and rebuilds a very fine, and a strong Town upon the ruins of Samaria, which he names Sebaste.

Mariamne
and Alexan-
dra displeased
with Herod.

BUT as soon as he returned unto his Kingdom, he found all his Household troubled, and both his Wife Mariamne, and her Mother Alexandra, grievously displeased with him. For they supposed (and not without cause) that they were not shut up in that Castle for their Security's sake, but as it were in a Prison; so that, in as much as they neither might make use of other Men's, nor enjoy their own Goods, they were highly discontented. Mariamne also supposed that her Husband did but dissemble his love, rather for his own profit than for any entire affection he bare towards her. But nothing more grieved her, than that he had not any hope to live after him, if so be he should happen to die, especially for the order he had left concerning her; neither could she ever forget what commands he had before that time left with Joseph; so that by all means possible, she laboured to win the Affections of those that had the charge of her, and especially Sobemus, knowing very well, that her safety depended wholly on his Hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circumpectively within the bounds of his commission; but after these Ladies had with pretty Presents, and Feminine Flatteries, wrought and mollified him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same Power and Authority, which before he had; and for that cause he thought thus in himself, that without incurring any danger in regard of Herod, he might greatly gratify the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindness when Mariamne should be Queen, or next unto the King. Furthermore, he hoped, that if Herod also should return with all things answerable to his desires, that he would perform nothing without his Wife's consent; or upbraid him with the act, if he contradicted; for he knew too well that the King loved her so, that it was impossible to equal or express his affections; and for these causes he disclosed the

Sobemus dis-
covereth the
King's Secrets.

The year of the
World, 3935,
before Christ's
Nativity, 29.

Herod but
coldly enter-
taineth his
Wife Mariam-
ne.

Herod's sor-
row to see
his wife's af-
fections dis-
tracted and
changed.

Herod's sister
and his mo-
ther incense
the King by
flanderous re-
ports against
Mariamne.

Antony and
Cleopatra bid
Caesar Lord
of Egypt.

Sobemus ho-
noured by
Herod with
Dignities.
Hedus & Re-
pinus, cap. 9.
Caesar enbr-
geth Herod's
Dominions.

Mariamne is
frowned Wo-
man.

A the trust that was committed unto him. But Mariamne was very sore displeased to hear that there was no end of her Miseries, but they were altogether united and tyed to the dangers of Herod; and the oftentimes wished that he might never more return again in safety, supposing that her Life with him should be very intolerable; all which, the afterwards dissembled not, but openly confessed that which afflicted her with discontent. For whereas Herod, beyond all expectation, arrived in his Country, being adorned with mighty Fortune, the first of all, as it became him, acquainted his Wife with his good rydings, and happy success, whom only amongst all other his Friends and Wives, he embraced and saluted, for the pleasing Conversation and Affection that was in her. But she, while he repeated unto her these Fortunate Events of his Affairs, rather entertained the same with a displeasing Attention, than applauding Joy: Neither could her great sincerity cover the agitation of her Mind. For when he folded his Arms about her Neck, she unfolded her sorrow in her sighs; so simple and unfeigned were her affections; and seemed rather to be displeased than appealed by his narrations. Whereupon Herod was sore troubled, perceiving these things not only suspected, but also fully manifest; but above all things, he was distracted, when he considered the incredible and apparent hatred that his Wife had conceived against him, which incensed him so, that he could not resist the love that had attained him; so that he neither could continue in wrath, nor listen long to peace, and being unresolved in himself, he now was attempted by this; straight distracted by a contrary affection: so much was his mind tossed between love and hatred, when oftentimes he desired to punish the Woman's Pride, his Heart by loves mediation failed him in the enterprise. For nothing did more torment him than this fear, lest executing his displeasure against her, he should by this means more grievously wound himself, through the desire he bare unto his deceased Delight. Whilst thus he was tortured in his Passions, and conceived sinister Opinions against Mariamne's Wife; Salome his Sister, and his Mother, having an inkling of his contentions, thought that they had gotten a fit opportunity to express and execute their hatred towards Mariamne; for which cause they conferred with Herod, and whetted his spleen and displeasure with variety of slanders, sufficient at one assault to engender hatred, and kindle his jealousy against her. To these reproaches of theirs he lent no unwilling Ears; yet he had not the Heart to attempt any thing against his Wife, or to give free credit to their report; notwithstanding his displeasure increased, and was inflamed more and more against her, for that neither she could colour her cares and contentions, nor he contain himself from exchanging his love into hatred; and perhaps at that time he had published some fatal doom against her, had not a happy Messenger brought him word, that Antony and Cleopatra being dead, Caesar was become Lord of Egypt; for which cause, hasting forward to meet and entertain him, he left his Family in that present Estate. Upon his departure, he recommended Mariamne to Sobemus, giving him great thanks for the care he had had of her, and granting him in way of gratuity a part of Jewry to govern.

B When Herod was arrived in Egypt, and had friendly and familiarly conferred with Caesar, he was highly honoured by him; for Caesar gave him those four hundred French Men that were of Cleopatra's Guard; and restored that part of his Country unto him again, which was taken away and spoiled by her. He annexed also unto his Kingdom Gadara, Hippon, and Samaria, and on the Sea Coasts, the Cities of Gaza, Anthedon, Joppa, with the Tower of Straton; which when he had obtained, he grew more mighty than before; and after he had accompanied Caesar as far as Antioch, he returned into his own Country. Upon his arrival, he found that Fortune which was favourable unto him abroad, too forward at home, especially in regard of his Wife, in whose Affection he seemed to be most happy. For he was as inwardly touched with the lawful Love of Mariamne, as any other of whom the Histories make report: And as for her, she was both chaste and faithful unto him; yet he had a certain womanly imperfection and natural forwardness, which was the cause that the presumed too much upon the intire affection wherewith her Husband was intangled; so that without regard of his Person, who had Power and Authority over others, he entertained him oftentimes very outrageously: All which he endured patiently, without any shew of discontent. But Mariamne upbraided and publicly reproached both the King's Mother and Sister, telling them, that they were but abjectly and basely born.

Whereupon there grew a great enmity and uncoverable hatred between the Ladies; and from thence also, there arose an occasion of greater accusations and calumnyation than before. These suspicions were nourished amongst them, for the space of one whole year after Herod's return from Caesar; and at length, this long contriv'd hatred brake out violently, upon this occasion that ensued: When as about mid-day the King had

The year of the
World, 3995
before Christ's
Nativity, 24

had withdrawn himself into his Chamber to take his rest, he called *Marianne* to him to H sport with her, being incited thereto by the great affection that he bare unto her. Upon this his command she came unto him; yet would she not lie with him, nor entertain his Courtings with friendly acceptance, but upbraided him bitterly with her Father's and Brother's Death. The King took these reproachful Words in very evil part, and was almost ready to strike her; but his Sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was fubborn by her, whom she commanded to tell the King, that *Marianne* had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith, that then he should proceed further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and stayed countenance he entered in unto him, being seriously and well prepared to discourse, and told him, that *Marianne* had bribed him to present his Majesty with an amorous Cup of drink. Now when he perceived that the King was troubled with these Words, he prosecuted his discourse, alledging that the Potion was a certain Medicine which *Marianne* had given him, the virtue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the King's safety.

Sohemus suspected by Herod in Marianne's behalf is put to Death. Marianne is accused by Herod, and condemned, and imprisoned. Marianne by Salome's instigations is led to execution.

Herod, who before this, was highly displeased, hearing these Words, was so much the more incensed; for which cause, he presently commanded *Marianne's* most faithful Servant to be examined by Torments, as concerning the Poison, supposing that it was impossible for her to undertake any thing whatsoever without his privacy. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his Wife had conceived against him, proceeded from certain Words that *Sohemus* had told her. Scarcely had he finished these Words, but that the King cried out with a loud voice, saying, That *Sohemus*, who before time had been most faithful, both to him and his Kingdom, would not have declared these his privy Commands, except there had been some more inward familiarity and secrecy between him and *Marianne*; for which cause he presently commanded his Ministers to lay hands on *Sohemus*, and to put him to Death. As for his Wife, he drew her to her Trial, and to this effect he assembled his most familiar Friends, before whom he began to accuse her with great spite and spleen, as touching these Potions and Poisons aforesaid; wherein he used intemperate and unseemly speeches; and such as, for their bitterness, did ill become him in a cause of Justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of Death against her; which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close Prisoner in some sure place in the Palace. But by *Salome's* solicitations, *Herod* was incited to hasten her death, for that the alledg'd that the King ought to fear, lest some Sedition should be raised amongst the People, if he should keep her alive in Prison. And by this means *Marianne* was led unto her Death.

Alexandra unadvisedly thrust to acquit her fellow Prisoner.

Alexandra her Mother considering the Estate of the time, and fearing no less mischief from *Herod's* hands than her Daughter was assured of; she undecently changed her Mind, and abjectly laid aside her former Courage and Magnanimity. For intending to make it known, that she was neither party nor privy to those Crimes wherewith *Marianne* was charged, she went out to meet her Daughter, and entertained her injuriously, protesting publicly that she was a wicked Woman, and ungrateful towards her Husband; and that she well deserved the punishment that was adjudged her, for that the durst be so bold to attempt so heinous a Fact, neglecting to requite her Husband's entire love with her unfeigned Loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull *Marianne* by the Hair; the Assistants, according to her desert, condemned her generally for her Hypocrisy; but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no Answer, neither was any ways altered by her Reproaches, neither would so much as cast her Eye upon her; making it appear, that she discreetly concealed and covered her Mother's imperfections, and was aggrieved that she had so openly shewed so great indignity; expressing for her own part, a constant behaviour, and going to her Death without change of colour, so that those that beheld her, perceived in her a kind of manifest Courage and Nobility, even in her utmost extremity.

Thus

The year of the
World, 3996
before Christ's
Nativity, 25

A Thus died *Marianne*, having been a woman that excelled both in continence and courage, notwithstanding that she failed somewhat in affability and impatience of nature, for the rest of her parts, she was an admirable and pleasing beauty, and of such a carriage in those companies wherein she was entertained, that it was impossible to express the same, in that she surpassed all those of her time; which was the principal cause that she lived not graciously and contentedly with the King. For being entertained by him, who intirely loved her, and from whom she received nothing that might discontent her, she presumed upon a great and intemperate liberality in her discourse. She digested also the loss of her friends very hardly, according as in open terms she made known unto the King; whereby also it came to pass, that both *Herod's* mother and sister, and himself likewise grew at odds with her.

Herod's miserable estate and mournful state of his wife.

B After her death the King began more powerfully to be inflamed in his affections, who before as we have declared, was already miserably distracted. For neither did he love after the common manner of married folk; but whereas almost even unto madness he nourished this his desire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doating on her, he increased the same. And all that time especially he supposed that God was displeased with him for the death of *Marianne*. Oftentimes he did invoke her name, using such lamentable expressions that did not become the Majesty of a King. And notwithstanding he devised all kinds of delights and sports that might be imagined, by preparing banquets, and inviting guests with Princely hospitality, to pass away the time; yet all those profited him nothing, for which cause he gave over the charge and administration of his Kingdom. At length he was so beset with grief, that oftentimes he commanded his servants to call his wife *Marianne*, as if she had been alive. Whilst thus he was afflicted, there came a pestilence within the City, that consumed a great part of the people, and most of the nobility, and all interpreted that this punishment was inflicted by God upon them, for the unjust death of the Queen. Thus the King's discontents being by this means increased, he at last hid himself in a solitary wilderness, under pretext of hunting; where afflicting himself incessantly, at last, he fell into a most grievous sickness. This disease of his was an inflammation or pain in the neck: he seemed also in some sort to rave and grow mad: neither could any remedies relieve him of his agony: but when the sickness seemed rather to increase, all men at last grew almost desperate of his recovery. For which cause his Physician, partly in respect of the contumacy of his disease, partly, because in so great a danger there was not any free election of dyet, they gave him leave to taste whatsoever best pleased his appetite, committing the uncertain event of his health to the hands of Fortune.

A plague invaded Jerusalem.

Herod falleth grievously sick.

Whilst thus he continued in *Samaria*, which now is called *Sebaste*, *Alexandra*, being at that time in *Jerusalem*, having notice of this his condition, endeavoured to reduce all the strong fortresses that were within the City under her subjection: the one of which was hard by the Temple: the other was situate within the City: for they that are Masters of these keep all the rest of the nation under their awe: because that without these, neither the usual and daily sacrifices may be performed: neither may the Jews live without such sacrifices and oblations, who had rather lose their lives than contemn their religion. She therefore solicited those that had the government thereof to surrender them up to her and *Herod's* children begotten of her daughter *Marianne*, lest he being dead, they should be seized on by others: and if it should fortune him to recover his health, in the mean while they might be kept and held by no man more securely, than such as were his nearest friends. This suit and solicitation of hers was but coldly received, and the Captains who at all times shewed themselves always faithful, at that time were the rather far more constant in their duty, both for that they hated *Alexandra*, and also that they thought it a great offence to despair of the health of their Prince. For these were the King's old friends, and one of them was *Herod's* own Nephew, whose name was *Achiabius*. For which cause they sent presently messengers unto him to shew him *Alexandra's* intent: who having heard these news, presently commanded her to be put to death: and at length overcoming his sickness, he grew so badly both affected in body and mind, that he grew hateful unto all, and that all those who offended him, and for how little cause soever, were presently punished. In this his intemperance he imbrued his hands in the blood of divers of his friends, as *Costabarus*, *Lysimachus*, *Antipater*, surnamed *Gadidas*, and *Dositheus*, for this occasion that ensued. *Costabarus* was an Idumean, and one of the greatest account among his country-men, who was descended from the Priests of *Cozas*, whom the Idumeans esteem for a god, before that *Hircanus* had obliged them to embrace the Jews Religion. *Herod* being made King of the Jews, appointed *Costabarus* to be Governor in *Idumaea* and *Gaza*, giving him *Salome* his sister to wife, after he had put *Joseph* to death, to whom she had been married before, as we have declared. *Costabarus* seeing himself in this estate beyond his expectation,

Alexandra in Herod's absence, seeketh to get the possession of the Castle.

Herod's confessions of his intent, and Alexandra put to death.

Costabarus, whom Herod had married with his sister Salome, usurpeth in Idumaea.

N n

tion, grew more proud than this good fortune required, and in a little time forgot him-
 self so far, that he thought himself dishonoured, if he should perform that which Herod
 commanded him and scorned that the *Idumæans* should be under the *Jews* subjection, not-
 withstanding they had received their manner of government from them. He therefore
 sent messengers unto *Cleopatra*, giving her to understand, that *Idumæa* had always been
 under her Ancestors subjection: and for that cause she ought upon just cause to demand
 and beg that Country at *Antonius*'s hands, and that for himself he was ready to become
 her servant. All which he practised, not to gratify *Cleopatra* in any sort whatsoever,
 but to the intent that if Herod's fortunes should be any ways weakened, he might more
 easily by this means both enlarge and obtain the *Kingdom of Idumæa*. And with these
 foolish hopes was he transported, in regard of his birth and riches, which he had heaped
 together by such dishonest means as he continually practised, as he that intended no small
 matters. But notwithstanding *Cleopatra*'s often and earnest petition to obtain his sove-
 reignty, yet could he not obtain it at *Antonius*'s hands. When Herod had notice of these
 covert and cunning practices, he was ready to kill *Coffabarus*; but upon the earnest sup-
 plication of his sister and her mother, he dismissed and pardoned him; yet held him al-
 ways in suspicion, by reason of this practice. Not long after it happened, that *Salome* fell at
 debate with *Coffabarus* for which cause she sent a *Bill of Divorce* to her husband, notwith-
 standing it was against the laws and ordinary customs of the *Jews*. For according to our
 ordinances, it is only lawful for the husband to do the same; and as touching the Wife, not-
 withstanding she were separated, yet it is not lawful for her to marry again, except her
 husband first give her licence. But *Salome* without respect of the laws of the Country,
 grounding her self too much upon her own authority, forsook her husband: saying, that
 she separated her self from her husband, by reason of the great friendship which she bare
 unto her brother, for that she had received some notice that *Coffabarus* conspired against
 her with *Antipater*, *Lysimachus* and *Dositheus*. And this accusation he confirmed by *Ba-
 bas*'s children, whom he had already kept with him in all security for the space of twelve
 years. All which was true, and at that time beyond all men's expectation wonderfully
 troubled Herod, as soon as he heard it. For as for *Babas*'s sons, he had heretofore resol-
 ved to cut them off, for that they had been always disaffected towards him and all his
 enterprises; but all that time he had let them pass, because by continuance they were
 grown out of his remembrance. Now the cause of this enmity and hatred which he bare
 towards them, was gathered from this ground: when *Antigonus* enjoyed the sovereignty,
 and Herod besieged the City of *Jerusalem*, when those that are besieged, were the cause that divers
 necessities that ordinarily happen unto those that are besieged, were the cause that divers
 acknowledged Herod, and fixed their hopes upon him. But *Babas*'s sons being in author-
 ity, and besides that, attended by a great number of men, persevered in their faithful
 observation of *Antigonus*, and blamed Herod continually, encouraging the inhabitants
 to continue the *Kingdom* in those to whom it appertained by descent: and they them-
 selves followed that course, which in their opinion was most profitable for the Common-
 weal. But after that the City was surprized by Herod, and he grew master of the estate,
Coffabarus, who was appointed to keep the City-gates, and to lie in wait that none of
 those who were accused to have forsaken the King's side, should escape, knowing that the
 sons of *Babas* were greatly esteemed and honoured among the people, and fore-seeing that
 their safety might be no small furtherance to himself, if at any time there might ensue
 any alteration, he discharged and hid them within his own possessions: and notwith-
 standing that at that time he had protested to Herod by an oath, that he knew not what
 was become of them, yet though suspected of perjury, he concealed them. And after-
 wards when the King had by Proclamation promised a reward to him that should disco-
 ver them, and fought for them by all means, neither then also would he confess the fact.
 For being afraid lest he should be punished for his first denial, he concealed them still, not
 so much for their sake as for his own interest.

Now when the King had notice hereof by his sisters report, he sent to the place where
 they were hidden, and made kill them, and all those that were guilty of the same
 crime so that no one of *Antigonus*'s kindred was now left alive, but all of them being kil-
 led, who excelled in nobility and dignity, he did what he pleased without any contradi-
 ction: for which cause he by little and little forsook the ceremonies and ordinances of
 his Country, and corrupted the decrees and institutions of their ancestors, which he
 ought to have kept inviolable, by his new and strange inventions. In whose time there
 was a very great change and alteration of the ancient good manner of living: for all
 fell from bad to worse: and the politick order, whereby the people ought to be gover-
 ned and kept within compacts of their duty, went to decay. For first of all, he ordain-
 ed certain wrestlings from five years to five years, in honour of *Cæsar*: and builded a
 Theatre for that purpose within *Jerusalem*. He erected also a most huge Amphitheatre
 within

Coffabarus
 preferred by
 his wife's in-
 tercession.

Coffabarus,
Lysimachus,
Antipater,
 and *Dositheus*
 accused before
 Herod. *Babas*'s
 sons preferred
 by *Coffabarus*.

Babas's sons &
 others are ac-
 cused before
 Herod & slain.
 Herod intro-
 duces divers
 foreign Cu-
 stoms.

The year of the
 World, 3939.
 before the Na-
 tivity of
 Christ, 25.

The Theatre
 and the Wres-
 tling place.

A with the Plain, which were two Monuments worthy to be seen, by reason of the sumptuousness thereof: but wholly contrary to the fashions of the *Jews*. For neither the
 use, nor the presentation of these spectacles, hath ever been practised or taught by our An-
 cestors: yet was it his pleasure to enable this assembly, to the end it might be continued from
 five to five years, and this he proclaimed publicly in the Countries round about, and to
 this fight he assembled all the nations. The wrestlers also and all that which concerned their
 exercise, were fought out from all corners of the world, under the hope to obtain the pro-
 posed palm and victory; and all the most expedient in those exercises that were to be
 found, were invited to that assembly: For he proposed most huge rewards, not only to those
 that exercised wrestling, but also to those who are called *Musicians*, and to all sorts of play-
 ers on instruments, endeavouring to his utmost power, that all the most famous in those
 professions should be assistant in those pastimes. He appointed also a reward of great value
 for such as ran upon the chariots of three, four, or of one horse, and all that which was both
 sumptuous and magnificent to behold; for every one thing was most carefully provided;
 for he strove to have the honour of a most magnificent preparation for his games. The Theatre
 was hung all about with *Cæsar*'s Titles, and the Trophees of those nations which were o-
 vercome by him, altogether set out and shining with gold and silver. As for the instru-
 ments thereof, there wanted neither furniture, costly vestments, nor precious stones. Thither
 also were drawn certain wild beasts, as lions and other beasts, which were worthy to be
 placed in this famous show, being admirable both for their force and rareness of nature, who
 fought the one with the other, and against such men likewise who were condemned to
 die: whereby the strangers conceived, together with the admiration of his experience an un-
 comparable and unaccustomed pleasure. But his country-men interpreted this thing for a ma-
 nifest corruption of those disciplines and manners which they had entertained and ho-
 noured amongst them. For it was an act most manifestly impious, to hazard men against
 wild beasts, to delight the eyes of other men: was also a matter as impious, to change and
 prophane the ordinances of the country, for foreign exercises: But the most hated of all
 these were the Trophees for in that they were certain Images attired in armor, the use and
 veneration whereof were forbidden by our laws, this displeased and grieved them more
 than any thing whatsoever: neither was Herod ignorant of those troubles which they
 procured. But he thought it to be a matter of danger to attempt the same for the present
 by force, and for that cause he familiarly debated the same with some few of them, and
 discoursed unto them his occasions, to the end to rid them of their superstition, but could
 not prevail. For all of them, with one consent, cried out against the indignity which they
 saw him committing him that although all other things were to be tolerated, yet the
 Trophees which were Images of men, were unportable, because they were unusual in
 their Country. Herod perceiving that they were discontented, and that they would not
 be easily wrought upon, except they had some contentment, he called the worthiest men
 amongst them, and led them into the Theatre, demanding of them what they thought
 these Trophees were: and when they cried out that they were Images of Men; he incon-
 siderately caused all the ornaments to be taken off from them, letting them see that they
 were nought else but naked stocks of wood; so that suddenly their displeasure was tur-
 ned into a laughter, and their doubts were presently dissolved. Thus appeased he the
 people and moderated the fury of their discontent: so that divers of them changed
 their opinions, and were no more displeased. Notwithstanding there were some of these
 that persisted in the conceit they had of those exercises, supposing that the corruption
 of their ancient discipline was an inducement to their grievous calamities; and they im-
 agined that it rather concerned them to undergo all dangers, than to endure any altera-
 tion in their customs, by permitting that Herod should introduce new and extraordi-
 nary fashions, who only in word was their King, but in effect an enemy of their whole
 nation. For this cause there were ten men amongst them, who bound themselves by
 oath to hazard all extremities, and to this intent they had hid certain short swords un-
 der their garments: amongst these there was one that was blind, who urged and egged
 on by the strangeness of those things which he had heard, not for that he was of ability
 to execute any thing with his hand, but to testify that he was ready to suffer with the
 rest, if any misfortune should befall them, by his example the rest of them were not a
 little confirmed: These having mutually undertaken this resolution, repaired to the
 Theatre, under hope that Herod should not escape them, for that they intended to
 assail him unawares: At least if they failed of him, their hope was to fall foul on some
 of his favourites and followers, accounting this to be some comfort in their expected
 death, if in regard of their violated Religion they might bring the King in hatred with
 the common people. And these intending to offer themselves as Leaders unto the rest,
 resolved to execute these things. But one of those intelligencers that Herod had sent
 abroad to pry and search into such like actions, having discovered all their conspiracy,
 signified

The year of the
 World, 3939.
 before Christ's
 Nativity, 25.

Herod obtain-
 eth no small
 honour by
 these experi-
 ces.

The Jews supe-
 rior to the
 Trophees cov-
 ered with
 arms were
 Images.

Ten men cen-
 sured against
 Herod.

Herod hath in-
 telligence of
 the conspiracy.

The year of the
World, 3939,
before Christ's
Nativity, 25.

signed the same unto the King, when he was ready to enter into the Theatre. He H knowing very well what hatred was continually hatched against him, betook himself to his Palace, and sent for the conspirators by their names: who being apprehended in the fact, and knowing that there was no way for them to escape, resolved to endure their present misfortunes with courage; for being no ways daunted, with a resolute countenance they drew out their weapons, protesting that their conspiracy was honest and holy, not attempted by them for private affection, or their own profit-sake, but in the behalf of their publick discipline, which no good man would either see or suffer to be violated, though it cost him his life.

The ten men
are executed,
and the intel-
ligence is cut
in pieces.

Now when with great confidence they had alledged these things for their justification, they were led away by the King's Ministers to be put to death by divers sorts of torments. Not long after this, that *Intelligencer* who had betrayed them, growing hateful to all men's eyes, was stabb'd by certain men, and chopp'd in pieces with his swords, and afterwards cast unto the dogs in fight and presence of many. Yet did no man discover this act, until after long and wearisome inquisitions made by Herod, it was got out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murder punished, with their whole families and notwithstanding all this, the common people was no ways daunted, but were ready to defend their laws, except they were restrained by some greater power. Which when the King perceived, he resisted their endeavours with all diligence, lest through these alterations in affairs, the people should be drawn to an open rebellion. Whereas therefore he had two strong Castles within the City, one wherein his Palace was, another called *Antonia*, that adjoined near unto the Temple, fortified by him; he thought good to strengthen a third called *Samaria*, the name whereof he changed, and called it *Sebastie* (which was distant from Jerusalem some days journey) to contain those of the common sort that were abroad, under his obedience, and very fit to bridle any uproars that might be raised in the City and Country. And for the whole Nation he builded a Fort, which in times past was called *Sraron*, and afterwards he named it *Cesarea*. He builded a Fort in *Galilee*, which was called *Gabala*, in a large Plain, where by turns he kept his horsemen. Besides these, he builded the Fort of *Eschmouthes* in the Country of *Perea* on the other side of *Jordan*.

Herod fortified two castles within Jerusalem, *Antonia*, *Samaria*, or *Sebastie*.

Sraron's Tower or *Cesarea*, *Gabala*.

Herod planted garisons in the fortified castles to withstand conspiracies.

Now when he had fitly disposed all these Castles through his whole Country, for the security and safety of his Kingdom, the matter of rebellion was taken from the common people, who upon every light cause are subject to commotions, in that he had prepared remedy against all *privy conspiracies*, by planting such forces always near at hand, who might prevent and pacify all alterations at their beginning. After this, bethinking himself to encompass *Samaria* with a wall, he brought to pass that divers of those who had born arms with him against his enemies, and divers of the people likewise that dwelt round about, came to inhabit it, both in regard of the Temple, which he intended to build in that place, as also for that he fortified the same for his own security (although that formerly it was not in the number of famous Cities.) He therefore changed the name thereof, and called it *Sebastie*, and distributed the lands that confined the City, among the inhabitants of the same (which was by nature a fruitful country) to the intent that within a little space they might enrich themselves. He invironed the City also with a strong wall, being assisted by the natural strength and steepness of the place: and besides the whole circuit, he included so much ground, that it was no ways inferior to any of the famous Cities; for it contained the circuit of twenty furlongs or stadia's. And in the midst thereof there was a secret place, containing a furlong and a half, wonderfully adorned; in which there was a Temple builded, famous both for beauty and bigness. And as for the other parts of the City, he adorned them with all sorts of ornaments. And seeing how nearly it concerned him to provide for the security of his person in this walled City, he erected a Fortrefs for himself. And as for the beauty thereof, his intent was that it should remain N for a monument to posterity, of his magnificence and liberality.

C H A P. XII.

Judea is afflicted with many miseries, but especially with a violent Plague and a terrible Famine: Herod's wonderful care and liberality towards it: He recovereth by this means the love of the people, whom he supplieth with abundance of all things: He buildeth a stately Palace in Jerusalem: He marrieth with the Daughter of Simon, whom he creath High Priest. Another brave Castle is built by him in the same place where he had formerly routed the Jews.

Herod & Rufinus cap. 11. al. 10.

A daily drought and sterility in Judea. The want of victuals breedeth the plague.

That very year, which was the 13 year of Herod's reign, very great calamities happened in that country, (either thro' God's displeasure, or for that the revolution of time would have it so.) for first of all, there were continual draughts by reason whereof the earth grew barren, & produced not those fruits which of itself it was accustomed to bear. And after this, the ordinary course of men's diet being altered by reason of the want of corn, the want of food was accompanied with a bodily sickness (for that by custom these two plagues do ordinarily entertain one another:) for this made the plague and sickness more vehement, for

H for that the sick in this great penury could neither have care of themselves, as was expedient, nor get convenient nourishment for preservation of Life; so that many died daily, and also those that remained alive were in despair, because they could not relieve their want and necessities, what diligence soever they used. For which cause, after the old Fruits of that Year were wholly consumed, and all the rest of their Store was utterly spent, there appeared not any means whereupon they might hope; namely, for that the misery increased more than was expected; yea, and extended it self beyond that Year: So that they had nothing remaining by them, and the feed that was sown at that time mouldered away, and the Earth for all their labours afforded them no increase. The necessity therefore being thus great, constrained Men to search out many new inventions to maintain their Life: and the King likewise was in no less perplexity, in that he was deprived of those ordinary Revenues which he received by the fruits of the Earth; and the rather, for that he had spent his money in repairing his Cities, according as before this we have declared: All things were waisted by divers Calamities, so that a Man could conceive no hope of Remedy. Besides this, the People hated their King, for that it is their custom ordinarily to accuse their Governours, as if they were the Authors of all their Evils. Yet did the King bethink himself how he might remedy these Inconveniences, but he hardly could find the means; for their Neighbours could not sell them Victuals, because they were no less afflicted than themselves: And altho' he might have recovered some little for a great sum of money, yet he wanted it also to defray the charges: Notwithstanding in that he knew, that it behoved him to employ his uttermost Endeavours for a general Remedy to such a violent Oppression, he melted down all those movables he had either of Gold or Silver within his Palace, and spared nothing, either for the matter, the excellency, or fashion; no, not so much as the Vessels wherein he was ordinarily served. This money was sent into Egypt, where at that time, under *Cesar*, *Petrionius* held the Government. This Man being Herod's Friend, in that he defied the safety of his Subjects, at such time as divers of them retired themselves unto him, by reason of their necessity, he permitted them to buy up Corn, and assisted them in all things, both in their Bargains, and in their Carriages; so that the greater or the whole sum of their Succours was attributed to him. But after their return, Herod L did so much, that the care that was taken by him, did not only change the Affections of those which were his Enemies; but besides all this, he purchased great Praise and Commendation for his liberality and singular providence. For, first of all, he distributed a certain quantity of Corn to all those who were not able of themselves to supply their own wants, using herein both great Care and Diligence. After this, for that there were a great number of such, who in regard of their age, or some other infirmity, were unable to prepare their Victuals, he took order for their relief, and appointed them certain Bakers, who should furnish them with Bread sufficient for their subsistence. He gave order also, that they should not pass the Winter without clothing, but provided for such as were naked sufficient raiment, considering that the sheep were partly dead, and partly devoured, and that there was no Wool to let them awork, or other stuff to make garments of. Now after M he had furnished his Subjects with these things, he thought good also to shew kindness to the neighbouring Cities, and stored the Syrians with seed-corn to sow their Lands, which yielded him no little profit; for the Earth incontinently gave him a large and plentiful tribute for that she had received, so that all of them had abundance of Victuals; and as soon as the Harvest was ready, he sent fifty thousand Men into that Country which he had relieved; and by this means he with all diligence restored his afflicted Kingdom, and comforted his Neighbours, who were oppressed with the like Calamity. For there was not any Man in necessity, that according to his quality was not assisted and succoured.

The Villages likewise and the Cities, and those of the common sort who entertained great Households, and were in want, having their recourse unto him, received that which N they had need of: So that to reckon up all the Corn which he gave unto those who were not his Subjects, it appeareth that he employed ten thousand Cores of Wheat: Now the Core containeth ten *Athenian* Bushels; and within the compass of his Realm, he employed eighty thousand: Which care of his, and discreet favour, wrought so much in the Hearts of the Jews, and was so highly renowned amongst other Nations, that the ancient hatred for his House, which they had conceived against him, for that he had altered certain Customs of their Kingdom, was wholly forgotten, and he was supposed by them to have made a sufficient recompence, by the diligence he had shewed in assisting them in their necessities: And no less glory obtained he amongst Strangers: So that by these Miseries, the King's Honour was not a little magnified, and whatsoever damage he received at home, so much Honour O and Reputation achieved he abroad. For whereas in Strangers necessities, he had shewed himself so generous, none did regard what he had been before, but such as they lately found him to be.

The year of the
World, 3942,
before Christ's
Nativity, 22.

Herod melteth Money of all his rich Ornaments and Household stuff of Gold and Silver, and buyeth Corn.

Herod distributed the Corn he had bought among the People.

The Jews favour Herod for his Bounty.

The year of the
World, 3923.
before Christ's
Nativity, 22.

Herod sendeth
Cesar five
hundred of
his Guard.

The Palace
built in Jeru-
salem.
Herod by Ruf-
imus, cap. 17.

Herod remo-
veth Jesus
from his
Priesthood,
and precheth
Simon 1: his
room, and
marrieth his
daughter.

About the same time also he sent *Cesar* certain supplies, namely, five hundred chosen Men of his Guard, whom *Ellius Gallus* led into the Wars in *Arabia*, and had often use of them in his most dangerous attempts. When therefore his Kingdom was restored to its former felicity, he builded a Royal Palace in the higher part of the City, furnished with many large buildings, and adorned with gold and marble seats, so that they might receive a great number of Men: he named also each room of the House according to their several names, and called one the lodging of *Cesar*, and another of *Agrippa*. After this, being in the tangle with love, he married a Wife, lest he should be distracted by vain desires; and the cause of this his new Marriage was this: There was amongst those that dwelt in *Jerusalem* a certain Citizen called *Simon*, the son of *Bathas* the *Alexandrine*, who was a Priest, and one of the chiefest in Nobility amongst them: This Man had a Daughter, the fairest and comeliest creature of that age, whose beauty being renowned by the common voice, it came to pass, that *Herod* was taken with her good character, and afterwards obtaining the sight of her, he fell in love with her; yet would not use his authority, lest he should seem to behave himself tyrannically, but chose rather to accept her for his Wife. Whereas therefore *Simon* seemed unworthy of his affinity, and yet too worthy to be contemned, he made election of a convenient means to obtain the fulness of his desire, which was to raise both *Simon* and his to higher dignities. For which cause he presently deposed the high Priest *Jesur*, the Son of *Phabete*, and established *Simon* in his place, and that done, he contracted affinity with him. After the Marriage was consummate, he builded a new Castle in that place wherein he had overcome the *Jews*, when he made War against *Antigonus*.

This place is distant from *Jerusalem* some sixty furlongs, or stades, strong by nature, and fit for Defence and Fortification. For near it there is a certain steep Hill made by Art, after the manner of a round Dug, environed with round Towers, with a steep ascent of two hundred steps cut out of hewed Stone. Within the same there are divers places builded with great and sumptuous Workmanship, made both for defence and delight. At the foot of this Hill there are two Houses worthy to be seen, for divers singularities, and namely, by reason of those Conduits of Water, which although they spring not in that place, yet notwithstanding they are brought from far with great cost and expence. The Plain that adjoineth upon it, is all full of buildings, after the manner of a City, and the top of the Castle commandeth all the Plain. As soon as he had disposed all his affairs, according to his hearts desire, he possessed the Kingdom in great quietness, for that he made his Subjects obedient unto him, both by fear, in shewing himself inexorable when it concerned him to punish; and by liberality, whereby he provided for their publick necessities; he therefore took an especial care of himself, as if the life and safety of his Person had been the security of his People. He behaved himself officiously and favourably towards all foreign Cities; he entertained the Princes with Presents, which according to his occasions he sent unto them, to insinuate himself into their favours, being in his own nature magnificent and fit to govern: so that all his fortunes increased, and all things fell out happily according to his desire. True it is, that the care which he employed in honouring *Cesar*, and other mighty Magistrates of *Rome*, caused him to outstrip his Customs, and to alter divers Ordinances of his Country in building Cities, and erecting Temples in honour of them, although he builded them not in the Land of *Jury*: for the *Jews* would not have endured it, because we are forbidden to honour Images and Figures, formed according to the likeness of a Man, as the *Greeks* are accustomed to do; but he did this in the Country and foreign Cities, and excused himself to the *Jews*: saying, that he did it not of his own head, but performed that according to the charge which he had from others, who were greater than himself: and in the mean while gratified *Cesar* and the *Romans*, in that he respected their honour more than he did the Ordinances of his Country: although in all things he had regard to his particular advantage, and determined with himself to leave behind him after his Death, large and ample testimonies of his Power and Greatness; which was the cause that he builded Cities with great charge and expence.

CHAP. XIII.

Herod causeth to be built a glorious City in honour of Augustus, which he calleth *Cæsarea*. He sendeth his two Sons to him, whom he had by Mariamne, their names were Alexander and Aristobulus. Augustus conferreth new favours on him. The cause why Herod used the *Essenians* so kindly.

When as therefore he had found out a fit and convenient place upon the Sea-coast to build a City on, which of long time had been called the Tower of *Siratou*, he both magnificently designed and set down the model and form thereof, and made many sumptuous

The Tower of
Siratou, other-
wise called
Cæsarea, build-
ed by Herod.

ptuous buildings, both Palaces and other private Lodgings, not builded after a slight manner, or of weak and fading matter, but of Marble. But the greatest work of all, was the Haven which he made exempt and free from Storms and Tempests, that in greatness resembled that of *Pireus*, and was so spacious, that it was able to receive many great Ships into the Road, and had divers Rooms and Warehouses to lay up the Merchandize therein. And more admirable was this Structure, because the materials that were fit to finish this great work, were not gotten in that place, but must needs be brought from other places, with great charge and expence. This City is seated in *Phenicia*, upon the Coast in the way to *Egypt*, between *Joppa* and *Dora*, certain Villages situate upon the Sea-coasts, unfit either for landing or harbour, by reason of the *Africk* Wind, and driving the fand of the Sea upon the Shore, giveth not any quiet road unto the Ships, but that the Merchants are enforced for a long time to ride at Anchor. To correct this incommodity of the place, he made the circuit round about the Port so spacious, that it was able to receive a great Fleet: and he cast down to the bottom thereof, which was about some twenty fathoms deep, certain huge Stones, that for the most part were fifty foot long, eight foot broad, and nine foot high, some more, and some less. This Mole extended two hundred foot, of which one half served to break the violence of the Waves; on the other half was built a Wall fortified with Towers, whereof the fairest was called by the name of *Drusus*, *Livia*, *Augustus's* Emperors Son, who died young: there was also many Vaults like Arches, to lodge Sea-men. The descent being hard by, encompassed all the Port like a round Plat-form, that served for a pleasant walking place. The entrance and mouth of the Haven was toward the North, which is a wind that of all other most purifeth and cleanseth. The supporter and strength of all the circuit on the left hand, upon the entrance to the Port, was an ample and huge Tower, to fasten it the more strongly; and on the right hand were two huge Pillars of Stone, higher than the Tower, that stood opposite against them, erected and fastned together. All round about the Haven there were certain buildings, all of a row, of polished Marble, and in the midst there was a little Monnt, on which there was a Temple dedicated to *Augustus*, which presented it self to their sight who sailed to the Port, there being two Statues, the one representing *Rome*, and the other *Augustus Cesar*. This City also was called *Cæsarea*, as much to be wondered at for the matter whereof it was built, as for the Art whereby it was erected: and no less cunning was there shewed in the Vaults and Conduits under ground, than in those buildings that were about them: some of them were conveyed toward the Port, and discharged themselves into the Sea: but there was one that went athwart all the rest, to the end that thereby the Rain-water, and the cleanings of the City might be conveyed into the Sea, and that when the Sea should flow, it might wash and cleanse all the City.

He erected also a Theater of Stone, and behind the same, to the Southward, an Amphitheater, that was able to receive a great number of Men, and so pleasantly and fitly situated, that from thence a Man might discover Ships at a great distance on the Sea. This City was finished at the end of twelve years, during which time the King was never wearied in following the work, nor negligent in furnishing the necessary Charges. After this, perceiving that the City of *Sebasta* was already inhabited also, he resolved to send his two Sons, *Alexander* and *Aristobulus*, to *Rome*, to present them unto the Emperor *Cesar*. *Pollio*, who was *Herod's* most intimate friend, had prepared them lodgings at his House; but it was needless, because *Augustus* gave them an apartment in his own Palace. This great Emperor received them with all the kindness and civility imaginable; and gave their Father the freedom to make choice of either of them to succeed him in his Kingdom, enlarging it with the addition of three Provinces, *Trachona*, *Baranea*, and *Auranita*, on this occasion that followeth. A certain Man, called *Zenodorus*, had rented *Japhania* Lands; and nor contenting himself with those revenues which he gathered, but desirous to gather more, he lived upon spoils and robberies in *Trachona*, which is a Country the Inhabitants whereof commonly live by pillage and spoil, which they purchase from the Citizens and Merchants of *Damasco*. And so far was *Zenodorus* from prohibiting these robberies, that he himself also was partaker of the booty: so that the Nations neighbouring about, seeing themselves thus abused, sought for remedy at *Vannus's* hands, who was their Governor, requiring him to acquaint *Cesar* with *Zenodorus's* proceedings. Which when he understood, he commanded that such lawless Rioters should be punished, and that the Country should be added to the Jurisdiction of *Herod*, to the intent that by his vigilancy, the Inhabitants of *Trachona* should no more molest their Neighbours. For it was hard to restrain them, considering that they were accustomed, and traded in such Theft, and could not live otherways. For they neither had Towns nor Lands, neither Heritages nor any Possessions, but only certain retreats and Caves under ground, and lived pell-mell like Beasts: and having made abundant provision of Water and Victuals, they might easily endure War a long time,

The year of the
World, 3942.
before Christ's
Nativity, 22.
The Port of
Cæsarea.

The Port of
Cæsarea.

That part of
the Mole that
kept off the
Sea was called
Phrygiantum,
that is, Scop
flood in Greek

The Theater
and Amphitheater.
Herod sendeth
his two Sons,
Alexander and
Aristobulus
to Rome, unto
Cesar.
Cesar giveth
Herod the Do-
minions of
Trachonitis of
Baranea and
Auranita.

Zenodorus li-
veth by spoil.

CHAP. XIV.

Herod buildeth a New Temple in Jerusalem, after he had pulled down the Old.

Herod & Rufinus cap. 14. al. 11.
Herod intendeth to re-edifie God's Temple.
Herod certifieth the People that he will re-edifie the Temple.

IN the eighteenth Year of his Reign, *Herod*, after he had finished these many and admirable Actions, conceived in his Mind, a mighty Project; which was, to re-edifie God's Temple, of greater Bigness, and answerable Height; hoping that this Work, which was the most admirable of all those he had undertaken (as indeed it was) being finished, would eternize his Memory. But fearing lest the People, in regard of the greatness of the Enterprize, would be hardly drawn therunto, he determined to sound their Intentions by his Discourse; and for that cause assembling them together, he spake after this manner:

Men and Brethren, I hold it to be a Matter both vain and Superfluous, to recount unto you what things I have performed during the time of my Government: For they have been of that nature, that they have returned me but little honour, and your selves great profit and security. For you your selves know, that in those adversities that have befallen you, I have been no ways negligent in that which concerned your profit; and in those Buildings I have erected by God's assistance, I have not so much regarded my self, as that which concerneth you all; and my hope is, by the will of God, that I have brought the estate of the Jews to that degree of Felicity, that they never had or expected before this time. As for that which I have particularly done in the heart of the Country, and in the Cities which I have augmented, as well with ornament and beauty, as with a number of Inhabitants; since you your selves know, I think it a ridiculous matter to reduce them to your Memory. But I must assure you, that the Design which I will presently undertake, is far more holy and more excellent than may be performed by us. For our Predecessors, after they were returned from the Captivity of Babylon, builded a Temple in Honour of our great and mighty God, which in height wanted sixty Cubits of that which Solomon built; yet ought we not to object it as a blame, or ascribe this Aftion to any impiety in our Ancestors. For the Temple was not at their disposing; but the measure of their Building was set down by Cyrus and Darius the Son of Hytaspes, to whom, and their Successors, they have first of all been Slaves, as after their time they have been under the subjection of the Macedonians; so that they had not the Means and Opportunity to raise this religious Monument, according to the first Pattern, to that requisite and convenient height. But since at this present, by God's permission, I have obtained the Kingdom, and that for a long time hitherto we have enjoyed a happy peace; and that neither Money nor great Revenues are wanting; and that which is our greatest good, we are made happy by the favour of the Romans, who in a sort are Lords of the whole World, and in effect are our entire Friends, I will enforce my self to repair that Defect, which happened in times past through the Miseries of our noble Predecessors; resolving with my self to perfect that which is requisite for the Service of God, in acknowledgment of the Benefits which I have received from him, by whose Mercy and Means I have obtained my Kingdom.

This sudden and unexpected Speech of *Herod's* filled all mens ears with wonder, and hearts with expectation, in that he seemed to promise such a thing as was beyond their hope, and, as they thought, far greater than his power; and that which most distracted them, was, for that they had conceived a fear, lest after he had pulled down the old, he should not be of ability to erect a new. For which cause his Counsel seemed to be dangerous, and Attempt over-difficult. But the King perceiving with what Doubts they were detained, encouraged them, promising in no sort to delace the Old Temple, before all that was prepared and polished, which was requisite for the building of the New. And in this he kept his Word: For he appointed a thousand Chariots to draw Stones unto the place, and chose out amongst the rest, ten thousand expert Work-men. He appalled also at his own charge a thousand Priests in their accustomed Vestments; whereof some gave the Masters instructions how they should work, and the rest assisted the Carpenters. This done, after he had prepared all things requisite, he caused them to fall to their Building. As soon as therefore the former Foundations were taken away, and new were planted in their place, the Temple was erected upon them, in length one hundred Cubits, and twenty Cubits in height, above those hundred Cubits which the former contained; which twenty Cubits were in some manner sunk, after that by process of time the foundations began to be settled; and during *Nere's* Reign our Country-

The Jews fearing lest Herod should pull down the Old Temple before he had prepared matter for the New, he promised the contrary. Convenient Stuff is gathered for the building of the Temple.

A Country-men thought to have raised it to the first height. The building was of white and strong marble-stones, which were each of them twenty and five cubits long, eight cubits high and about some twelve cubits broad. All the structure of the same was made after the manner of a Princely Palace on all sides, and the middle part thereof was higher than the rest: so that it might easily be discovered by the inhabitants of the Country many furlongs off; and especially it was most apparent and subject to their sight, who dwelt opposite against it, or repaired unto the City. The doors thereof and their porches were correspondent to the rest of the magnificence of the Temple, garnished with divers Tapestries and Azured Flowers; which adorned the Pillars: under whose chapters a Golden Vine spread it self on each side, replenished with many goodly clusters of Grapes hanging down: which was an admirable work to behold, both in respect of the greatness, as also for the workmanship and matter whereof it was made. He encompassed all the Temple with most stately Galleries, correspondent to the magnificence of the same, and surpassing those in times past for the cost: so that never any man before him so magnificently adorned the Temple. Two of which were underproped with very strong Walls, whose Workmanship was so exquisite, that it is incredible to relate. There was a stony rising or hillock, and very straight and high, the top whereof towards the Easternmost part of the City was somewhat smooth and bending. The first that encompassed it with a wall, was *Solomon* our King, who by God's favour and labour of divers workmen, did first of all build the higher part: *Herod* also inclosed the lower part thereof with another wall, under which to the Southward there lieth a most deep valley. This wall was made of huge stones, close fastened one unto the other with Lead, shutting all within his inclosure, and extending it self very deep: so that the greatness and height of this four-square building was an incredible thing to be imagined. The greatness of the Stones appeared in the Front, but on the inside they were fastened together with clapses of Iron, which fortified and strengthened the building for ever against all injuries of times. This work having been thus continued to the top, and the void space between the wall and the rising hillock filling up the floor above, was made level. The whole circuit of the Tower contained about four stades or furlongs, a stade or furlong in length from angle to angle. On the inside and near unto the top there was another wall of stone extended along the Eastern side: having a double porch of equal greatness with that of the wall, and placed in the midst of the Temple, and openeth right upon the gates thereof, which the Kings formerly had adorned. Round about the Temple were planted those spoils which were taken from the Barbarians, which King *Herod* had placed there, with all those spoils which he had taken from the Arabians. In a corner on the North-side there stood a very strong Fortrefs, builded by the *Ammonians*; who were *Herod's* Predecessors, and had been both Kings and High-Priests, and had imposed a name on that Tower which was *Baris*, in which they kept the Priestly Vesture, wherewith the High-Priest was wont to be adorned at that time only, when he was to offer sacrifice. King *Herod* kept the same in that place, and there remained it after his death, until the time of *Tiberius Caesar*, under whom *Vitellius* Governor of Syria, came unto Jerusalem, where he was entertained by all the people with as great magnificence, as was possible: and being desirous to acknowledge the favour that he had received at their hands, being requested by them that they might have the keeping of the High-Priest's Ornaments, he wrote unto *Tiberius Caesar* to grant them that favour: and till the death of King *Agrippa* the Jews had the same in their possession. But after that *Agrippa* was dead, *Calpurnius Longinus* that governed Syria, and *Cassius Fadus* Lieutenant of Judaea, commanded the Jews to return the same into the Fortrefs *Antonia*; saying, *That the Romans ought to be Lords thereof, as they had been in times past.* For which cause, the Jews sent Ambassadors to *Claudius Caesar*, to request his favour therein, who arriving at Rome, found the young King *Agrippa* there, who besought the Emperor that it might be lawful for him to have the keeping of the habit: who commanded *Vitellius* the Governor of Syria, to deliver it into his hands. It was formerly kept under the seal of the High-Priest and the custody of the Treasurers, and on the Eve of a certain solemn Feast, the Treasurers went up to the Captain, who kept the Fortrefs for the Romans, and after they had opened their seal, they took the habit: and after the Feast was past, they returned it back again unto the same place, and shut it up under the same seal in the presence of the Captain.

After that *Herod* had in this manner builded this strong Tower for the security and guard of the Temple, he called it *Antonia*, for the love of *Antonius* his friend, and one of the chiefest men in Rome. In the Western part of this porch, there were four gates, whereof the one opened upon the King's Palace, to which there was a direct way thow

The Tower of Antonia.

The year of the
World, 3915.
before Christ's
Nativity. 9

The Porch
built aloft
above the Val-
ley.

The inward
Court into
which and no
further the
Jews might
enter.

The dedication
of the Temple

A Conduit un-
der ground
from the Cas-
tle Antonia.

During the
building of the
Temple, it ne-
ver rained by
day.

row the midst of the valley : the two others led unto the suburbs : and 'the fourth^H opened upon the rest of the City, and gave open passage unto the fame, by the means of a number of stairs, by which men might descend to the foot of the valley : and from thence there was an ascent by other stairs to ascend upwards. For the City was situate opposite to the Temple, after the manner of a Theatre, which ended at this valley on the South-side, where, on the very front of this square, there was also another gate in the middle, equally distant from both corners, and a stately Tripple-Gallery, the length whereof extended from the oriental valley, as far as the Western. It was impossible to extend it any further, for it took up all the space. This work was one of the most famous pieces that was ever seen under the Sun. For the depth of the valley was so great, that it was impossible for a man to see the bottom if he looked downward from the higher part : and notwithstanding, on the fame he erected this Porch of so great a height, that but to look from the top thereof, and to consider the depth as well of the Valley, as the height of the Porch, it would make a man giddy, and his eye could not pierce unto the bottom of the fame. Those Galleries were supported by four ranks of Pillars equally distant ; and a strong Stone-wall filled up the spaces that were between the Pillars of the fourth rank : the thickness of the Pillars was such, that one was as much as three Men could fathom, holding one another by the hand, for each of them was twenty and seven foot about, with a double base at the bottom. The whole number of them was one hundred sixty and two, they were engraven and damask'd with *Corinthian* work, so that it moved admiration in those that beheld it. Betwixt these four ranks of Pillars there were three Porches, containing in breadth each of them thirty foot, and in length a fadde or furlong ; and more than fifty foot in height. That in the midst was in breadth once and half as much as these two ; and in height twice as much. The Floor was made of rare Planks, engraven with divers Figures, and the Roof thereof was far higher than any of the rest, in which were certain huge beams mortised, on which there were certain Pillars build'd, united and joined together, that it is incredible to those that have not seen it, and admirable to him that beholdeth it : for all the work seemed to be but one Stone. Such was the fashion of the Circuit of the first Porch. In the midst, and not far off from the other, stood the second : whereunto there was an ascent made with few steps. It was inclosed with a separation of Stone, with an Inscription, forbidding any stranger to enter the same upon pain of death. This inward Porch both to the Southward and the Northward had three gates, in rank equidistant the one from the other ; and toward the Eastward had one great gate, by which those men entered, who were cleane'd with their wives. For beyond that place it was not lawful for the women to have access. But the third inward space was only accessible by the Priests. In it was the Temple, and within it the Altar, on which they were wont to offer up sacrifices unto God. But *Herod* durst not enter into the interior Sanctuary, because he was not a Priest ; he committed that Fabric to the Priests care, which they accomplished in a year and a half's time : *Herod* had been eight years about the rest. The people were replenish'd with the fulness of joy, and every one gave thanks unto God for that the whole Work was finished so speedily, and wished all happiness to the King for his cost and diligence in the execution and finishing thereof ; and they celebrated a great Feast in honour of the restauration of the Temple. Then did the King offer up three hundred Oxen unto God, and the rest of them, each one according to his ability offered so many sacrifices, that they can hardly be numbred.

About the very time of the Celebration of this Feast, in the honour of the Re-edification of the Temple, the Kings day of Coronation fell out, which he was wont to solemnize every year with great joy ; and for this two-fold occasion the solemnity and joy was far more sumptuous and compleat. The King also caused a Conduit of Water to be made, and coveyed by pipes under ground, drawing it from the Castle *Antonia* unto the East-gate of the Temple ; near to which he builded another Tower also, to the end, that by the Conduits he might ascend privily unto the Temple, if haply the people should practise any insurrections against his Royalty. It is reported, that during the building of this Temple, it never rained by day-time, but only by night, to the intent the Work might not be interrupted ; and our Predecessors have testified no less unto us. Neither is this thing incredible, if we attentively consider those other effects of God's Providence.

T H E

H

T H E
SIXTEENTH BOOK
O F T H E
ANTIQUITIES of the J E W S :

I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixteenth Book.

1. *Herod maketh a Law which maketh him be reputed a Tyrant : He goeth to Rome, and brings back his Son, Alexander and Aristobulus ; his Sister Salome and those of her Faction endeavour to render them odious to him.*
2. *How Herod gave Wives unto Alexander and Aristobulus ; and how nobly he received Agrippa in his Dominions.*
3. *Herod goeth to meet Agrippa at Pontus with a Fleet, by which he re-enforceth his Army, and returning back with him a great part of his way, doth much good to several Towns.*
4. *The Jews who lived in Ionia complain to Agrippa, that the Grecians will not let them enjoy their Priviledges.*
5. *How Herod returned into Judæa, and freed his Subjects from the payment of the fourth part of the Taxes.*
6. *Salome, Herod's Sister, endeavoureth to ruine his two Sons, Alexander and Aristobulus, whom he begot of Mariamne : He sends his Son Antipater, whom he had by his first Wife, to Rome.*
7. *Antipater doth so incense his Father against his Brothers, Alexander and Aristobulus, that Herod bringeth them to Rome, and accuseth them before Augustus, for having attempted to poison him.*
8. *Of Alexander's defence, and how the two Brethren were reconciled to their Father Herod.*
9. *Herod having compleated the Building of Cæsarea, dedicateth it to Augustus, and entertaineth the People with stately Plays and Pastimes : He causeth other Towns to be built with several Monuments. His extreme Liberality to Strangers, and his excessive Rigour to his own Subjects.*
10. *Testimonies of the Roman Emperour's Affection towards the Jews.*
11. *King Herod causeth David's Sepulchre to be opened to get Money out of it, for which God punisheth him ; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness, and Antipater's malice causeth, together with his Son Alexander's Imprisonment.*
12. *How Archelaus King of Cappadocia, reconciled Alexander to his Father.*
13. *Herod declareth War against the Arabians, for protecting Trachonites Robbers.*
14. *Syllæus will perform nothing of what Augustus's Lieutenants had ordained, but goeth to Rome to him. Herod entereth into Arabia with an Army, and taketh the Castle where the Trachonites were retired.*
15. *Syllæus doth so incense Augustus against Herod, that he refuseth to give Audience to his Ambassadors, neither will he admit those whom Aretas King of the Arabians sent. This Aretas succeeded Obodas, whom Syllæus caused to be poisoned, that he might get the Kingdom. Herod sends the third Embassage to Augustus.*
16. *Herod more incensed than ever against his Sons Alexander, and Aristobulus, by several Alperours, causeth them to be imprisoned. Augustus is made sensible of Syllæus's wickedness.*

O O

wickedness, condemns him to die, confirms Aretas in the Kingdom of Arabia; he is sorry for having so ill an Opinion of Herod, adviseth him to call a great Assembly at Beirre, where his Sons, after new Complaints given in against them, are to be judged.

17. How Herod's Sons were condemned in the Council of Berytum.

CHAP. I.

Herod maketh a Law which maketh him be reputed a Tyrant: He goeth to Rome, and brings back his Sons, Alexander and Aristobulus; his Sister Salome and those of her Faction endeavour to render them odious to him.

AMongst the rest of the Affairs of the Commonwealth, the King thought it behoved him to redress and hinder private Injuries, both in the City and Country: For the which purpose he made a new Law unlike to the former, that it should be lawful for such as were Wall-breakers, to be sold for Slaves without the limits of his Kingdom: Which Law did not seem so much to intend the punishment of Malefactors, as the dissolution of his own Country-Customs. For to serve foreign Nations, who lived not after the manner of the Jews, and to do whatsoever they commanded them, was more prejudicial unto Religion than unto the Parties convicted of that fact. Wherefore it was sufficiently already in the old ancient Laws provided for the punishment of such People, to wit, that a Thief should restore four times as much as he stole: Which if he was not able to do, that then he was to be sold; not unto strangers, nor into perpetual bondage, but only for seven years; at which time he should again be set free. So that the common People did interpret this new Law to set down an unjust punishment, and rather to favour of Tyranny, than of Princely Dignity, and to be enacted not without contempt of their ancient Laws: So that for this cause, all Men spake very ill of the King.

At the same time Herod failed into Italy to salute Caesar, and to see his Children living at Rome. Where Caesar receiving him very courteously, permitted him to take his Sons home with him, as being now sufficiently instructed in the Liberal Arts. Who returning into their Country, were joyfully received of all their Country-men, both for that they were of comely stature, and of courteous behaviour, and in their very Carriage did shew that they came of Kingly Lineage. Which things moved Salome and the rest, by whose false Accusations their Mother Mariam was destroyed, to envy them; fearing their Power, and verily persuading themselves that they would be Revengers of their Mother's Injuries. So taking hereby occasion, they began also fallily to accuse them, as mistaking their Father, who had caused their Mother to be slain; and as though they had an aversion from him, whose hands were imbrued in their Mother's Blood. For they knew that by such calumny they might draw them into hatred, and avert their Father's Good-will from them. Yet did they not carry these their Inventions to the King's Ears, but contented themselves to bruit them abroad amongst the common People; which in the end coming to his hearing, would cause in him such enmity and hatred against his Sons, that it would overcome in him all natural Affection.

CHAP. II.

How Herod gave Wives unto Alexander and Aristobulus; and how nobly he received Agrippa in his Dominions.

BUt the King as yet mistrusting nothing, moved with a Fatherly Care over them, had them in such esteem as Reason did require, and for that they were now come unto Man's estate, he married them both: Unto Aristobulus he gave Bernice the Daughter of Salome; and unto Alexander, Glaphyra the Daughter of Archelaus King of Cappadocia. Which done, understanding that Marcus Agrippa was returned out of Italy unto Asia, he went unto him thither, and invited him into his Kingdom, requesting him to accept of his Friends entertainment. Which Agrippa yielding unto, continued

A mitted nothing that might delight him: For he received him in his Cities newly built, shewing him the fair Houses, and goodly Edifices, entertaining him and the rest of his Friends and Followers with all sorts of delights, pomp, and magnificence, as well at Sebaste, as at the Haven of Caesarea, and in the Castles he built, to wit, Alexandrium, Herodium, and Hircania. He also brought him to Jerusalem, where all the People met him apparelled in such rich and brave Attire, as they were accustomed to adorn themselves withal, when they celebrate their Festivals, and with many joyful Acclamations received and saluted him. Agrippa offered an hundred Head of fat Oxen to God, and feasted all the People; and although he would willingly have made a longer abode there, yet the Winter drawing on, fearing tempestuous Weather, he was forced to fall away with all speed to Ionia, both he and his Friends being honoured with very great Presents.

CHAP. III.

Herod goeth to meet Agrippa at Pontus with a Fleet, by which he re-enforceeth his Army, and returning back with him a great part of his way, did much good to several Towns.

HEROD having past the Winter at home, and hearing that Agrippa was with an Army minded to go to Bosphorus, the Spring-time being now at hand, he failed unto him again, and taking his course by Rhodes and Cos, he came towards Lesbos, thinking there to find Agrippa: But by a contrary Wind he was driven from thence, and forced to stay a while at Chios, where many privately coming to salute him, he rewarded them with Princely Rewards: And perceiving that the City-gate, destroyed in the Wars against Mithridates, was not yet repaired, but still lay ruined for want of money to repair it, he gave so much money as largely sufficed to restore it to the former beauty and bigness, exhorting them with all expedition to re-edifice and adorn the City as it was in times past. At last the Wind changing, he failed first to Mitylene, and then to Byzantium; and there understanding that Agrippa had already past the Rocks of Cyane, he followed him with all speed, and overtook him at Synope, a City of Pontus; who contrary to Agrippa's expectation, arrived there with his Navy. Herod's coming was very grateful unto Agrippa, and with especial Affection they embraced one another. It was an evident sign of Friendship, that the King omitting his own private business, would now come unto him in so convenient a time. Wherefore Herod abode still with him in the Army, always present either to assist him with Counsel, or to bear part of the Labour with him. He was also present with him at such times as he meant to be merry, being his only Counsellor in difficult matters, for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. Agrippa having dispatched the business in Pontus for which he came, it pleased him not to return by Sea, but to go by Paphlagonia, Cappadocia, and the greater Phrygia, and so they came by land to Ephesus; and there taking Ship, they came to Samos. And in that whole Journey, almost in every City he gratified Herod, at his entreaty relieving many of their necessities. And Herod did in the way help many with money that wanted, and spent much upon his Guests; And more, if any one had any suit unto Agrippa, Herod was the only Man that might obtain his suit for him. And though Agrippa also was both nobly minded and easily entreated to grant all such things as were not prejudicial to any Man; yet was it a matter of no small moment and importance in King Herod, to incite him to use Beneficence, being even of his own accord forward enough to put the same in practice. For first of all he reconciled Agrippa, being angry against the Illyrians, and himself paid the money that the People of Chios were indebted unto Caesar's Receivers, obtaining for them an immunity. And he also assisted and pleased others in whatsoever they needed.

CHAP. IV.

The Jews who lived in Ionia complain to Agrippa, that the Grecians will not let them enjoy their Priviledges.

WHEN they came into Ionia, a great multitude of the Jews inhabiting that Country being gathered together, expected him to speak unto him; and finding opportunity, they complained unto him of the Wrongs that those Country-men offered

The year of the
World, 3956.
before Christ's
Nativity, 8.

Nicholaus did
make a speech
unto Agrippa,
in the behalf
of the Jews.

ferred them, not permitting them to live according to their Laws; and that upon Festival Days they pulled and haled them before their Tribunal: And that they would not permit them to send sacred Money unto *Jerusalem*, and that they compelled them to do publick Business, and to spend the holy Money in those Affairs, contrary to the Privileges granted unto them by the *Romans*. *Herod* endeavoured to have the *Jews* Complaints heard by *Agrippa*, and desired one of his Friends and Followers, called *Nicholaus*, to plead the *Jews* Cause; who made a Speech unto *Agrippa*, sitting with the rest of the *Roman* Nobility, and other Kings and Princes, in their behalf, after this manner: "Most worthy *Agrippa*, true it is, That all Men that suffer Injury, are constrained to fly for redress to the Higher Powers, and we, over and above, hope to obtain our suit: For we ask nothing but that which your Goodness hath already granted, and that which they endeavour to take from us that are as we also are, your Subjects. And although that your Benefit bestowed upon us was great, yet we are worthy still to enjoy it, only for that you your self judged us worthy thereof. And suppose it was a small matter, it is a discredit for you not to grant so small a Trifle. Wherefore it is evident, that the Injury done unto us, doth also redound unto you, whose Decrees those that have injured us, fear not to contemn, and do disannul your Benevolence towards us. For if any one should ask any of them, whether they had rather lose their Lives, than be deprived of their Country-Laws, Rites, Sacrifices, and Festivities, wherewith they honour their Gods, I know they would rather endure any Calamity, than to be forced to forsake their Country-Customs. For many Wars arise only for defence of Religion: And the greatest reward and content that we reap by this happy Peace, which through your means we enjoy, is this, That we are every one permitted to live according to the Custom of his Country, and to continue in Piety. Wherefore they endeavour to take from others, that which by no means they would permit to be taken from themselves, as who would say, It was not as great Offence to hinder other Men's Piety and Devotion, as neglect their own. Let us consider whether there be any City or Nation, that doth not count their Felicity to be situate in your Dominion, and the Power of the *Romans*? Or is there any that desireth your Honour and Power to decay and be of no force? Truly none that is wise: For there is none, whom either publicly or privately it concerneth not. But these People endeavouring to take from us our Liberty, do also as it were deprive themselves of all Benefits which they have received at your hands, which are infinite. For what a Benefit is it, that whereas other Nations living under the Dominion of rigorous Kings constituted over them; these do only obey the *Romans*, and live in happy peace and tranquillity? But as for our Affairs, were no Man troublesome unto us, yet are they not such as deserve to be envied. For enjoying the common Felicity, which others your Subjects do, we desire nothing of high esteem or worth, but only request that we may live according to the Religion of our Country, which of it self is not to be envied, but may be profitable for them that permit it. For God doth always love them who honour him, and them who do not hinder his honour. What is therein our Religion offensive to any Man? Nay, what is there that is not according to all Piety and Justice, whereby all things continue and are preserved? For neither do we conceal what Life we follow, nor the Labours and Exercise we use, but resting the seventh Day from all Labours, we spend that Day in learning our Religion, and the Laws and Customs thereof, esteeming this Custom not to be of small force to correct and amend our manners. These our Customs having in them nothing that any that searcheth them can justly reprehend, they are now also, though many are persuaded the contrary, consecrated and confirmed by their antiquity: So that we must needs make a conscience of it to forsake our Laws, that have endured so many Ages. These are the Injuries that these People by violence offer us; they sacrilegiously take from us the Money dedicated to God: They impose Tributes upon us who are free: They upon Festival Days force us to their Tribunals, to Law, and other prophane Business, without any necessity, but only in contempt and disgrace of our Religion, which they know well in the mean time while they persecute with unjust and unlawful hatred. For your Empire, equally providing for the Good of all your Subjects, doth not only nourish the mutual Concord of them all, but also resisteth hatred and malice. These are the Injuries, most worthy *Agrippa*, whereof we seek redress at thy hands, requesting thee that hereafter we may live according to our Religion as formerly, and that our Adversaries may have no more Authority over us than we over them: Which is not only Justice and Equity, but already also granted by your Clemency. And there are yet extant, to be seen in the Capitol, many Decrees and Ordinances of the Senate concerning this matter, engraven in Brass,

"which

The year of the
World, 3956.
before Christ's
Nativity, 8.

A "which are read unto this Day: Doubtless for our truth and fidelity so oftentimes tried, or at least, though we not deserving it, yet holy and inviolate. For you do not only not withdraw from us and all other Nations, your former Benefits granted unto us, but you do rather every Day, beside all hope and expectation, increase them; all which, time will not suffer me to rehearse. And that we may not seem vainly to boast of our Duties and Offices towards you, and also omitting other things that are past; our King now sitting with you, can sufficiently testify it so to be. For what kind of Love and Good-will hath he omitted to shew unto your Nation? Where was he not proved trusty? What hath he not devised to honour you? Where stood you in need, when he was not the first Man to help you? Why therefore should not we receive some favour for his Deserts? I will not omit to put you in mind of the Valour of his Father *Antipater*, who came in with 2000 Souldiers to assist *Cesar* in the Egyptian Wars, wherein he so valiantly behaved himself, that neither by Sea nor Land any one in those Wars deserved more commendations than himself. I will not repeat at this time how much good he did *Cesar* in those Wars, and what and how great Rewards he received; but rather I should first of all put you in remembrance of the Letters that the Emperor writ unto the Senate concerning this matter, wherewith he obtained for *Antipater* the Honours and Privileges of the City. For this only argument had been sufficient to have declared that we did not obtain such favour without desert, and request thee now to confirm the same, of whom we might justly hope for new Benefits, seeing such friendship and familiarity between thee and our King. For we have understood by our Nation that dwell in *Judea*, how many Offerings thou didst there sacrifice unto our God, and with what Vows thou honouredst him; how thou feastdest the People, and wast delighted in that mutual hospitality. All which was an argument of the Friendship confirmed between so great a *Roman* Prince and the Nation of the *Jews*, even in *Herod's* House. By all these, we humbly request in the presence of the King, nothing but this only, that thou wouldst not permit us deceitfully to be defrauded of that, which you your selves have already granted unto the Nation of the *Jews*.

D Now no one of the *Greeks* offered to oppose himself against that which *Nicholaus* did speak; for this was no contention to a Judge concerning their Right, but only a deprecation and supplication to avoid injury. Neither did they deny it, only thus they excused themselves, that the *Jews* dwelling amongst them, were troublesome unto them. But the *Jews* shewed themselves to be free Citizens, and to live according to their Religion and Laws of their Country, without any Man's molestation or injury. Wherefore *Agrippa* understanding that they were wronged, answer'd thus: That he would not only gratifie them for his Friend *Herod's* sake, but also for that they seemed to him to demand a reasonable matter. Wherefore though they had demanded a greater thing of him, he would have granted them whatsoever he might, without prejudicing the People of *Rome*. And now seeing they only demand of him that which already the *Romans* had granted unto them, he would ratifie and confirm unto them the Benefit which they had already received at the *Romans* hands, and provide that henceforth no Man should molest them for living according to the Institution and Ordinances of their Country. Having thus spoken, he dismissed the Assembly. Then *Herod* arising, thanked him in all their Names. And then, after mutual embracing one another, they departed, taking their leaves from *Lesbus*.

Agrippa con-
firmeth the
Jews privi-
ledge.

Agrippa de-
parted from
Lesbus.

CHAP. V.

F How *Herod* returned into *Judaea*, and freed his Subjects from the payment of the fourth part of the Taxes.

THE King having a prosperous Wind, within a few Days after arrived at *Cæsarea*; from thence he went to *Jerusalem*, and calling together all the People, as well the Citizens, as also the Country-People there present, there he told them the cause of his Journey, and how he had obtained Immunities for the *Jews* living in *Asia*, that they might converse there among the *Gentiles*, without molestation. Then he told them what felicity they had received and enjoyed by his Reign, seeing that his greatest care was so to provide for his Subjects, that they might want nothing. And to gratifie them the more, he told them, that he would freely remit the fourth part of the Taxes and Tribute they were to pay for the year past. The People greatly comforted, as well with the King's Speech unto them, as with his liberality, departed joyfully, wishing the King all happiness.

O o 3

CHAP.

CHAP. VI.

H

Herod's Wife, Salome, before Christ's Nativity.

Salome, Herod's Sister, endeavoured to ruin his two Sons, Alexander and Aristobolus whom he begot of Mariamne: He sends his Son Antipater, whom he had by his first Wife, to Rome.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

IN the mean time, the discord of his House was daily encreased, by reason of Salome's inveterate hatred against Alexander and Aristobolus; she presumed for such on her success against their Mother, that she hoped to leave none of her Children alive to revenge her Death: And she wanted no occasion; for it seems the two young Princes were not very well affected towards their Father, partly for the memory of their Mother's Death, and partly also for that they desired the Kingdom. So that they upbraiding Salome and Pheroras, did renew their old hatred against them, who daily practised, by all means they could, to overthrow them: The young Men also hated them, but not with the like hatred that they were hated of them. For they for their ingenious Manners and Noble Race, dissembled not their Anger, but freely declared their Minds. But Salome and Pheroras contrariwise, enviously and craftily prepared themselves a way by Calumnies; always provoking the magnanimous Spirits of these young Princes, whose fierceness might soon bring them into suspicion with their Father, that he might gather hereby, that they wanted not will to revenge their Mother's Death; yet, even with their own Hands, forasmuch as they were not ashamed to be the Children of such a Mother, and would contend that she was unjustly put to Death. And now all the City talked of them, every one pitying their rashness: Salome not ceasing to gather by their own Speeches, probable Arguments of suspicion, that they did not only take their Mother's Death impatiently, but also raging like Furies, did both bewail her Death and their own case, who were compelled to converse with the Murderers of their unfortunate Mother; and as it were contaminate themselves with living amongst them. And the absence of the King greatly increased their Disfention; who being returned, having made a Speech unto the People, he presently was admonished both by Pheroras and Salome his Sister, that he was in great danger by reason of his two Sons, who did openly boast that they would be revenged of them that killed their Mother: Feigning moreover, that they were encouraged, for that they hoped that Archelaus King of Cappadocia would help them to accuse their Father unto Caesar. Herod hearing this, was greatly troubled; and so much the more, that he heard the same also reported unto him by others. And hereby he was put in memory of that which was past, how that for the disfention of his House, he could not long enjoy his Friends and dearest Wife. And as it were foreseeing by that that was past what would ensue, and fearing some greater Calamity would befall him, he was altogether amazed. And truly, as abroad he was most fortunate above all hope, so at home he was most unhappy and unfortunate beyond Men's Opinion: So that one may well doubt whether his fortunate success abroad, did countervail his Misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had only a common and ordinary favour at Fortune's hands. Deliberating thus with himself, he thought it good to call unto Court another Son of his, whom he began when he was a private Man; and to grace him with Honours, and to oppose him against the other two Brethren, to the end to bring down and repress their fierce and haughty Minds: (this Son of his was called Antipater, not minded, which after overcome by Affection he did) to make him sole Heir of all, but thinking thereby to bridle Mariamne's Children, and to diminish their arrogancy, by letting them see that it was not needful to keep the inheritance of so flourishing a Kingdom only for them; wherefore he introduced Antipater, one opposed against them, that thereby the other two laying their Pride aside, might shew themselves more tractable to their Father: And so thought by this means to provide for their safety. But it fell out far otherwise than he expected; for they esteemed this Fact as an Injury done unto them: And Antipater was of that Nature, that having gotten promotion contrary to his expectation, he did endeavour all ways possible to be in greater account with his Father than the other two, who were already, through false Accusations, alienated from them, and every Day (as he also desired) ready to believe any thing that might incense him against them.

Wherefore this was all his Business; yet he had an especial care not to be thought an accuser of his Brethren, but he used others of his Complices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given unto

A unto their words. For this Man had many followers and favourers, as it were gaping after Preferment by his means; who with a kind of counterfeit Good-will, made a shew of Love and Good-will towards Herod. And being many in number, and trusting one to another, the young Princes were every day entrapped more and more: For many times they shed tears for very grief of the Contumelies and Injuries that they suffered; and many times they mentioned their Mother, and complained unto those whom they thought to be their Friends of their Father, as one that dealt not well with them; all which Antipater's Favourites maliciously noting, and adding thereunto something of their own invention, they did presently tell it unto Herod; and so did foment the disfention of his House. For the King being moved hereat, and purposing to humble Mariamne's Children, did daily encrease and augment Antipater's Honour; and at his entreaties, at last brought his Mother into the Court; and many times writing secretly unto Caesar in favour of Antipater, he especially commended him in particular unto him: And being to sail to salute Agrippa, who was now to depart out of Asia, having governed that Province ten years, he only took with him Antipater of all his Sons; whom he also committed to Agrippa with many Gifts, to go with him to Rome, and to be brought into favour with Caesar: So that now all things seemed to be done, as it were by this Man's beck, and the other two to be already disinherited.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

CHAP. VII.

Antipater doth so incense his Father against his Brothers, Alexander and Aristobolus, that Herod bringeth them to Rome, and accuseth them before Augustus, for having attempted to poison him.

ANtipater's Journey to Rome, with his Father's Letters of Recommendation to all his Friends there, proved both very advantageous and honourable to him; yet this was a great grief to him, that he could not daily calumniate his Brothers; for he feared lest his Father's mind should change, and so would affect Mariamne's Children most. This being his daily fear, though he was absent, he ceased not by Letters to incite his Father against them, as having care of his safety; but indeed for that he there by through his bad Practices, hoped to obtain the Kingdom; so that he encreased Herod's wrath against them, that he was become a deadly Enemy unto them both. But fearing rashly in his anger to commit anything to prejudice them, he determined to sail again to Rome, and there to accuse his Sons before Caesar, lest he being led away through indignation and displeasure against them, should seem to cast off all Love and Fatherly Affection towards them. And repairing to Rome, and not finding Caesar there, he followed him unto Aquileia; and coming to speech of him, and requesting him to take notice of his Misfortunes, he presented his two Sons; and accused them before Caesar of Insolency, and for having attempted to poison him; complaining their hatred to be gone so far, that now by any wicked and execrable way whatsoever they sought their Father's Kingdom, notwithstanding that Caesar had given him full power and liberty to leave the Kingdom to him whom he found most useful unto him. And that they, though thereby they might not gain the Kingdom, yet they could be contented with their Father's Death; and that they sought it with danger of their own Lives; and that this horrible and detestable Hatred was now rooted in their Hearts. And that he having long endured this Calamity, was now forced to open it unto Caesar, and trouble his Ears with these Complaints. And spake after this manner: Have I deserved this at their hands? What wrong have I done them? Or how can they think it reason, that I, who have exposed my self to so many Dangers, and undergone so difficult Labours for a long time, to obtain the Kingdom, should not peaceably enjoy the same, and suffer me to be Lord of my own Dominions, and permit me the liberty to leave it unto him who shall deserve such Honour in the best performance of a Son-like Duty? So that the beholders, hereof, joining Piety to forward might hereby be the more incited herunto; especially seeing that without violating the Law of Nature, it is not lawful to think any such thought: For no Man can expect his Father's Kingdom, but he doth also desire his Father's death, seeing it is not permitted Men to succeed those in the Kingdom who are yet alive. He alleged moreover, That for his part he had had a care that they should want nothing, equanimity for a kind Father to provide for Princely Children, neither Ornaments, nor Followers, nor Delights: That also he had provided for their Wives of a Noble Race, and had married one of them unto his Sister's Daughter, and the other unto Archelaus his Daughter King

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

Herod's Wife, Salome, before Christ's Nativity.

King of Cappadocia: And which was the greatest matter of all, he had not used the Authority of a Father against them after these Enterprizes, but brought them unto Caesar their common Benefactor; and that forsaking his own Right of a Father, who had been injured; or of a King, against whom Treason had been wrought; he was now content to debate his matter with them before such a Judge, as well knew how to decide the thing in question according to Right and Equity; yet requested him that their Offence might not be left unpunished, nor he forced to lead the rest of his Life still in perpetual fear; nor suffer them to be so miserable, as never to enjoy themselves, nor desire to see the light of the Sun, after having violated the most sacred Laws of God and Nature. Herod having with a vehement voice objected these Accusations against his Sons before Caesar, the two Princes were not able to abstain from Tears whilst he was yet speaking; and having ended his Speech, they wholly burst out into Tears; not that they were guilty of those Impieties laid unto their charge, but that they were accused by their Father; against whom it was not decent to speak freely for themselves, nor expedient to refuse to defend their own Cause. Wherein they remained doubtful what to do, moving the Auditors to pity them by their Tears and Lamentation; and fearful withal, lest it should be thought that their guilty Consciences did trouble them, that they were not able to speak in their own defence; seeing that indeed it was only for want of Experience, by reason of their tender years. Which Caesar perceived, and all that were present were so moved to Compassion, that neither their Father, who was their Accuser, could refrain from being moved with Compassion.

C H A P. VIII.

Of Alexander's defence, and how the two Brethren were reconciled to their Father Herod.

Then the young Princes perceiving both their Father and Caesar to be mollified and they that were present partly to pity them, partly to shed Tears of Compassion; the one of them named Alexander, who was the elder, directing his Speech to his Father, began thus to clear himself of the Crimes objected against him: Father, how well and friendly-minded thou art towards us, this present Judgment declareth; for hadst thou determined any heavy Sentence against us, thou wouldest not have brought us before him, who is the Preserver of us all; for thou mightest, being a King, or for thy Authority over us as a Father, have punished us for our Offence according to thy Power: But in that thou hast brought us to Rome, and made Caesar our Judge, it is an argument that thou seekest to save us; for no Man brings any one to the Temple whom he purposeth to destroy; which greatly aggravateth our cause, who do censure our selves unworthy to live, rather than to incur an Opinion of Impiety committed against thee such a Father. How far more expedient is it to die guiltless, than to live suspected of so great an Ingratitude? Wherefore if God grant us so much success in our defence, as to persuade you of the truth, we shall not rejoice so much for having escaped so great a danger, as to be found innocent by your Judgment; for we do not desire to live with the suspicion of those Calumnies. It is a probable Accusation to accuse our years, as having affected the Kingdom; and our unfortunate Mother's Calamity maketh it seem more probable. But consider, I beseech thee, if the same Crime may not as well be framed against any one whomsoever, as against us. For any King having Children by a Wife that is now dead, may, if it please him, suspect them, as practising Treason against him their Father. But suspicion is not sufficient to prove a Man Impious and Guilty: Wherefore produce any one that can bring sufficient proof, that may induce any moderate Judge to believe, that we ever attempted such a horrid Crime. Can any Man shew that Poison was prepar'd by us for you, or that we conspired with any, or that we corrupted any Servants with Money and Gifts; or that we writ any Letters against thee? Yet Calumny may feign every one of these upon no occasion. It is a grievous matter for Discord to be in a Prince's Court; and the hope of Dominion, which your Majesty affirmed to be the reward of Piety, doth often impel Men's Minds unto heinous Offences. But although it be most certain that we cannot be convicted of any Crime, yet how can we clear our selves from Accusations forged against us, before them that will not hear us? But did we speak some insolent Words? yet were they not against thee, O my Father; for that had been

A been Impiety) but against them who traduced us. We bewailed our Mother's misfortune. It is true; but not because she is dead, but because after her death she is evil spoken of by those who ought not to do it. We affect the Kingdom of our Father, he being yet alive. Where, before Christ's Nativity, 8. 24 in? Is not that purpose of ours vain and frivolous, we having already been graced with Kingly Honours? And suppose we were not, yet might we hope for them. But could we expect them with killing of thee, when both Earth and Seas would disdain after so execrable an Offence? Or could we have expected that the Loyalty of thy Subjects, and the Laws of our Nation would have permitted us, having gotten the Kingdom by murdering our Father, to have enjoyed the same, and entered into the Holy Temple, which thou didst repair? Or suppose we despoiled them all; yet could any one that murdered thee escape, Caesar being living? The Children by thee begotten are not so impious nor foolish, though more unfortunate than thy Estate requires. And seeing thou hast nothing to accuse us of, or nothing to prove any accusation laid unto our charge, how canst thou be persuaded that we are guilty of such inhumane Acts? Is it because our Mother was put to death? But her death ought rather to have made us more wary, than insolent and rash. We could speak more in our own defence than this; but what need is it to excuse that which was never done? Wherefore we beseech Caesar (who is Lord of all, and now our Judge) only this, That if thou canst, O my Father, put away out of thy mind all suspicion of us, to suffer us to live hereafter, how unhappy and unfortunate sinner: For what is more miserable, than to be rashly accused without cause? But if thou canst not, we living, live without fear of us, let us die condemned by our own conscience. For our Lives are not so dear unto us, that we desire to keep them to his molestation that bestowed them upon us.

Caesar with these words, though before not greatly crediting such Accusations and Slanders laid against them, was now more moved to believe that they were guiltless, and the rather, that fixing his Eyes upon Herod, he perceived him also to be moved, and all that were present were sorry for the young Princes: So that all who were present censured the King, for the absurd and frivolous accusation framed against them; their youth and handfomness made all the Spectators so concerned at their misfortunes, that there was nothing wherein they were not ready to assist them: And much more, after that D Alexander had ingeniously refuted his Father's Accusations, the accused remaining still in the same posture and place, and for grief fixing their Eyes upon the ground. At last some hope appeared, so that the King himself seemed to need some excuse for having so rashly accused his Sons, without any certain proof of his Accusations. At last, Caesar having a while deliberated with himself, pronounced that the Princes were innocent of the Crimes laid unto their charge. Yet herein they were to blame, that they had so behaved themselves, that they gave their Father occasion to suspect them. And as for Herod, he requested him to lay aside all suspicion, and to be reconciled to his Children. For it was unjustly done of him to believe such forged Accusations against those whom he had begotten; that he was fully persuaded that they would prove so dutiful to him for the future, that he would not only forget that distaste that they had given him, but that he would also renew his former Affection towards them; and both Parties endeavouring thus to re-establish the Friendship and Trust that ought to be between so near Relations, their union would be greater and more sincere than ever. Caesar having thus admonished the young Men, they prepared themselves to entreat their Father's wonted favour: He, not expecting so long, came and embraced each of them one after another, they weeping exceedingly; and all those that were present, both Servants and others, did the like.

Then giving humble thanks unto Caesar, they departed together, and Antipater with them, countering himself to congratulate their Happiness for being reconciled unto his Father. Within a few Days after, Herod gave Caesar three hundred Talents, who was now bestowing his Gifts and Presents at Rome, and exercising his liberality upon the People. And Caesar again bestowed upon him half of the Revenues out of the Mines of the Metal in Cyprus; and the other half unto the Overseer thereof; and granting him otherwise also, he gave him leave to chuse which of his Sons he pleased for to succeed him in his Kingdom; or if he had rather, to distribute it amongst them all: Which Herod presently would have done, but Caesar would not permit him, affirming, that during his Life he should keep it all whole and undivided, and his Sons should be subject unto him.

After this, Herod return'd again into Judaea, in whose absence the Trachonites, that were no small part of his Kingdom, were revolted, yet by the industry of the Captains are conquered. he left to oversee all in his absence, they were reduced again, and forced to do as they were commanded. As Herod and his Sons were sailing towards home, arriving at Eleusa a City of Cilicia, which is now called Sabaste, he found Archelaus there, who was King

The year of the World, 3956, before Christ's Nativity, 8.
 King of Cappadocia. Archelans did courteously entertain Herod, and was very joyful that his Sons and he were made Friends, and that Alexander his Son-in-Law had so well cleared himself and his Brother of the Crimes laid unto their charge. And so each one bestowing upon the other Princely Gifts, they departed, taking their leave one of the other. After this, Herod being newly returned into Judea, and calling the People together into the Temple, told them all that had past in his absence from them, and the courtesie of Caesar; and told them also of other Affairs that he thought fit for them to know; and turning the latter end of his Speech unto his Sons, and exhorting the Courtiers and common People to concord, he told them that his Sons should reign after him, and first of all Antipater; and after him, his Sons that he had by Mariamne, Alexander and Aristobolus. In the mean time, every one of them should honour him as King and Lord, notwithstanding his old Age, which for long experience was the fitter to govern, seeing there was nothing in him wanting to keep both his Subjects and Children in their Obedience; and that the Souldiers also, if they only respected him, should live in all happinss and felicity without molestation. Having thus spoken, he dismissed the People, some thinking he had spoken according to equity, others thinking clean contrary: For having now as it were caused an emulation amongst his Children, there was as it were already a shew of some mutation.

CHAP. IX.

Herod having completed the Building of Cæsarea, dedicateth it to Augustus, and entertaineth the People with stately Plays and Pastimes: He causeth other Towns to be built, and several Monuments. His extreme Liberality to Strangers, and his excessive Rigour to his own Subjects.

The Year of the World, 3957, before Christ's Nativity, 7.
Herod's Ruffiness, cap. 10.
Cæsarea is finished.
Quinquaginta certamen.
 About this time Cæsarea was finished, the tenth Year after it was begun to be built, the 28th Year of Herod's Reign, in the 192 Olympiad. In the Dedication hereof, there was great pomp and sumptuous preparations: For all Musicians were brought thither to strive one with another, who was most excellent in their Art; and Champions that wrestled being naked and anointed with Oil: There was also a great many that fought with Swords, and a great number of wild Beasts; and all things else that at such times were used, and in account, either at Rome or in other Countries. These Sports were also consecrated unto Caesar, and were to be renewed every fifth year. All this Provision the King at his own cost and charges provided to be brought from all places whatsoever, to shew the greatness of his Magnificence. Julia, Caesar's Wife, also bestowed much of her own to the furnishing hereof, and sent many precious things out of Italy; so that the worth of them all amounted to five hundred Talents. And a great Company being gathered together to behold these Sports, he received all Embassadors sent unto him from other Nations, to thank him for the Benefits he had bestowed on them; and he lodged, feasted, and recreated them: And being all day long amongst the People to see those Sports, at night he received them with Banquets, and shewing them his Magnificence; and gained great praise and commendations for a worthy King. For, he in all things so provided, that the last was more pleasing and grateful than the first, and caused him to be more admired. And it is reported that Caesar himself and Agrippa often did say, That Herod's Magnanimity was greater than his present Revenues could bear, and that he well deserved an Empire as big as all Syria and Egypt. These Sports being ended, he builded another Town in a Field called Capharsaba, chusing for it a watery Soil fit for Plants: The City was compassed with a River; and he also planted round about it a Wood full of fine Trees. This Town he called Antipatria, after his Father's Name Antipater. After which he also builded a Castle about Jericho, called after his Mother's Name, Cyrran, which was very strongly fortified, and adorned within with rare and sumptuous Edifices. And not forgetting his Brother, he dedicated unto him most stately Buildings; for first he built a Tower as big as Pharo in the City, in remembrance of his dead Brother, and called it by his Name. Phajelus, which also was the strongest Fort in all the City. After this, he builded a Town near unto the Valley of Jericho, towards the North, whereby the Fields that before almost lay desert, were now tilled and inhabited by the Townsmen; so that of them it was named Phajelus-Field. It were hard to relate all his Liberality in particular shewed, both unto the Cities of Syria and Grecia, and all other places where- soever he came: For he helped many, either by building publick Places; or if there were any new Works begun, and not finished for want of money, by giving them mo-

Cesar and Agrippa commend Herod's Magnanimity.
Antipatria is built.

Cyrran is built.

The Tower and Town of Phajelus is built.

The year of the World, 3957, before Christ's Nativity, 7.
Herod built the Temple of Olympian.
Why Herod was liberal to his own Nation.
 A ney to finish them; the chiefest among all which were, That he builded at his own cost and charge, the Temple of Apollo at Rhodes, and gave them many Talents of Silver to build their Ships. He also builded the greatest part of the publick Houses and Places in the City of Asium, which Caesar built for the Nicopolitans there inhabiting, and that with his own proper cost and charges. He also, for the Antiochians inhabiting the greatest City of Syria, builded Arches on each side of the greater Street, that goeth quite thorough the midst of the City, and doth as it were part it in two; and the Street it self that lay open, he paved with polished Stone; which Work was as great a Convenience to the Inhabitants, as a Beauty unto their City. He also helped to maintain the Sports at Olympus with yearly Revenues, that for want of maintenance began to decay: So that by his means there were more solemn Sacrifices, and all things more sumptuous to please them that came to behold them: For which Liberality he was declared perpetual Master and Maintainer of those Sports. It is admirable to see in one Man such diversity of Minds; for on the one side, if we consider his Liberality towards all Men, we must needs say, he was of a most free and bountiful Nature; contrariwise, if we consider the Injuries and Cruelty he shewed against his Subjects and dearest Friends, we must confesse him to have been a hard Man, and intractable, and who passed all bounds of modesty; so that we would think him to have been of two contrary dispositions. But I am otherwise persuaded, and think that both these did proceed from one matter: For because he thirsted after Glory and Honour, and wholly applied himself thereto, he became liberal where- soever he was, in hope either to reap present thanks for his labour, or a future remembrance. Wherefore spending above his Revenues for this matter, he was forced to be chargeable to his Subjects; for it was necessary that he that so lavishly bestowed such huge sums of money upon others, should somewhere get it, though with evil means. Lastly, seeing himself for such-like Injuries hated of his Subjects, he thought it a hard matter to get their Good-wills; which he could do no ways else, but by remitting the Tribute they paid him. Wherefore he abused the Hatred of his People for his own Commodity: For if any one of them did not tolerate that Slavery wherein they lived, or did endeavour to shake off the Yoke of his Dominion, against such he used a prodigious Cruelty; and injured them no less, than if they had been his Enemies, without regarding Friendship or Kindred; for that he desired alone to be honoured of all Men. And how greedy of Honour he was, we may guess by the Honours he did unto Caesar, Agrippa, and others of their Friends: For he desired to be an example to his Subjects, that as he himself honoured Men better than himself, so they should all honour him likewise; thereby declaring what thing he did naturally most desire. But the Jews Religion doth not permit them license to honour Potentates, who of necessity ought to have greater care and respect of Right and Equity, than of such officiousness towards Superiours: For it was disprofit enough unto the Jews, that they could not with Statues and Temples obtain the King's Favour, and with like Flatteries satisfy the fond Appetites of a vain-glorious Man. And this seemeth to me to be the reason that Herod was unjust and hard towards his Friends, and to those whom he made partakers of his Counsels and Enterprizes, and free and bountiful towards Strangers.

CHAP. X.

Testimonies of the Roman Emperours's Affection towards the Jews.

Herod's Ruffiness, cap. 10.
The Jews of Asia and Cyrene being afflicted by the Inhabitants there, send an Embassy to Caesar, and do obtain of him Immunity.
 The Asian and Cyrenian Jews were greatly afflicted by the Citizens of those Countries, who having had the same Privileges granted unto them by the ancient Kings that the Citizens had, were now greatly injured by the Grecians; as though they carried Money out of the Country, and were prejudicial unto the rest of the Inhabitants. And the Grecians making no end of their Injuries, they were constrained by Embassadors to complain of them unto Caesar: Who wrote unto every Province, that it was his pleasure, that the Jews should enjoy like Privileges with the other Inhabitants of the Country. The Copy of which Writing we have here set down, that it may the better appear how the Roman Emperours of ancient times were affected unto our Nation.

Caesar Augustus Pont. Max. Trib. potestatis, thus decreeth: Forasmuch as the Nation of the Jews hath always been trusty unto the Romans, not only at this Day, but also in all former Ages, and especially in the time of our Father Cæsar the Emperour, under Hircanus their High-Priest: I have ordained, That according to the common Sentence of the Senate, they

they shall live after their Country-Laws, under which they lived in the time of Hircanus the High Priest of God; and that their Temple shall retain the Right of a Sanctuary; and that it shall be lawful for them to send votive Money unto Jerusalem by certain Persons; and that they shall not be compelled to appear before any Judge upon their Sabbath Days; or the Day before their Sabbaths, after Nine of the Clock upon the Preparation Day. And if any one be known to steal their Holy Books or Holy Money, laid up in their places appointed for Religion, he shall be guilty of Sacrilege; and his Goods shall be confiscate unto the Treasury of the People of Rome. I also decree, for the Good-will I bear unto all Men, That their Memorial or Request offered unto me by C. Marcus Censorinus, shall, together with this my Edit, be published in the famous place, which all Asia hath dedicated unto my Name, to wit, Argyra. And if any shall be so bold as to do contrary to our Decree, he shall be punished extraordinarily. This was engraven in a Pillar in Caesar's Temple. Caesar wisheth Health unto Norbanus Flaccus. Let it be lawful for all Jews wheresoever living, to carry their sacred Money to Jerusalem, according to their ancient Custom, and that no Man should forbid them so to do. And this did Caesar write in favour of the Jews.

Agrippa also wrote in the Jews behalf, as followeth: Agrippa wisheth Health unto the Magistrates, Senate, and People of Ephesus: I will that the Jews living in Asia keep their sacred Money, which according to the Custom of their Country, they usually send unto Jerusalem; and if any one shall steal their holy Money, the same Person, if he fly to a Sanctuary, shall be violently taken away from thence, as a sacrilegious Person, and delivered unto the Jews to be punished. He also wrote unto Syllanus the Magistrate, that the Jews might not be constrained upon their Sabbaths to appear before a Judge: M. Agrippa wisheth Health to the Cyrenian Magistrates and Senate. The Jews inhabiting among you, for whom Augustus hath already written unto Flavius the President of Lybia, and unto other Magistrates of that Province, are not to be hindered from sending their Holy Money to Jerusalem, as their Custom is; and they have now complained unto me, That they are molested by the false accusations of some bad People, and forbidden to do it under pretence of a certain Tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their Custom, and free in all such matters: And if in any of your Cities any sacred Money of theirs be intercepted, that by certain Persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item, C. Norbanus Flaccus Proconsul: Health unto the Magistrates of Sardinia; Caesar hath written unto me, commanding that no Man hinder the Jews, according to their Custom, to send sacred Money unto Jerusalem; wherefore I also write unto you of the same, that you may not be ignorant both of my Will and Caesar's also. Moreover, Julius Antonius Proconsul, did also write to this effect: Health unto the Magistrates, Senate, and People of Ephesus. The Jews of Asia, in the Ides of February, sitting in the Judicial Seat at Ephesus, signified unto me, That Caesar Augustus and Agrippa have permitted them to use their Country Customs; and every one according as he thinketh good, to contribute his First-Fruits for Religion sake, to be carried without lett or hindrance unto the Temple of the Most Mighty God; and they desired me to ratify by my Consent, that which they had already granted them by the above-named Emperours. Wherefore I would have you to know, that I also, according unto Caesar's and Agrippa's Decrees and Ordinances, do permit and grant them also to do all things they please, according to their Country Customs, forbidding any Man to hinder them therein.

I have thought good to add these Decrees, because I know that these my Writings will come into the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publick Magistrates, that none were permitted to hinder us from using our Country-Rites and Ceremonies, and that by their Consent we worshipped God in our own Religion, which I do inculcate the oftner, that I may move strange and foreign Nations, and take away their Harred conceived against us, which is without all reasonable cause. For no Nation doth always use the same Customs, but almost whole Towns among them do sometimes alter and differ from the rest; yet is Justice equally to be distributed unto all Men; which is most profitable, as well to the Grecians, as to the other barbarous Nations, which is greatly observed in our Laws; which if we follow and violate not, are able to make all Nations love us. Wherefore we request all Men, not to despise us, for differing from them in Religion; but favour us in that we follow Virtue. For this is common to all Nations; and without this, Man's Life must needs be unhappy. But I will now return unto my History.

C H A P.

A

C H A P. XI.

King Herod causeth David's Sepulchre to be opened to get Money out of it, for which God punishes him; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness and Antipater's malice causeth, together with his Son Alexander's Imprisonment.

Herod spending lavishly many Sums of Money, both at home and abroad, hearing that Hircanus who Reigned before him, opened David's Sepulchre, and took out of it three thousand Talents of Silver, and that there was left yet far more, able to defray any great charges whatsoever, he purposed to do the like. And at this time in the Night Season, accompanied only with his most trusty Friends; being very wary that none of the People should know of it, he entred into the Sepulchre; but he found no Money there, as Hircanus did; but he took from thence a great deal of Silver and Gold Plate, whereby he was enticed to make a more diligent search: And he sent two of his company on purpose into the inner part of the Sepulchre, where the Bodies of Solomon and David were Entombed, who were lost; and, as it is reported, fire came out of those places, and consumed them. Whereat Herod being terrified, departed out of it; and moved with Religion to make satisfaction, he built a most sumptuous Monument of White Marble, at the entrance into the Sepulchre; of which building Nicholas also, a Writer of that time, maketh mention; but he speaketh not how they went into the Sepulchre of David, thinking that therein he should not keep Decorum, if he should make mention thereof. Wherein he followed this accustomed order; for his Writings were to come to the Ears of the King yet living, wherein he did only curry favour, mentioning only that, that might redound unto the King's credit: So that many of his open and wicked pranks he did either colour under some other pretence, or else all ways possible he endeavoured to hide them. For he doth, as it were, tell a tale of Herod's cruelty against Mariamne and his Sons, as though he did thereby deserve credit and praise; accusing her of Adultery, and them as Traitors unto their Father: and this he doth all along, too much extolling the Kings good deeds, and too diligently excusing his iniquities, but as I have said, we must pardon him who did not so much write to leave a memory of things done unto after Ages, as to gratifie and please his King. But I who come of the Lineage of the Asmonian Kings, and execute the office of a Priest, account it a shame to lye; and do intend to relate the History of all things that were acted and done, yet with a reverence for Herod's Posterity, who do also now bear sway and rule; yet, with their pardon and leave, I must prefer the truth to their inclinations.

After the Sepulchre was thus violated, Herod's house began to decay, whether revenge lighting upon that part which was already scarce found, or whether by meer chance, such calamity at that time beset him, as might justly be thought the reward of impiety. For there was a discord in the Court not unlike to Civil Wars, every one striving against other with hatred and forged accusations: But especially Antipater's politick practice against his Brethren was to be noted, who entangled them by other Men's forged accusations; himself oftentimes seemed to take upon him their defence, that making a shew of good will unto them, he might secretly oppress them the sooner; and he did so craftily circumvent his Father, that his Father esteemed him to be his only Conferver. Wherefore the King commanded Ptolemus his chief Secretary of State, to conceal nothing of the affairs of the Kingdom from Antipater, who imparted all to his Mother, so that all things were done according as they pleased; and they made him displeased with those, against whom they knew the Kings displeasure might redound unto their profit.

But Mariamne's Children were every day more and more provoked, disdainful to give place unto their inferiours; their Wives did the like: and Alexander's Wife Glaphira, who was the Daughter of Archelaus King of Cappadocia, did greatly envy and disdain Salome, and the also her again, both for the love that he bare unto her Husband, and for that the disdainful (as Women are wont) that her Daughter married unto Aristobolus, should be in equal honour with her. Pheroras also the King's Brother had a hand in this contention, about a private cause of suspicion and hatred. For he fell so far in love with one of his Maids, that he refused the Kings Daughter offered unto him, rather making choice of his Maid. Herod took this in very ill part, seeing his Brother (who had received so many benefits at his hands, and was almost his fellow in his Kingdom by his means) not to shew the like Brotherly affection to him again as he ought. And

P p

seeing

The year of the World, 3857, before Christ's Nativity, 7.

Agrippa write unto the Rulers of Ephesus, in the Jews behalf, and to Syllanus and the Magistrates of Cyrenia.

C. Norbanus Flaccus writeth in the Jews behalf, Julius Antonius Proconsul.

The Year of the World, 3857, before Christ's Nativity, 7.

Herod lost two of his Men in David's Sepulchre. Nicholas the Historiographer reproved

Joseph came out of the Priestly Line of the Asmonians.

A discord in Herod's house

Antipater's craftily plotting against his Brethren.

The Women are discord and variance.

Pheroras refused the King's Daughter offered him to wife.

The Tear of the
World, 397.
before Christ's
Nativity.

The Tear of the
World, 397.
before Christ's
Nativity.

seeing he could not dissuade him from that madness, he married his Daughter unto Herod's Son: And afterwards thinking that his Brother's mind towards his Maid was facified, he complained of his injurious dealing, in repulsing his Daughter offered unto him to Wife, he offered him another of his Daughters, named *Cypros*. Then *Phororas* advised *Phororas* not to condemn his Brother's offer, and persist in such folly still; telling him it was meer madness to incur the King's displeasure on such an account. *Phororas* understanding this counsel profitable for him, having obtained pardon at the King's hands, sent away his Maid, by whom he had a Son, and promised the King to marry this his other Daughter; and appointed the thirteenth day after to celebrate his Marriage; making a solemn Oath unto the King, never after that time to use the company of that Woman whom he had put away. The time appointed being expired he fell so far in love with the former Woman, that he would not stand to his promise, but a gain accompanied with his Maid.

Salome enticed
her Daughter
to betray her
Husbands
secrets.

Then *Herod*, not able any longer to contain himself, used many speeches, whereby, he evidently showed his mind to be alienated from his Brother. And there were many who taking this opportunity, did by forged calumnies encrease his aversion; so that now there was no day nor hour past, wherein he did not still hear some new combustions and flurs amongst his dearest friends. For *Salome* being so offended at *Mariamne's* Children, did not permit her Daughter, married to *Archobulus*, to enjoy mutual love and comfort of her Husband, enticing her to betray her Husband's secrets, and if there happened any small occasions of offence (as often it falleth out) she should the more aggravate them with suspicions, whereby she also learned all their secrets, and made the Young Princes hate her Husband. And she, to please her Mother, related, how that often when her Husband and *Alexander* were alone, that they were wont to talk of *Mariamne's* Mother, and use reproachful words against their Father; and threatening, that if they ever did obtain the Kingdom, they would make the Sons of the King, whom he had by other Wives Notaries and Town-Clarks, and so they might reap profit of their Learning which they had attained to: and whensoever they saw any of the Kings Wives wear any of *Mariamne's* apparel, that then they vowed instead of that attire, to cloath them with Sack-cloth, and shut them up where they should never see the Sun. *Salome* presently told all this to the King; who though he were much grieved hereat, yet he chose rather to seek to amend it, than to punish them: and thus, notwithstanding he was daily more and more put out of humour, believing all reports whatsoever; yet he contented himself with chiding of them, and seemed satisfied with their excuses.

Tired greatly
moved, and
Phororas, by
and sang that
of his Son, gave her,
he was to be
with *Salome*.

But presently the mischief was again set on foot; for *Phororas* the Kings Brother meeting *Alexander*, who (as we have said) was *Glaphyra's* her Husband, who was Daughter to *Archobulus*, he told him that he heard by *Salome*, that *Herod* was so far in love with *Glaphyra*, that he could not shake off this affection. The young Prince hearing this, became jealous, and was in a great rage; and now what honour soever or gifts, *Herod*, for the love of his Son, gave her, *Alexander* did interpret it in the worst sense: and not able to put up with such injuries, he went to his Father, and with tears related unto him what *Phororas* had told him. *Herod* was nevermore surpris'd; and not enduring to be falsely accused of so shameful a fact, inveighing against the great malice of his Friends; who for his good offices he did them, so rewarded him. He presently sending for *Phororas*, very sharply began to chide him, saying; O most impious that loveth amongst Men! art thou become so negligent, either to speak or think such a matter of us? Thinkst thou that I do not perceive thy desire, that thou speakest not these words unto my Son to discredit me, but also to the intent by this means thou mightest work some Treason against me, and cause me to be Poisoned? For who but a good Son, as this is, would suffer his Father, suspected for such a matter to live, and not to be revenged on him for such offence? Whether dost thou think that thou didst put these speeches into his mind, or by them a Sword into his hand to kill his Father withal? Or what was thy intent, seeing thou hast him and his Brother; and only counterfeiting good will towards me, to bely me, and to report that of me, that without impiety could not be thought? Get thee hence, thou wretched Imp, seeing thou hast thus abused thy Brother, who hath defended so well at thy hands, Go bafflest of Men, I will leave thee to the gnawing worm of thy own perfidious Conscience, to be thy Executioner all thy life time: And for your greater confusion, I will content my self to confound your wickedness with my goodness, in not punishing you according to your deserts; but treating you with that mercy, of which all the world knoweth you to be unworthy. The King having uttered his anger against his Brother *Phororas*, and he being taken in a manifest fault answered, that that report was first devised by *Salome*, of whom he heard it: Which (he being then present) hearing, began to exclaim, saying it was not her device, and that they all laboured to make the King hate her, and put her to death

Salome enticed
her Daughter
to betray her
Husbands
secrets.

A death, being one who did especially with him well; and what in her lay, seeking his safety; and that now he was in danger of more Treason, than ever before: For (said she) I was the only cause that you did put away the Woman whom you so doted after, persuading you to marry the King's Daughter; and this is the cause that you hate me. With these speeches, tearing her Hair and striking her Breast, she made a shew of innocence; but this gesture was a colour to hide her bad intent. So *Phororas* was left in great perplexity, not knowing what to say or do; and could find no pretence to excuse his fact: For on the one side he confessed that he told it unto *Alexander*; and on the other he could not make *Herod* believe that he heard it of *Salome*. This contention endured a good while; at last, the King being wearied, sent away his Brother and his Sister; and greatly commending his Son's moderate mind, and that he had given him intelligence of those speeches: he being then late he went to supper.

The effect of
calumniation

After this contention, *Salome* was hardly thought of, because she was judged to be the Author of this ill report; and the King's Wives hated her, because they knew her to have strange qualities; and so variable, that one while she would profess friendship, and presently after hatred. Wherefore they still had something to inform *Herod* against her; taking occasion happening by chance, which was this: There was a King of the *Arabians*, named *Obodas*, a slothful Man, and one given to idleness: And there was one *Syllus* that did govern all; this Man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllus* coming unto *Herod* about some business, and viewing *Salome*, who then sat at Supper with him, began to set his mind upon her; and finding she was a Widow, he entred in to talk with her: And she finding her Brother now not so friendly unto her as before he had been, and also entangled with the beauty of this young Man, did not greatly deny to marry him; and many Feasts being made at that time, they shewed evident signs of their mutual consent, and love one to another. The Kings Wives told the King of this in jest. *Herod* commanded *Phororas*, at Supper time to note if he could espy any tokens of familiarity betwixt them; and *Phororas* told him, that by signs and mural viewing one another, they sufficiently shewed their intents. After this the Arabian being suspected, departed into his own Countrey. But two or three Months after, he came again into *Judea* only for this purpose, and talked with *Herod* touching this matter, requesting him to let *Salome* be his Wife; affirming that that affinity would be profitable unto him for the traffick between his People and the *Arabians*, whose Prince he was to be; and did already enjoy a great part of the Dominion. *Herod* told all this unto his Sister, and asked her if she would marry him; and she answered she would. Then they requested that *Syllus* should become a Jew in Religion, or else it was not lawful for him to marry her. He would not condescend hereunto, affirming that he should be stoned to death by his People, if he did it; and so he departed without obtaining his purpose. From that time forth, *Phororas*, and especially the King's Wives, accused *Salome* of intemperancy; affirming that she had had the company of the *Arabian*. Now *Herod* determined to marry his Daughter unto *Salome's* Son, whom *Phororas* refused for the love of his Maid; which Son of *Salome's* was her eldest that she had by *Costabarus*; so shew his good will towards *Salome* his Sister. But he was dissuaded by *Phororas*, who told him that the young Man would never love such a Father-in-Law, because of his Father's death; persuading him rather to marry her to his eldest Son, who was to succeed him in his Tetrachy, which he easily persuaded the King unto, and so obtained pardon for his former offence. Wherefore, the Match being changed, the Maid was married unto the young Man, who had an hundred Talents in dowry with her, more than otherwise should have been given with her.

Herod married
his Daughter
to *Phororas's*
Son.

But all this while this dissension of *Herod's* house did not cease, but rather encreased; it having a shameful beginning, and coming to a sorrowful end. *Herod* had three Eunuchs, whom he greatly esteemed for their beauty; one of them was his Butler, the other his Cook, and the third his Chamberlain; whom also he was wont to employ in serious affairs of his Kingdom. Some one or other informed the King, that these three Eunuchs were corrupted by his Son *Alexander*, with great Sums of Money; and being upon Tortures examined if they had accompanied with him, they confessed all; yet they affirmed that they knew no practice of his attempted against his Father. But their torments being encreased by *Antipater's* Favourites, they were forced to confess that *Alexander* secretly hated his Father; and he exhorted them to forsake *Herod*, who was now good for nothing; who dissembled his Age by painting his Face, to make himself seem younger than he was; and colouring his Head and Beard black, which were already grown very white through age: But rather set their minds upon him, who would in despite of his Father, enjoy his Kingdom due unto him;

The Son's hatred
towards
his Father
is betrayed.

The Year of the
World, 3917.
before Christ's
Nativity, 7.

and that then he would advance them to the highest honours of the Kingdom: For he had not only Title to it by his Birth, but also was now prepared likewise to invade it; and that he had many of the Captains, of the Souldiers, and many of the Kings Friends on his side, who were prepared to do or endure any thing for his sake.

Herod credit-
eth all Tales,
and so purchas-
eth many to death
unjustly.

Herod hearing this, fear and anger did seize on him, by reason that his Son's words seemed both insolent and threatening; and being for both these causes in a rage, he feared some greater matter to be put in practice against him, which he could not suddenly, having so little warning, avoid: And not daring to make open enquiry, he set secret Spies a work, to tell him how all matters stood, himself now mistrusting all Men and accounting it his security to mistrust all, even them that deserved it not; and not moderating his suspicious mind; now whosoever was the nearest to him, was the more suspected, as of most power to injure him. As for others, that were but only named by his Spies, he presently esteemed it his safety to put them to death. Then they of his Household, every one being careful to save himself, were one turned against another, every one esteeming it his one safety to prevent others, by accusing them unto Herod; which done, presently they incited other Men's envy against him, and every one of them to desire such measure as they had measured unto others; and thus they also revenged their private Quarrels, and presently after they themselves were taken, and did by other Men's means suffer the like, being entrapped in the same way they set for their Enemies. For the King did quickly repent, for having put very many to death, who were not convicted; yet for all that, he was not hereby admonished to beware of the like hereafter; but on his repentance for their death, raged so far, as to cause him to inflict the same Punishment upon the Accusers, which he had done upon them. The Court was in such a lamentable condition, that he commanded many of his dearest Friends, and them especially, whose fidelity he had formerly experienced, not to come in his sight, nor within his Court-gates. For he did now shake off the friendship between *Andromachus* and *Gemellus*, and himself, who were his ancient friends; and oftentimes had gone Ambassadors for him, and always been of his Council, and had been Tutors unto his Children, in whom he had always reposed more trust than in any others; the one of them, for that his Son *Deme- trius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to be a Friend to *Alexander*; for he was one of them that had brought him up, and had travelled with him to Rome. And no doubt but he had censured them with some more heavy sentence, had it not been that they were so eminent Persons. Wherefore at that time he was contented to have banished them, and deprived them of all their Authority to the end, that having disgraced these good Men, he might the more freely play the Tyrant. *Antipater* was the cause of all this mischief; who from the first time that he perceived his Father to be fearful and suspicious, still after that, joyed with him as Counsellor; and as it were, encreased his rage and cruelty; and then he gallantly played his part, endeavouring that whosoever would resist him, should be made away. Wherefore *Andromachus* and the rest of his Friends being now banished the Court, the King presently tortured all that he imagined any way to favour *Alexander*, to see if they were guilty, or if they knew of any Treason to be practised against him; but they knowing nothing to inform him of, died amidst their Torments. Where he so much the more tortured others, for that contrary to his opinion, he found not so much as an evil thought against him; *Antipater* craftily interpreting it, that they had rather in Torments conceal the truth, than to shew themselves not trusty to their Masters and Friends; wherefore many being taken, he caused them to be tortured to get something out of some of them. At last one amongst the rest, not able to endure those Torments imposed upon him, said, that he had often heard *Alexander* say, when any one commended his tall stature, or skillfull shooting, and the rest of his virtues, that Nature had bestowed upon him these qualities to his prejudice; for his Father through envy hereat, was offended; so that when he talked with him, he did on purpose draw his Body together, lest his Father should perceive the tallness of his stature; and that when he went a hunting with him, he on purpose did miss the mark he could have hit, because he knew his Father could not endure that he should be commended. And whilst these words were considered and pondered, and his Torments intermitted, he accused *Alexander* again, to have conspired with his Brother *Aristobolus*, to kill his Father when he was Hunting, and then to fly with speed unto Rome, and beg the Kingdom of *Cesar*. There were also found some of *Aristobolus* his Letters written unto his Brother, complaining of the injurious dealing of his Father, who had given certain professions to *Antipater*, the yearly Revenues whereof amounted to two hundred Talents. Then Herod thinking himself to have probability enough, his former suspicion

Herod & Ruf-
bus, cap. 8.
Herod desirous
to be familiar
with *Andro-
machus* and
Gemellus.

Antipater the
cause of all
mischief.

Many were
tortured and
examined for
Alexander's
cause.

The Year of the
World, 3917.
before Christ's
Nativity, 7.

A suspicion was now confirmed, and so he took *Alexander* and cast him in Prison; and again he began to doubt, because he did scarcely believe the informations against him; neither could he devise any cause, wherefore they should seek to commit Treason against him. And those complaints seemed childish; neither was it probable that having openly killed his Father, he would afterwards have gone to Rome. Wherefore endeavouring to find some stronger argument of his Son's impiety; and because he would not be thought rashly to have committed his Son to Prison, he caused the most noble and eminent of all *Alexander's* friends to be tortured, and they confessing no such matter as he expected, he put them to death.

Alexander
being in pri-
son, his friends
were tortured

Whilst thus all the Court did rebound with fear, torments, and contentions, a certain Man accused *Alexander*, to have sent Letters to his Friends at Rome, to entreat them to cause him to be sent for by *Cesar* thither, that he might accuse his Father of certain conspiracies against *Cesar*, and how he more esteemed the friendship of *Mithridates* King of the *Parthians* than the friendship of the *Romans*; affirming also, that he had Poison ready prepared at *Ascalon*. Herod hearing this, was commoted by flatterers about him, as having not done any thing rashly; and so he gave now full credit unto all: Yet the Poison was diligently sought for, but could not be found. *Alexander* being oppressed with this calamity, he yet took courage; and because he would more incite his Father's displeasure against him, he did not deny it: Perhaps meaning to make his Father ashamed of himself for giving credit so easily unto forged Tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little Pamphlets, and sent them unto his Father; telling him that it was needful to use any more torments, for indeed, Treason was intended against him; and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were, forced him to lie with her: And that all of them aimed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Prothibius* and *Sapinimus* of this conspiracy, who were more faithful unto their Kings, than all others: So that now these Men, who before were most friendly one to another, began like mad-men to rage one against another: and punishment so

One accused
Alexander to
have sent let-
ters to Rome
against his Fa-
ther.

Alexander
perhaps con-
fesseth the
treason, and
who had a
hand in it.

hastily pursued every one, that they had not time to speak in their own defence: Neither were their punishments deferred till their cause was tried, and all with known; so that some were bound and imprisoned, others presently put to death: others laughed in their sleeves to see that day, yet discontented for that any delay was used for their punishment: So that the King's Court was now greatly defaced with sorrow and heaviness, wherewith the usual felicity thereof was destroyed. Herod himself amidst these calamities, could not but be weary of his life; who not daring to trust himself in any bodies hand, he was tormented with a daily and hourly fear of some untimely death, that would befall: and many times perswaded himself, that he did so to his Sons before him with a drawn Sword ready to kill him; and this was his cogitation night and day, so that herewith he almost ran mad.

Herod was so
troubled with
the content-
ment on in his
house, that he
was weary of
his life.

C H A P. XII.

How Archelaus King of Cappadocia, reconciled Alexander to his Father.

Whilst Herod was thus troubled in his mind, *Archelaus* King of *Cappadocia* careful of his Daughter, and the young Prince his Son in Law, and pitying his friend Herod in such calamities; he thought it his duty to make a journey unto him. And finding him so affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and rashness; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles: he counterfeited indignation against the young Prince, approving all the King's actions; affirming that he would break the band of Wedlock between his Daughter and *Alexander*; and that if she knew of the Conspiracy, and did not inform the King thereof, himself would punish her. Then Herod, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: And now with just consideration weighing what he had done, by little and little, he began to have a Fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young Prince, he grew very angry thereat: but when *Archelaus* also began to excuse him, then Herod's heart relented, and he with tears

Herod & Ruf-
bus, cap. 9.
Archelaus
the King of
Cappadocia
sought dis-
pleasure a-
gainst *Alex-
ander* his Son-
in-Law, and so
reconciled
Herod unto
him.

be thought. *Archelaus* not to yield too much to anger, nor for the young Princes offence, H break off the Marriage. Then *Archelaus* perceiving them to relent, began to turn the matter against *Herod's* Friends, as the causes of all this mischief, who had corrupted *Alexander*, who of himself was void of malice; and especially he aggravated the matter against *Pheroras* the Kings Brother. *Pheroras* having now incurred the King's displeasure, perceived that none could so soon reconcile him unto the King, as *Archelaus*; wherefore, clothed in black; and making other signs, as though he despaired of his Life, he went unto him, who did not deny to help him what he could; yet he told him that it was no easie matter for him to pacifie the King, so highly offended, per- I swading him rather himself to go unto the King his Brother, and crave pardon of him; confessing himself to have been cause of all this mischief; by which confession of his, the King's wrath would be greatly appeased, and so he also should have better occasion to entreat for him. *Pheroras* followed his counsel, which fell out happily for them both; for the Prince, contrary to any ones expectation, was freed from all his troubles: And *Archelaus* made *Pheroras* and *Herod* Friends; and he himself having obtained great friendship of the King in his adversities, he returned joyfully into *Cappadocia*, being re- ward with rich gifts, and being accounted of as *Herod's* chiefest Friend. They also agreed amongst themselves, that *Herod* should go to *Rome*, because he had already writ- ten unto *Cesar*, concerning this matter: and they both went together to *Antiochia*, and there *Herod* reconciled *Titus* the President of *Syria* unto *Archelaus*; and so he re- turned into *Judea*. K

C H A P. XIII.

Herod declared War against the Arabians, for prosecuting Trachonites Robbers.

W Hilest *Herod* being gone to *Rome*, was absent from his Kingdom, the *Arabian* Wars began, on this occasion: The inhabitants of *Trachon*, whose Countrey *Cesar* taking from *Zenodorus*, gave unto *Herod*; being forbidden and hindered from stealing, were now forced to frame themselves to live like Husband-men, more civilly than before: But this kind of life pleased them not, neither did they their Countrey yield fruits worth their Labours; yet at first *Herod* compelling them thereunto, they abstained from injuring the inhabitants bordering upon them, which did greatly redound unto *Herod's* credit, by whose diligence they were brought unto it. But when *Herod* was gone into *Italy* to accuse *Alexander*, and to commend *Antipater* unto *Cesar*, the *Trachonites* hearing a bruit of his death, revolted, and turned to their accustomed robberies: Yet they were at that time again subdued in the King's absence by the Captains that he left at home; and forty of the chiefest of the Thieves amongst them being taken, the rest terrified by their example, left their own Countrey, and fled into *Arabia*, where *Syllæus* received them, in revenge that he could not obtain *Salome* M for his Wife; and receiving of him a strong hold to dwell in, they did not only make incursions, and rob and spoil the borders of *Judea*, but also of *Celestria*, and drove away the preys they got into the place allotted them, *Syllæus* protecting them and their villanies. *Herod* returning from *Rome*, found that his People were greatly en- damaged by these Thieves; and seeing he could not subdue them, by reason the *Arabi- ans* did protect them; not enduring that injury, and entering into *Trachon*, he killed all their Families: Whereby they were so much the more enraged against his Country; for they had a Law amongst them, whereby they were commanded to revenge the death of their Families; and so concerning all dangers, they came and wasted all *Herod's* Country with continual incursions. Then the King complained N hereof unto *Saturninus* and *Voluminus* then Presidents, sent thither by *Cesar*; re- questing that he might have the Thieves to punish them. They hearing this news, with as much speed as they might, gathered their Forces together; and making themselves stronger than they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could find; so that now this resembled a War, rather than a Robbery; for they were a thousand in number. Wherefore *Herod* required these Thieves and Robbers to be delivered unto him, and required the debt that *Obodas* owed him; for *Herod* had lent *Obodas* the threecore Talents, and sent them unto him by *Syllæus*, and now the time was expired wherein the Money was to be repayed. But *Syllæus*, who had taken all the rule from *Obodas*, and himself governed all, denied that those Thieves were in *Arabia*, and de- ferred the payment of the Money: So that this matter was debated before *Saturninus* and

A and *Voluminus* then Presidents of *Syria*. At last it was by them determined, that within thirty days, the Money due to *Herod* should be paid, and the *Runa-* ways of both Countreys delivered each to other: But there was no one *Arabi-* an that either had fled unto *Herod* for any offence committed, nor for any o- ther cause; but the Arabians were convicted to receive the Thieves that fled from *Herod*.

C H A P. XIV.

B *Syllæus* will perform nothing of what Augustus's Lieutenants had ordained, but goeth to *Rome* to him. *Herod* entreats into *Arabia* with an Army, and taketh the Castle where the *Trachonites* were retired.

W HEN the day was come that was appointed, *Syllæus* not minded to stand into the Agreement made, went in the mean time to *Rome*: But *Herod* exacted his Money, and the Thieves to be restored unto him. *Saturninus* and *Voluminus* per- mitting him with force of Arms to persecute those obstinate People: So he levy- ing an Army, went into *Arabia*; in three days space going as far as ordinarily Men use to march in seven; and coming unto the Castle wherein the Thieves kept, at the first on set he took it and destroyed it, being called *Repta*; and did no o- ther harm unto the inhabitants. And a Captain of the Arabians, named *Nacchus*, *Repta* came to succour the Thieves, and so fought with *Herod's* Army; in which Battle a few of *Herod's* Men were slain; but of the Arabians were killed five and twenty, with their General, and the rest were put to flight. Being thus revenged upon the Thieves, he led three thousand *Idumæans* into *Trachon*, to keep the inhabitants from robbing; and sent Letters unto the Roman Governours who were in *Phœnicia*, that he had only used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else; which afterwards also, they making enquiry, they found true.

C H A P. XV.

Syllæus doth so incense Augustus against *Herod*, that he refuseth to give Audience to his Ambassadors, neither will he admit those whom *Aretas* King of the Arabians sent. This *Aretas* succeeded *Obodas*, whom *Syllæus* caused to be Poisoned, that he might get the Kingdom. *Herod* sends the third Ambassage to Augustus.

T H E Arabians sent Messengers with all speed to *Syllæus* at *Rome*, and informed him otherwise, aggravating every thing according to their fashion. *Syllæus* being a little before insinuated into *Cesar's* acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his Apparel; and clothing himself in black, he went in this manner unto *Cesar*, informing him how *Arabia* was afflicted with Wars, and that the whole Kingdom was wasted by *Herod*, who had entered into the Country with an Army, and with tears complained that 2500 of the Arabian Nobility were killed, and amongst them his Friend and Kinsman *Nacchus*; and great riches were taken away, which were laid up at *Repta*; and that all this was done in contempt of *Obodas*, who had no Army ready, nor a fit Captain for his Forces, he being not there. *Syllæus* having thus spoken; adding moreover, that he would not have come to *Rome*, but that he was perswaded that *Cesar* would have had a care of the common peace and tranquillity of his Subjects; and that had he been at home, *Herod* to his cost should have violated that Peace. *Cesar* hereat was greatly moved, and enquired of some of *Herod's* Friends who were then Present, and of certain Men that were lately come out of *Syria* also, whether *Herod* had led an Army out of the limits of his own Kingdom. Which they not denying, and *Cesar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly encreased, so that he writ threatening Letters unto him; telling him, that hitherto he had used him as a Friend, but hereafter he would use him as a Subject; which also *Syllæus* signified unto the Arabians. By which Letters they were made proud, and would G never render unto him the Thieves that were escaped, nor restore the Money he lent their King, nor pay him rent for the pasture-ground that they hired of him. More- over, the *Trachonites* hearing this, rebelled against the Garison of the *Idumæans*; and

The Tear of the World, 3548. before Christ's Nativity, 6. Saturninus and Voluminus, the Rulers of Syria, procure the reconciliation of *Herod* and the Arabians.

Herod by Rufinus, chap. 10. at 16. Syllæus accus- sed Herod unto Cesar.

The Arabians and Trachonites, after understanding that Cesar was offended with Herod, joyce thereat.

and joining with the Arabian Thieves, who wasted their Country; not so much respecting their own gain, as their revenge and particular profit; they did many mischief, and exercised great cruelty against them. Herod did put up all injuries, and didst not once mutter, *Cesar*, being offended with him; for the which cause he was not so courageous nor valiant as he was before. For first of all, *Cesar* would not admit his Ambassadors, whom he sent to plead his cause before *Cesar*; and Herod again sending other Ambassadors, *Cesar* sent them back again, their business undone.

Wherefore Herod being in this perplexity, greatly feared *Syllus*; who being now at Rome, did easily periwade *Cesar* any thing; for *Cesar* was very credulous; and *Syllus* aimed at some greater matter. For *Obodas* dying, *Enes* succeeded him in the Kingdom of Arabia, changing his name, called himself *Aretas*; whom *Syllus*, by forged calumniation, did seek to depose from the Crown, and usurp the Kingdom unto himself, giving great sums of Money unto the Courtiers, and promising great sums unto *Cesar*; whom he now perceived to be angry against *Aretas*, for that, without his consent, he presumed to take upon him the Government of the Kingdom. But at last he also sent Letters and Gifts unto *Cesar*, and amongst the rest a Crown of Gold worth many Talents; and in those Letters he accused *Syllus*, who as an impious and disloyal Servant, had poisoned his King *Obodas*; in whose life time he had also invaded the Government of the Kingdom, committing Adultery with the Arabian Wives, getting together other Men's Money, thereby to obtain the Kingdom. *Cesar* would not permit these Ambassadors to have Audience; but refusing their gifts, suffered them to depart without obtaining that they came for. In the mean time the affairs of Judea and Arabia every day became worse and worse, every one seeking to trouble the estate of both Kingdoms, and no Man endeavouring to quiet them. For the King of Arabia was not yet established in his Kingdom, and therefore could not controul his Subjects. And Herod feared that if he did defend himself, he should so much the more incite *Cesar* against him; and so was forced to put up all injuries that were done unto him: And finding no end of his miseries, he at length determined to send again to Rome Ambassadors, to see if, by the help of friends, *Cesar* might be persuaded to think better of him; and so committed that Embassage unto *Nicholam* of Damascus, and sent him to Rome.

CHAP. XVI.

Herod more incensed than ever against his Sons Alexander, and Aristobulus, by several Aspersions, causeth them to be imprisoned. Augustus is made sensible of *Syllus*'s wickedness, condemns him to die, confirms *Aretas* in the Kingdom of Arabia; he is sorry for having had so ill an Opinion of Herod, adviseth him to call a great Assembly at Berite, where his Sons, after new Complaints given in against them, are to be judged.

In the mean time the dissention of Herod's House was much increased, by the augmentation of hatred against his Sons Alexander and Aristobulus; and although at all other times his Court was never void of suspicion, which is a pernicious evil to Kings and Princes; yet, at that time especially, this mischief was in his principal vigour and force. For one *Eurycles* a Lacedemonian, and a Nobleman of his Country; but having a turbulent wit, given over to flattery and pleasure, yet cunningly dissembling both vices, coming unto Herod and giving him gifts, and receiving greater gifts at his hands, was by him courteously entertained; and familiarly conversing with him, brought it so to pass, that he was esteemed amongst his especial Friends. This *Eurycles* lodged at Antipater's House, being also familiar with Alexander for their often meeting one another: For he said that Archelaus King of Cappadocia and himself, was great Friends, and therefore he counterfeited himself to reverence *Glauphya* very much; and all Men judging him indifferent in all parties, he diligently noted whatsoever passed, and every word that was spoken, seeking, by all means he could, matter to gratify others carrying of Tales; and with such flattering fair speeches he insinuated himself into every Man's friendship, that he seemed Alexander's only trusty Friend; and that all his endeavours with others, were only for to be more serviceable to Alexander in his concerns. And by this his deceit, he so insinuated himself into Alexander's favour, that the young Prince thought him to be his only Friend, unto whom he might impart his secrets; so that Alexander shewed him how much he was grieved for not being in his Father's favour; and related his Mother's misfortune, and that

A Antipater had now gotten all authority and dignity from him and his Brother, and was the only Man that could do all; and that these injuries were no longer tolerable, their Father being now incited against them, that now he would neither admit them unto his Councils nor Banquers. And he committed his Grievs (as he then thought) into his Friends Bolom. But *Eurycles* told Antipater all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatness of the present danger; desiring him to beware of Alexander, who did not stick openly to shew what mind he bare; but did, as it were, manifestly shew that he desired to make away his Father. Which done, he received of Antipater most rich gifts, and pledges of his good will towards him; at length he persuaded him to relate his news himself unto Herod. The King gave an attentive ear, whilst he related Alexander's malice; and was so moved with the Circumstances, that he conceived a deadly hatred against his Son, which also without further delay, he did make manifest; for he rewarded *Eurycles* for his pains with fifty Talents, which he having received, went unto Archelaus; and speaking well of Alexander, acquainted him how instrumental he had been in reconciling him unto his Father: And receiving of him also a sum of Money, he departed before his malice was discovered, and returned into his Country; and using the like shifts there also, he was at last by his Country-Men banished from Lacedemonia. Furthermore, Herod not content now, as before, to hear only that which was told him of Alexander and Aristobulus, did himself also conceive a proper hatred against them, observing all things, and making diligent enquiry though no Man accused them, and permitting all Men to speak what they pleased against them. And amongst the rest, *Evaratus* of Coos had conspired with Alexander; and he seemed now to hear no talk more willingly than this, and such like. But then greater misfortunes than all the rest befell the two Princes, false Accusations never ceasing to be forged against them; and every one as it were, striving to accuse them of some Crime or other unto the King, pretending the care they had of his safety. Herod had two Champions, *Jucundus* and *Tyrannus*; both acceptable unto him, for their strength, and tall stature, and bigness of Body: These two for some offence were banished the Court, and received into Alexander's service, and placed amongst his Guards; and for end that they were very active, he bestowed many gifts and much Money upon them. Whereat the King presently conceiving suspicion, began to torture them; and after many Torments, they confessed that Alexander had hired them to kill Herod, as he was a hunting wild Beasts: for so he might easily be bruited abroad, that he falling off his Horse, fell upon his own Lance, and so was killed; which once before had almost happened unto him. They also declared unto him, that certain Gold was hidden and buried in the Stable: And they also accused Herod's chief Hunts-man, that at Alexander's command he had given Alexander's Servants the King's Lances and his Armour. After them the Governor of the Castle of Alexandrium was taken, and examined upon Tortures; and it was objected against him, that he promised to receive them into the Castle, and deliver unto them the Kings Treasure there. But he denying it, his own Son affirmed all to be true, and brought forth Letters to testify the same, resembling Alexander's hand written to this effect: So soon as by God's assistance we have done that which we intended to do, we will presently come unto you; be careful therefore, that according to your promise you do receive us into your Castle. Herod having had a view of these Letters, did now without any doubt believe, that indeed some treacherous practice was plotted against him by his Sons. But Alexander affirmed that *Diophrantus* the Secretary had counterfeited his hand, and that the Letter was Antipater's device. For *Diophrantus* was accounted cunning in such matters; and after ward being taken with the like, he was therefore put to death. And the King produced them that had been tortured at Jericho before the People to accuse his Sons; where they were stoned to death; and the People heretofore moved, would also have killed Alexander and Aristobulus with the same death. But Herod by the means of *Pto. Alexander* and *lomeus* and *Pheroras*, did restrain them; and commanded the young Princes to be cast into prison, and there to be kept so close, that no Man was admitted unto them; but many Spies were set, who should narrowly mark all their actions; and words; and now they were accounted as condemned Men, both by other Men's opinions, and also by their own. One of them, to wit, *Aristobulus*, for grief inviting his Aunt, and Mother-in-Law, to compassionate his present Calamity, and to hate him, that was the Author hereof; affirmed that he also was in great danger, being accused in hope to marry with *Syllus*, to have signified unto him by Letters, all that passed in Herod's Court. Which words the Woman presently came, and told to her Brother Herod. The King no longer able to bridle his fury, commanded them both to be bound, and kept in several places

The Year of the
World, 3960.
before Christ's
Nativity, 4.

Alexander
confideth to
Herod, that he
purposeth to
fly to Archelaus,
Ambassador of
Cappadocia.

Glaphyra
Alexander's
Wife is de-
manded, if she
knew of any
Treason a-
gainst Herod.

places, one from another, and each of them to write what they had plotted against H their Father; And being thus commanded, they wrote that they neither prepared Treason, nor yet thought of any Treason against him; only they purposed to fly, because they perceived that they could no longer live here, because they were so suspected, and in continual care. At that time a Prince of Cappadocia came Ambassador from Archelaus, named Mela, who was one of the greatest Lords of the Country: And Herod desiring to shew his Son's malice, he sent for Alexander out of Prison, commanding him to relate how, and after what order, or whether they meant to fly: He answered, unto Archelaus, who had also promised them to send them to Rome; but that they had no further intent or purpose to effect any unlawful practice against their Father, and that all other accusations were false. And that he requested, that Tyrannus and the rest might have been better examined, but Antipater prevented that; who, by his own forged rumours spread amongst the People, did cause them to hasten their deaths. Which being said, Herod commanded both him and Mela to be taken unto Glaphyra, that the might be asked whether she were any way privy to the conspiracy against Herod: And coming unto her, the Woman seeing her Husband bound presently tore her hair; and being amazed, with great compassion, cried out. The young Man's cheeks were also bedewed with tears; so that a long time after, those that were present amazed, and moved to compassion at this miserable sight, could neither speak nor do the King's command. At last Ptolemus, to whose charge Alexander was committed, desiring him to speak whether his Wife was privy to his intent; he answered, How could it be otherwise, who is dearer unto me than mine own life, being Mother of my Children? Then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lye whatsoever, seeing I must die, and will deny nothing you would have me to say. Alexander answered, Neither did I purpose any impiety against my Father, as some suppose, who ought not to think so; neither dost thou know of any one: This thou knowest, that thou and I purposed to fly unto Archelaus thy Father, and that he promised to convey us to Rome; which she also affirmed.

Archelaus
excuseth him-
self to Herod.

Cesar and Herod
made friends.

Herod by Rufinus,
cap. 12.
al. 18.
Nicholaus ac-
cuseth Syllus
and excuseth
Herod.

Herod now thinking that Archelaus was disaffected towards him, delivered Letters unto Olympus and Voluminus, commanding them in the way as they went to pass by Bionfa a Town of Cilicia, and delivered certain Letters unto Archelaus himself to the same effect; and that from thence they should go to Rome; and if so be when they came there, they found that Caesar had been reconciled to him by Nicholas his means, that then they should also deliver certain Letters unto him; declaring all that was past between him and his Sons, and the proofs alledged to convince the Princes. Archelaus writ again unto Herod, that indeed he would have entertained the young Men, for fear that any greater mischance should befall them or their Father, by reason of their suspicion against them; yet was he not minded to send them to Caesar, nor to have confirmed them in any malicious course. The Messengers coming to Rome, found Caesar reconciled to Herod, and delivered the Letters unto him. For Nicholas his Embassy was to this effect: So soon as he came unto Rome and had entered the Palace, beside the charge he had given him, he did also undertake to accuse Syllus. For he perceived the Arabians at variance among themselves; and that some of them had declared all Syllus, his bad practices, and that by his means many of Obodas's Kinsmen were murdered, as his adversaries manifestly proved by his Letters which they intercepted.

Now Nicholas desirous to reconcile Herod unto Caesar, omitted not this occasion by chance offered him; for he well knew that if he began with the King's defence, he should then find a hard and heavy Judge against him; but if he began to accuse Syllus, he should find also a fit occasion to plead his King's cause. Wherefore Nicholas taking upon him to prove the accusation against him at the day appointed, he conveyed with King Aretas's Ambassadors, accused Syllus as a Murderer of his Lord and King, and many other Arabians; and that he had borrowed much Money, to trouble the peace of the Commonwealth; and that he had corrupted many women and honest Matrons, both at Rome and in Arabia. He addeth hereunto a most grievous crime, to wit, that he, by his lies and false reports, had deceived Caesar; whom in all things he had misinformed, concerning that which Herod had done. Which when he once mentioned, Caesar commanded him to omit the rest, and only to relate the matter concerning Herod; whether Herod did not enter into Arabia with an Army, and did kill two thousand and five hundred Men, and carry away Captives; and rob and spoil the Country? Nicholas answered, that to these demands himself was able to answer, that Herod did none of these; and that he did not deserve any displeasure. Caesar, contrary to

A to his expectation, hearing this, began to give diligent Ear to what Nicholas said: And hereupon Nicholas related unto Caesar, how Herod had lent five hundred Talents, and that he had a Writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole Country, and satisfy himself; and that this was no hostile invasion, but according to Law and equity, requiring of his right and debt due unto him. And that this was not rashly done, though by the Writing he was so permitted to do; but by the consent of Saturninus and Voluminus, Presidents of Syria; in whose presence Syllus swore by Caesar's good fortune at Berytus, that within thirty days after, both the debt, and also certain fugitives fled from the King, should be restored unto him; and that Syllus performed none of these: And to Herod went again unto the Presidents, and they permitted him to go and take pledges for his Money; and that so by their permission he went into Arabia. And this is the War that his Adversaries have so tragically exaggerated; and yet how can it be called a War, seeing that it was done by the consent of the Presidents, and that by Covenant after Perjury, wherewith both God's and also Caesar's name was violated? It now remaineth that I speak something concerning the Captives. There were forty Thieves of Trachon, and afterward more that fled from Herod for fear of punishment, and fled into Arabia, whom Syllus protected and succoured to the injury of all Men, and gave them Ground to inhabit, and was partaker of their preys; notwithstanding that by his aforesaid Oath, he was bound to restore them, together with the borrowed Money; neither can he name any Man besides them taken in Arabia, and carried away Captive, and some of them also escaped. This his forged tale concerning the Captives being thus refused, hear, O Sovereign Caesar, the lying invention, which to provoke thee to wrath, himself devised. For I am well able to affirm this, that when the Arabian Army assaulted us, and one or two of our men were killed, then at last Herod forced to make resistance, he killed Nacchus, and with him five and twenty, and no more; for every one of which Syllus falsely told Caesar a hundred, and so told him that two thousand and five hundred were killed. Caesar hereat greatly moved, with an angry countenance looking upon Syllus, he asked him how many Arabians were killed in the Fight? He amazed, and knowing not what to reply, answered, that he erred in the number. Presently Caesar commanded the Writings to be read, containing the conditions between them; and the Writings of the Presidents, and the Letters of the Cities containing the complaints of the Robberies. And so the matter was brought to pass, that Caesar reconciled unto Herod, and condemned Syllus to die; and repenting himself to have written so threatening Letters to Herod, he objected that also unto Syllus; affirming, that by his false informations he had caused him to pass the limits of friendship, in using his Friends so hardly. And so he sent Syllus into his Country, that after he had satisfied his creditors, he might be punished according to the sentence. But he still continued angry with Aretas for that without his authority, he had usurped the Crown and Kingdom: and he was minded also to bestow Arabia upon Herod; but the Letters which Herod sent him, changed his mind. For Olympus and Voluminus, as soon as they understood that Caesar's wrath towards Herod was pacified, presently they delivered unto him the Letters as they were commanded; wherein were contained the Arguments whereby his Sons were convicted of Treason against him. Which Caesar having read, he thought it not convenient to trouble the old Man (unfortunate with his Sons) with another Kingdom; and so he admitted Aretas his Ambassadors; and chiding them that their King had rashly usurped the Kingdom without his Authority and knowledge, not expecting his pleasure; he received their gifts, and confirmed him in the Kingdom by his Authority. This done, being now reconciled unto Herod he writ unto him, that he was sorry for him, that he had such Children; and that he should, if they had attempted any Treason against him, punish them as Men that desired to murder their Father, for he gave them free and full Authority; but if they only attempted to fly, he should also be satisfied with a less punishment. Wherefore he counselled him to call a Council at Berytus, together with the Roman Presidents, and Archelaus King of Cappadocia, and the rest of his Friends, and the Nobility thereabout, according as they should advise him so to do. And this was the effect of Caesar's Letter.

The Year of the
World, 3960.
before Christ's
Nativity, 3.
A Narration
of the Arabians
in Wars, and
the borrowed
Money.

The Thieves
of Trachon.

Syllus con-
demned to die

The year of the
World, 3961.
before Christ's
Nativity, 3.
Herod by Rufinus,
cap. 3.
Aretas's Am-
bassadors un-
to Caesar.
Caesar allow-
ed Herod to
punish males
factors.

CHAP. XVII.

How Herod's Sons were condemned in the Council of Berytum.

The Year of the
World, 3800.
before Christ's
Nativity, 4.Herod assem-
bleth all the
Caesar will, &
except Archel-
laus.Herod accus'd
his Sons.Saturninus
doth pro-
nounce an in-
different sen-
tence.
Volcanius
and other of
Herod's friends
pronounce
Herod's Sons
to be traitors.
Archel-
aus, Herod's
son, thought
of his Sons.

Herod receiving this Letter, rejoiced above measure; both for that he had again obtained Caesar's favour, and for that Caesar had given him full Authority to do what he pleased unto his Sons. And yet I know not how it came to pass, that he who in his prosperity was a hard Father, yet did shew himself not rash in putting his Sons to death; and though his affairs were in a very flourishing condition, yet he was very moderate in his revenge. Wherefore by Letters he called together all those whom Caesar appointed, only Archelaus excepted, either for that he hated the Man, or else for that he feared he would have withstood his purpose: And when they were all come together, as well the Presidents as the rest, who were called out of divers Cities, he would not bring his Sons into the Council, but kept them in a Village of the Sidonians, named *Platan*, not far distant from the City, to the intent, that if they were called for, he might bring them forth. Then Herod himself alone entering into the Council, before an hundred and fifty Men there assembled for that purpose, began to accuse his Sons before them; and used a speech not only pitiful for his one calamities, but also little becoming a Father. For he was very vehement in inveighing against their offence; neither did he sufficiently express his mind, shewing many signs of fury and anger; neither did he deliver in writing any proofs of the Accusations unto the Judges; but undecently himself alledged there, the Father against the Son; himself also reading before them, certain Letters written by them, wherein was contained no impiety nor Treason, but only a consultation to flee away, and certain hard speeches whereby they shewed themselves offended; which when he came unto, he exclaimed, as though hereby they confessed their treacherous practices; greatly exaggerating the matter, and protesting that he had rather die than hear such speeches. Lastly, affirming that both Nature and Caesar gave him authority against them; and his Country Laws so commanded, that if any one being accused his Father or Mother should lay their Hands upon his Head, and the standers by must presently stone him to death; which though he might easily do in his own Country and Kingdom, yet he thought good also to expect their censures. Yet he came unto them, not for that they were to judge his Sons, who were taken in a manifest crime; but that by this occasion they might add their suffrages to the just indignation of a Father offended, and that they might leave an example unto all posterity, that such Treasons ought not to be left unpunished. The King having thus spoken, and not permitting the young Princes to be brought in to answer; all seeing what the King intended, and that there was no hope to reconcile them unto their Father, or save their lives, they all confirmed his authority. And first of all *Saturninus*, one that had been Consul, and had been adorned with many honours, pronounced an indifferent sentence, limited with circumstances, to wit, that he condemned Herod's Sons, yet not to die; for (quoth he) my self have Sons, and I would not add this calamity to Herod's misfortune past. After him also his three Sons, who were their Father's Legates, pronounced the same sentence. But *Volcanius* pronounced that they had deserved death, who were so impious towards their Father; whose sentence after him the most part followed; so that it seemed that they were now intended to be put to death. Presently Herod carried them with him to Tyre where he met *Nicholaus* who was there arrived, returning from Rome; unto whom the King first relating what was done at Berytum, he asked him what his Friends at Rome thought of his Sons? He answered that they judged the Princes intents impious, and that they ought to be bound and imprisoned; and then after due consideration, if it were thought expedient, to be put to death; lest the King might be thought to have given more way to his anger than to reason; yet, if it might so please him, they thought it best to acquit them, lest otherwise he do that which hereafter he may repent when it is too late. And this was the opinion of most of his Friends at Rome. Then the King along time pondered these words, and made no reply, but commanded him to go along in his company. At his arrival in Caesarea all Men were doubtful what would become of his Sons, expecting an end of that Tragedy; for they greatly fear'd that by reason of the old discord, he would cut them off; and notwithstanding they were sorry for them, yet it was dangerous either to speak rashly, or to hear any thing spoken freely concerning them; but in their hearts compassionating them, they concealed their grief. Only one amongst all the rest, an old Soldier named *Tyro*, others dissembling their grief

H

I

K

L

M

N

O

The Year of the
World, 3801.
before Christ's
Nativity, 3.

spoke freely what he thought: This Tyro had a Son of Alexander's Age, and beloved of him, whom Alexander much accounted of. This Fellow many times amidst the Multitudes exclaimed, that Truth and Equity were banished out of the World, and that in their stead Malice and Untruth reigned: Whereby there was such a Mist and a Fog casted over the whole World, that no Man could see his own Errors. This his free Speech, though it was not without danger, yet all Men hereat were moved; for that he had some reason to shew his Fortitude in so dangerous a time; and every one was willing to hear his Speech, and though themselves for fear were silent, yet did they not reprehend him for speaking freely. For the expectation of the event of so great mischief was able to have wrested from every one of them words of commiseration. Tyro with great audacity also came unto the King, and begged of him that he might talk with him alone: which the King granting, he used these words with great lamentation: I can no longer, O thy King, suppress this my grief, which crusheth me so boldly to speak, though with my own peril; yet if it please thee, my King, that which I intend to speak shall be for thine advantage.

Where now, my Lord, are thy Wits? Where is thy courageous Mind ever hitherto able to match all difficult businesses whatever? How happeneth it that thou hast so few Friends to Herod, and Kindred: For I account not them Kinsmen or Friends that permit such wickedness, and hatred in thy Court, which was most happy and fortunate. And what art thou unto thyself? Wilt thou not look and see what is done? Wilt thou put to death the two young Princes born unto thee by the Queen thy Wife, who abound in all Vertues, and commit thyself now in thy old Age unto one only Son, who nourisheth impious Hopes and Designs; and to thy Kindred, who by thy own censure have often deserved Death? Dost thou not perceive that the People keeping themselves quiet and still, do both condemn the error of thy Friends; and also pity and compassionate the two Princes? Moreover, all thy Soldiers and Captains themselves have compassion on them, and curse the Authors of this unfortunate Calamity.

The King at first took these words of Tyro in good part, as being admonished of the perfidious dealing of them about him, and his own Calamity. But Tyro immediately and Soldier-like urging the King, and for his own simplicity not able to discern what fitted that time, the King at last thought this, rather a turbulent upbraiding him, than a friendly Admonition: And asking who those Captains and Soldiers were, he commanded them all, and Tyro also, to be bound and kept in Prison. Then one *Triphe* the King's Barber, taking hereat occasion, told the King, that Tyro had often solicited him, as he had the King to cut his Throat with his Razor, promising him for recompence great Rewards, and that he should be one of Alexander's chief Friends. Having spoken these words, the King commanded him to be apprehended, and the Barber, and Tyro and his Son to be tortured. Tyro his Son seeing his Father in most miserable Torments, and that he still persisted in them (and by the King's displeasure, conjecturing that there was no hope of life) told them that Tortured his Father, that he would confess all the Truth, conditionally that his Father and himself might be no more tormented: and having his request granted, he told them that it was agreed, that Tyro with his own hand should have killed the King; for he could get opportunity to come unto the King when no Man else was with him, and so he would kill him, and for Alexander's sake endure any Torments whatsoever. This spoken, he delivered himself and his Father from further Tortures: but it is uncertain whether the Tale he told was true, or whether he devised it to free them both from Torments. Then Herod now laying all doubt aside (if before he were in any thought what death his Sons should die, and leaving no place to Repentance and Mercy, he hastened to execute his purpose: and producing 300 Captains, and Tyro and Tyro with 300 his Son, and the Barber his accuser; he accused them all before the People, and the People throwing any thing that came to their hands at them, they killed them every for the Peo- one. And Alexander and Aristobulus was carried unto *Sebastus*, and there by their Father's command were Strangled: and their Bodies carried by night into the Castle *Alexandrium*, where their Grand-father by their Mother's fide, and many of their Progenitors lay buried. But perhaps some will not marvel, that a hatred so long a breed- ing should in the end so prevail, that it overcame natural affections. But one may justly doubt whether the fault were in the young Princes, who exasperated by a hard Father so long time, fell into such a hatred of him, or whether it is to be imputed unto his unkindness and immoderate desire of Honour and Rule, who could not abide any to be his equal, but rather choosing to do all at his own pleasure: Or rather unto Fortune, whose power the wisest living is not able to resist. Where-God's Providence I am perswaded, Fortune hath predestinated all humane actions, so that they

Tyro speaketh
to Herod, and
not observing
Modesty, he
and the Cap-
tains were im-
prisoned.Tyro is by his
Son and a Bar-
ber accused to
have practis-
ed Treason a-
gainst the
King.Tyro with 300
Captains are
accused be-
fore the Peo-
ple and slain,
Alexander and
Aristobulus
Alexander and
Aristobulus
were Strangled
at *Sebastus*, and
buried in *Alexandrium*.The cause of
these Calami-
ties was De-
stiny and
not God's Pro-
vidence.

The year of the
World, 3861.
before Christ's
Nativity, 2.
Wherein A-
lexander and
Antipater
offended.

Herod's
shameful er-
ror not to be
excused.

must have a necessary event. And this inevitable force we call Fate, or fatal De-
tiny, for that there is nothing which it effecteth not. But it sufficeth briefly to
have touched this high matter, which of itself is very difficult, which attributeth some-
thing unto our actions, and examineth the causes of the variety of our actions, which
speculation is already comprised in the two Volumes of our Law. Furthermore, touch-
ing the Princes fault, we may accuse their youthful arrogance, and their Pride, who did
give too great ear to their Father's accusers; and for that they were unjust searchers
into his Life and Actions, and that they maliciously suspected him, and could not rule
their Tongues; but hereby gave double occasion to their adversaries, and matters unto
those Tale-bearers that sought to get the King's Favour. But their Father's shameful
fault cannot be excused, who suffered himself so to be over-ruled with passion, that
he put them to death that were begotten of his own body, without any proof or argu-
ment of the Crimes laid unto their charge; yea, two young Princes of excellent feature
of Body, not only beloved of their own Nation, but also of Strangers; they were dex-
trous in all Exercises, and commendable in Military Affairs, and eloquent in Civil Dis-
courses. For, in all these things they were excellent, and especially Alexander the eld-
est of them. It had been enough for him, suppose he had condemned them, either
to have kept them in perpetual Prison, or banished them into some far Country; seeing
that he was assured of the Roman Power, under whose protection he neither needed to
have feared Invasion, nor secret Treason against him. For to put them to death, only
to satisfy his own furious Will, what else doth it argue, but only an impious liberty
casting off all Fatherly humanity and kindness? especially seeing that he was aged,
whose years could neither plead ignorance, nor that he was deceived. For neither
was he the more excused by the delay he used; nay, it had been a less offence, if ama-
zed with some sudden news, he had been incited to so heinous an offence: But after
to long deliberation, at last to effect such a matter, betokens a bloody Mind, and
hardened in wickedness, as he shewed afterwards, not sparing the rest, whom before
he held most dear: Who, though they were less to be pitied, in that they justly suffer-
ed; yet was it an argument of his like Cruelty, in that he obtained not from their
Deaths also: But we will speak of this hereafter.

THE

A

THE SEVENTEENTH BOOK

OF THE

ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventeenth Book.

1. Antipater endeavoureth to hasten his Father's death, that he may reign in his place.
The Children that Herod had by his nine Wives.
2. Of Zamaris a Babylonish Jew, a Man of singular virtue.
3. Antipater, Pheroras, and his Wife conspire against Herod, Salome acquainteth him
with it, he causeth some Pharisees who were of this Conspiracy, to be put to death:
He endeavoureth to make Pheroras repudiate his Wife, but he cannot be persuaded
to it.
4. Herod sendeth Antipater to Augustus with his Will, by which he declareth him his
Successor. Syllaus bribeth one of Herod's Guards to kill him, but the plot is dis-
covered.
5. Pheroras's Death.
6. Pheroras's Wife is accused, and Herod is advertised of Antipater's Conspiracies.
7. Antipater being returned back unto Judaea from Rome, is convicted in the pre-
sence of Varus Governour of Syria, for having endeavoured to poison the King
his Father. Herod causeth him to be Imprisoned, and writeth to Augustus on that
Subject.
8. The Golden Eagle that Herod had Consecrated, and fixed on the Portal of the Temple,
is pulled off; the severe punishment that he inflicteth for it. The King's terrible
sickness, and the cruel orders that he giveth to his Sister Salome, and to her
Husband.
9. Augustus referreth it to Herod, to dispose of Antipater as he pleaseth. Herod fall-
ing into a relapse of his Torments, desireth to kill himself: Achavius one of his
Grand-children hindreth him: It is reported that he is dead; Antipater endea-
voureth in vain, to bribe his Keeper to set him at liberty; as soon as Herod heareth
of it, he sendeth one to kill him.
10. Herod altereth his Will, declareth Archelaus his Successor; he dieth five days after
Antipater. Herod's glorious Funeral ordained by Archelaus; the Peoples great
acclamation in favour of Archelaus.
11. Some Jews (who demanded satisfaction for Judas and Matthias and others deaths,
whom Herod caused to be burned, for having pulled down the Eagle at the
Portal of the Temple) make an Insurrection, which obligeth Archelaus to
cause Three Thousand of them to be put to Death: He goeth afterwards to
Rome, to be confirmed King by Augustus: His Brother Antipas, who pretends
to have right to the Crown, repaireth thither also; the Cause is pleaded before
Augustus.
12. A great Rebellion in Judaea, whilst Archelaus was at Rome; Varus Governour
of Syria, stoppeth it. Philip, Archelaus's Brother, goeth also to Rome, in hopes
to obtain one part of the Kingdom. The Jews send Ambassadors to Au-
gustus, to free them from their obedience to Kings, and to re-unite them to
Syria: They complain to him against Archelaus, and abhor the Memory of
Herod.

13. *Cæsar confirms Herod's Testament, and appointeth his Children to be his Suc- cessors.*
14. *An Impostor counterfeits himself to be Alexander, Herod's Son; Augustus finds out the Cheat, and sends him to the Gallies.*
15. *Archelaus marrieth Glaphyra, his Brother Alexander's Widow. Augustus having heard several of the Jews complaints of him, constraineth him to Vienna in France, and uniteth his possessions to Syria. Glaphyra's death.*

C H A P. I.

Antipater endeavoureth to hasten his Father's death, that he may reign in his place. The Children that Herod had by his nine Wives.

The year of the World, 3961. before Christ's Nativity, 3.

Herod's Ref- fers, chap. 1.

Antipater, after he had made away his Brothers, grew hateful both to the Soldiers and the People. Antipater governed the Kingdom with his Father.

Antipater wished his Father's death.

Antipater spared no evil to win his Father's Favour.

Antipater could not deceive his Aunt.



After that Antipater had made away his Brothers, through the extrem Impiety and unbridled Fury, wherewith Herod their Father was incen- ted against them; yet he did not immediately obtain that which he undoubtedly hoped for. For being freed of that fear he conceived, lest his Brothers should be partakers with him in the Kingdom, he found it a difficult and dangerous matter to find the means how to obtain it; so strange and hainous a hatred had all the Nation conceived against him. On the other side, in shewing himself proud and lofty, he more and more encreased that hatred, which the Soldiers had conceived against him, in whom the security of the Kingdom consisted, if it should fortune to fall out that the People should attempt any alteration. All which Mischiefs were procured by his own sins, and the unnatural Murder of his Brothers. Nevertheless, he governed the Kingdom with his Father, living only in less Authority than himself: Herod also reposed more confidence in him, even in those things, for which he was worthy to lose his head. For the King conceived that in confirmation of his good affection towards him, Antipater had accused his Brethren, to continue his Father in security, and not for any hatred he bore unto them more than to his Father; though indeed he hated them for his Father's sake, being transported with fury. But all these were but as many stratagems to insinuate himself into Herod's Counsels and Favours; and these did he craftily make use of, to cut off the occasion left any should prevent or accuse him of that which he pretended to do, and that Herod might be deprived of all relief, if so be that Antipater should bend his Forces against him. For the Treason he comploted against his Brothers, proceeded from the hatred he bare unto his Father: But at that time he was the more egged on to prosecute his intended purposes without any delay. For if Herod should happen to die, it was most sure that the Kingdom should be his; and should his life continue any longer time, and the practice Antipater went about should be discovered, seeing himself environed with these dangers, he should be enforced to make his Father his Enemy. For which cause he was very liberal to all those that were about his Father; and through the great Gifts he bestowed upon them, he extinguished that hatred which all of them bare unto him: and above all things he continued himself in credit with those friends which Herod had at Rome, by sending them divers Presents; and namely Saturninus, who was Governour of Syria. He hoped also, by Bribes and Rewards, to draw his Father's Brother into his Faction, and to corrupt the King's Sister also, who was married to one of the King's most esteemed friends in Court. He was a subtil and politic Man in entertaining those Men with colourable shew of friendship with whom he conversed, and to draw himself into credit with them: he was sufficiently dextrous to dissemble his malice and discontents, which he had conceived against many Men. Notwithstanding all this, he could not deceive Solome his Aunt, who of long time before had founded his Inclinations, and who was not so simple as to suffer her self to be deceived; but had already, by all-cunning means that might be, prevented his malice, although she had a Daughter married unto his Uncle by the Mother's side. This Daughter was first of all wedded to Aristobolus, and afterwards by Antipater's means to his Uncle: For Calveas, her Husband's Son had married the other. But neither could this affinity colour the matter so much, but that his malice was discovered; neither could that former familiarity extinguish the deserved hatred conceived against him. Herod constrained Solome (who

A (who through amorous Passion had thought to have married her self to Solome the Arabian) to marry with Alexas, and that by the mediation and perswasion of Julia, Cæsar's Wife, who advised Solome not to refuse that Marriage, lest he should prove her mortal Enemy; for Herod had made an Oath, that if Solome condescended not to marry Alexas, he would never make account of her: For which cause she followed Julia's Advice, who was Cæsar's Wife, and counselled her also to her profit and preferment.

At the same time Herod sent his Daughter Glaphyra to King Archelaus, who had been married to Alexander, presenting him a Dowry out of his own Treasury, lest there should any difference arise between them, and he himself most carefully brought up his Sons Children. For Alexander had two Sons by Glaphyra, and Aristobolus begat B on Bernice, Solome's Daughter, three Sons and two Daughters. Sometimes he would recommend them unto his Friends, and bewailing the misfortune of his Sons, would beseech God that no such ill fortune might befall their Children, but rather that they might increase in Virtue, and acknowledge their Education and bringing up, with all dutiful respects unto their Parents. He provided them also each of them with a Wife, when they were ready for Marriage; Namely, the Daughter of Pheroras for the eldest of Alexander's Sons; and the Daughter of Antipater for Aristobolus's eldest Son: And one of Aristobolus's Daughters was married to Antipater's Son; and the other to Herod his own Son, whom he had begotten of the Daughter of the High-Priest. For it is lawful in our Country, and according to our custom, to have divers Wives at one time. The King procured these Marriages through the compassion he had of those Orphans, thinking by this mutual Alliance to cause Antipater to be their Friend. But Antipater conceived no less hatred towards the Children, than he had done malice towards their Fathers: For the care that Herod had of them, increased his hatred, in that he pretended to be the greatest among the Brethren; and he especially feared lest when they should grow to Man's estate, they would resist his power, being assisted by King Archelaus, as his Sons-in-law; and Pheroras who was a Tetrach should do the like, for that he had married his Son to Alexander's Daughter. And so much the more was he incited, because all the People had compassion of these Orphans, and had conceived a hatred against him, who never ceased to express his Malice against his D Brethren. He therefore devised all the means that were possible to dissuade the Decrees which his Father had resolved upon to this effect, being very loth that they should ever live to be Partners with him in the Kingdom. So that at last Herod condescended to Antipater's demand, which was, that he might marry Aristobolus's Daughter, and his Son to Pheroras's Daughter: and thus were the forementioned Marriages wholly cut off; yea, even against Herod's former Decree. At that time Herod had nine Wives, namely, Antipater's Mother, the High-Priest's Daughter, by whom he had a Son that bare his name, and a Daughter of his Brothers, and a Cozen of his own, by whom he had no Children. He had another Wife also, that by Nation was a Samaritan, by whom he had two Sons, Antipas and Archelaus, and a Daughter called Olympias, who was afterward married to Joseph the King's Cozen. As for Archelaus and Antipas, they were brought up at Rome, with a certain private friend of his. Moreover, he married one that was called Cleopatra, that was born in Jerusalem, by whom he had Herod and Philip, which Philip was brought up at Rome. By Pallas he had Phasaelus: by Phedra and Helpha he had two Daughters, Roxane and Solome. As for his eldest Daughters, Alexander's Sisters by the Mother's side, whom Pheroras had refused to take in Marriage, he match'd the one with Antipater his Sister's Son, and the other he wedded to Phasaelus his Brother's Son, and this was Herod's Progeny.

C H A P. II.

Of Zamaris a Babylonish Jew, a Man of singular virtue.

AFTER this, intending to assure his Estate in the Country of Trachonite, he resolved to build a Borough of the bigness of a City in the midst of the Country, as well to secure his Country, as to be in better readiness to repulse his Enemies, with the more expedition. And having intelligence that a certain Jew was come from Babylon with five hundred Archers on Horseback, and about one hundred of his Kinsmen, and had adventured to pass Euphrates, and was in the Country adjoining to Antioch near unto Daphne in Syria, where Saturnine General of the Roman Army had given him a Castle, called Valatha, to inhabit, he sent for him and his Followers, promising

*The year of the
World, 3961.
before Christ's
Nativity, 3.*

promising to give him both Lands and Lordships in the Seignory of *Batanea*, which *H.* bordereth on *Trachonite*, intending that he should make head against those that would assail him; and promising him that both his Lands and his Soldiers should be exempt from all Tributes, and payments of Customs. This *Babylonian Jew* was induced by these offers to come, and take possession of the Place, where he builded a Borough, called *Bathyræ*. This Man opposing himself against the *Trachonites*, defended the Country, and those Jews that came from *Babylon* to *Jerusalem* to offer Sacrifice, from all Incurfions and Robberies of the *Trachonites*; and divers that observed the Religion of the Jews, resorted unto him from all places; so that this Country was very well Peopled, by reason of the exemption of the Tribute, which continued during *Herod's* Life-time.

But *Philip* who succeeded him, exacted afterward some small Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the same name, charged them with great Taxations; yet permitted them to enjoy their Liberty; whose Successors, the *Romans* imposed many grievous Tributes upon them, yet continued their Freedom; of whom hereafter we will more particularly and largely discourse in due place, and in process of my History. Now this Jew, *Zamaris*, to whom *Herod* had given the possession of his Country, died, after he had lived virtuously, and left a virtuous Offspring behind him; amongst whom was *Jacim*, renowned for his dexterity on Horseback; who, with his Troop of Horse, was of the King of *Babylon's* Guard. This *Jacim* died when he was very old, and left his Son *Philip* to succeed him; a Valiant Man, and addicted to all sorts of Virtue, as much as any one that hath been, renowned in History; for which cause *King Agrippa* loved him, and put his trust in him, and committed the trust and training of his Soldiers unto him, who led them also forth, if occasion of service was proffered.

*Jacim and
Philip the
Sons of Zam-
ris.*

CHAP. III.

Antipater, Pheroras, and his Wife conspire against Herod, Salome acquainteth him with it, he causeth some Pharisees who were of this Conspiracy, to be put to death: He endeavoureth to make Pheroras repudiate his Wife, but he cannot be persuaded to it.

*Herod & Ruf-
fian, chap. 3.*

*Pheroras de-
ceived by Wo-
men.*

*Salome dis-
covereth to He-
rod the Con-
spiracies of
the Ladies
and others.*

W^Hilst *Herod's* Affairs were thus disposed, all Mens Eyes were fixed upon *Antipater*, after that *Herod* had given him full power; which was granted him, in hopes that his Father had, that he would behave himself faithfully and affectionately towards him; but he abused his authority more audaciously than could be expected; for he treacherously coloured his conceived Malice, and easily drew his Father to believe him in whatsoever he said. He was feared by all Men, not only for his Authority, but for his subtilties and policies. But above all the rest, *Pheroras* respected him most, and was in like manner, as greatly esteemed by him. For *Antipater* circumvented him by the means of certain Women, who favoured his Faction; for *Pheroras* was commanded by his Wife, his Mother, and Sister-in-law, notwithstanding that he hated them, by reason of the abuse they had offered to his Daughters who were unmarried; nevertheless he was enforced to dissemble all things, because he could do nothing but what they were always privy to, and had such power of his Affairs, that they obliged him to perform whatsoever they pleased. *Antipater* was also very intimate with them, both on his own account and his Mother's; for these four Women were of one mind in all things, and spake, as it were, by one Mouth: Yet was *Pheroras* at odds with *Antipater*, upon some slight distastes; and the that wrought this debate betwixt them, was the King's Sister *Salome*, who had a long time spied all their Drifts; knowing well, that their mutual friendship tended to the overthrow of *Herod*, which she was ready to acquaint him. And they knowing well that the King disliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine; resolved themselves to refrain their publick familiarity, and to make a shew that they were at odds one with another; to which intent they reproached one another, especially at such time as they were either in *Herod's* presence, or there was any one with them, who (as they thought) would acquaint him with it. But in secret they intermitted not their accustomed friendship, and continued their correspondence with more privy assillability; yet was not *Salome* ignorant thereof, neither when they first devised this drift, neither afterwards when they put it in execution; for she diligently noted all things, and aggravated the same by report to her Brother, whom she informed of

A of their secret Meetings, banquetting and discreet consultation, which (as we said) had no other scope but his ruine, if he did not prevent them in time; shewing that for the present they behaved themselves like enemies in outward shew, and all their speeches tended to disgrace one another; but that in secret they were friends, and entertained their amity, and promised each other their mutual assilliance, to strengthen themselves against those, to whom they were loth their friendship should be discovered. But he durst not make shew thereof, because he knew that his Sister was a Woman too much addicted to reproachful Accusations. There was among the Jews a Sect of People that were called *Pharisees*, who were too much addicted to self-opinion, and boasted themselves to be the exactest observers of the Law in all the Country; to whom these Women were very much addicted, as to those who were much beloved of God, as in outward appearance they made shew for. These were such as durst oppose themselves against Kings, full of Fraud, Arrogancy, and Rebellion; presuming to raise War upon their motions, and to Rebel and offend their Princes at their pleasures! Whereas therefore, all the Nation of the Jews had sworn to be faithful unto *Cæsar*, and to the estate of the King, these only refused to take Oath; and of this Sect there were to the number of six thousand: For which cause the King having imposed a Penalty upon them, *Pheroras's* Wife paid it for them; for which cause they pretending to gratifie her, and being esteemed for such as were skillful in foretelling such things as were to come, by reason of their often communication with God, foretold her, that God had decreed to bring the Kingdom of *Herod*, and his Posterity, to an end; and would bring to pass, that the Crown should descend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no less: And how they likewise corrupted every one of his Courtiers; for which cause he put those to death amongst the *Pharisees*, who were the principal Authors of this Advice, and with them also the *Eunuch Bagdas*, and *Carus* who was his darling, and one of the finest Men of that time. He afterwards cut off all those amongst his Household Servants, who were of the *Pharisees* Faction; for the *Pharisees* had persuaded *Bagdas*, that this new King whom they prognosticated, would not only consider him as his Benefactor and Father, but that he himself should also Marry, and find himself capable to beget Children.

D But after that *Herod* had punished those amongst the *Pharisees*, who were convicted to have been of the Conspiracy, he assembled a Council of his friends; before whom he accused *Pheroras's* Wife, and ripped up the Injuries that were done unto his Daughters, as it hath been declared, ascribing the same to the pride of this Woman, objecting it for a Crime against her, for having injured his Honour. Besides this, he accused her that she had of set purpose, stir'd up Mutinies, and by all means possible, both in words and deeds, contrary to all Law of Nature, stirred up debate betwixt him and his Brother; and that the Fine that he had imposed upon his Adversaries, was satisfied at her charge; so that no jot of that Conspiracy was contrived without her consent. For which cause (said he) Brother *Pheroras*, it shall not be amiss for you of your own accord, to drive such a wretched Woman from you, before you be requested, and the Sentence be pronounced against her; otherwise she will be the cause to kindle a War betwixt you and me. For if you will continue the Friendship and Brotherhood betwixt you and me, separate your self from her: In so doing, I will account you for my Brother; and you shall lose nothing by the affection which I bear unto you. For the bond of Brotherly love cannot continue safe and inviolable, unless you put her away. Now although *Pheroras* was moved with the importance and weight of this discourse; yet he said, that for the Love he bare unto his Wife, he would forget nothing of that duty which Consanguinity required at his hands in regard of his Brother; but that he had rather die, than live without her company, whom he loved more dearly than his life. *Herod*, although he took this answer of his Brothers for a most grievous Injury, yet forbore he to discover his displeasure towards him: he only forbid *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the Women likewise, that they should give over their familiar Entertainments the one with the other, which all of them promised to perform. Yet this notwithstanding, upon fit opportunities and occasions, they visited one another; and *Antipater* and *Pheroras* feasted one another by Night. The report also went, that *Antipater* had the company of *Pheroras's* Wife, and that his Mother was the means and instrument of their privy meeting.

*The year of the
World, 3961.
before Christ's
Nativity, 3.*

*The Pharisees
subtil and ar-
rogant.*

*The Pharisees
would not
swear obedi-
ence, but were
dead. Pher-
oras's Wife
payeth their
fine; for
which benefit
they promise
her the King-
dom.
Bagdas, Carus,
and others are
put to death
by Herod.*

*Herod & Ruf-
fian, chap. 4.
Herod accuseth
Pheroras's
Wife, and com-
mandeth
him to put her
away.*

*Pheroras re-
fuset to put
away his Wife,
Herod invec-
teth Phero-
ras and Anti-
pater their
privy meet-
ings and for-
biddeth the
Ladies to visit.*

CHAP.

CHAP. IV.

The year of the
World, 3861.
before Christ's
Nativity, 3.

Herod sendeth Antipater to Augustus with his Will, by which he declareth him his Successor. Syllanus bribeth one of Herod's Guards to kill him, but the Plot is discovered.

Herod sendeth
Antipater to
Cesar.

Antipater accuseth
Syllanus at Rome before
Cesar.

Aretas accuseth
Syllanus for
killing Probatus
and others.

A Traytor
that sought
the King's
death is ap-
prehended.

On Oath so-
lemnly ob-
served.

Pheroras in his
Sickness is vi-
sited by Herod;
and being
dead, is hon-
ourably bur-
ied by him.

Herod & Ruf-
fians, cap. 5.
Pheroras's
Freemen ac-
cuse his Wife
for poisoning
him.

Antipater suspecting his Father's Dislikes, and fearing lest his hatred should bring him into hazard, he wrote unto his friends in Rome, requiring them to write their Letters unto Herod, requesting him to send Antipater unto Cesar, with all expedition as was possible. Which being brought to pass, Herod sent him thither with divers Royal Presents; and gave him his Testament and Will with him, wherein he had bequeathed the Kingdom to Antipater. And if it should happen that Antipater should die before him, then he bequeathed the same to his Son Herod, whom he had by the High-Priest's Daughter. About the same time Syllanus the Arabian repaired to Rome, notwithstanding he had neglected those things which Cesar had commanded him. Antipater accused him before Cesar, for the same faults wherewith he was charged by Nicholas. Syllanus also was accused by Aretas, for murdering divers of the best account in the City of Petra, contrary to his mind; amongst the which was Sobennus (a Man of much virtue and honour) and Probatus, Cesar's Servant; of which Crimes Syllanus was accused upon this occasion which ensueth: There was a certain Man of Corinthus, who was one of the King's Guard, and one he put very great trust in: Syllanus perwaded him by store of Money and Bribes, to kill Herod; which he promised to perform. Probatus made privy to Syllanus's mind, he presently told it to the King, who caused him to be apprehended and tortured, who confessed the whole matter: He laid hands also on two Arabians, perwaded by this Corinthian's confession; one of which was a Man of Command in his Country, and the other was Syllanus's chief friend. They being examined, confessed that they came thither to solicit, with many exhortations, the Corinthian to execute the Murder; and to assist him, if he stood in need of them. Which being fully proved by Herod, before Saturnine, he sent them to Rome, there more amply to be proceeded against, and so to be punished.

CHAP. V.

Pherora's Death.

Herod perceiving that his Brother Pheroras did constantly continue his affection towards his Wife, he commanded him to retire himself into his own Dominions; whereupon he willingly departed to his Tetrarchy; protesting by many solemn Oaths, that he would never more return into the City, unless he were assured that Herod was dead. Not long after it hapned, that Herod fell sick, he was sent for to receive certain secret instructions, as from the mouth of a dying Man; but Pheroras would not obey him in regard of his Oath. Notwithstanding, Herod dealt more kindly with him, and continued his love and affection towards him; for he came to Pheroras, as soon as he heard of his first sickness, without being sent for: And after he was deceased, he sent his body to Jerusalem, and honourably entombed him in that place, and grievously lamented his Death. This was the beginning of Antipater's mishaps, who at that time was gone to Rome. For it was God's pleasure, that at last he should be punished for the Murder of his Brethren. I will discourse of this at large, that it may serve for an example to many Kings, how they ought to practice and follow Virtue in all their Actions.

CHAP. VI.

Pherora's Wife is accused, and Herod is advertised of Antipater's Conspiracies.

After Pheroras's Death, two of his Freemen, who were Taphnites by Birth; and such as Pheroras in his lifetime, both only trusted, and dearly loved, came unto Herod; requiring him not to suffer his Brother's Death to pass unpunished, but to make diligent enquiry of that unfortunate and unexpected Disaster. Herod gave ear to their Suit, perceiving that the matters they importuned him in, were likely and very credible

The year of the
World, 3861.
before Christ's
Nativity, 3.

Herod obstruct-
eth the Ladies
Bond-women,
and foundeth
one Antipater's
and their le-
cess.

A credible. Whereupon they told him, that Pheroras, the day before his unexpected sickness, had supped with his Wife; and that having received an accustomed Poyson with his Meat, he was dead. That this Poyson had been brought thither by a Woman of Arabia, who in her speech protested that it was some Potion to encrease love, but in effect it was to bring Pheroras to his end. For the Women of Arabia amongst all others are skilful in Poysons, and are great Sorcerers; and she that was charged with this fact, was esteemed a great friend and favourer of Syllanus's best beloved. That Pheroras's Mother and his Wife's Sister went into those Quarters, on purpose to buy that Poyson; and returned back, and brought this Woman with them the day before the Supper. The King moved by these words of theirs, tortured both those Maid-bervants of theirs, who were their Bond-women; as also certain other of their free Servants. Now when the fact could not be extorted, by reason that none of them confessed it; at length, she that was last of all put to her trial, overcome by the pain she endured, said nothing else, but that she prayed God that Antipater's Mother might feel the like Torments, since she was the cause of all these Mischiefs which they endured.

These words of hers made Herod the more eager and inquisitive, so that by force of Tortures he wrought out all the secrets of these Women; their Banquets, their secret Assemblies, and those very words that Herod had spoken apart betwixt his Son and himself, which had been reported unto the Women that Pheroras entertained; namely, that he would give him one hundred Talents provided that he would use no conference with Pheroras. Moreover, they reckoned up the hatred that Antipater bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Father; for that in regard of himself, he was already grown old; so that although the Kingdom should fall into his hands presently, yet he could receive but very little contentment thereby. Moreover, he alleged, that divers Brothers, and Brothers Children were brought up together with him, so that he might not securely hope for any thing; for that already, if he should fortune to die, the Kingdom was to descend not to his Son, but to his Brother: Besides this, he was accustomed to accuse the King of divers Cruelties committed by him, and of that Murder which he executed upon the Persons of his Children. That for fear lest he should practise his Tyranny against those that remained, Antipater had found out the device to be summoned to Rome, and Pheroras withdrew himself into his Tetrarchy.

These words, which as he knew had reference to that which his Sister had often informed him of, were not by him held incredible; so that being pressed with the malice of Antipater, he sequestered Doris his Mother from his presence, robbing her before her departure of all her Jewels, which were valued at many Talents; and from that time forward he shewed himself more favourable towards those Women of Pheroras's household. But nothing did more whet Herod's displeasure against Antipater, than did a certain Samaritan, who was also called Antipater, who had the ordering of the Affairs of Antipater the King's Son. For he being brought in question, and tortured, declared among other things, that Antipater had mixed a mortal Poyson, and delivered the same to Pheroras his Uncle, commanding him to practise the King's Death in his absence, and by that means least suspected. That this Poyson was brought out of Egypt by one called Antiphilus, Antipater's friend. That it was sent to Pheroras by one called Theudion, Antipater's Mothers Brother. That this Poyson was kept by Pheroras's Wife, and was committed by her Husband to her custody. She being examined by the King hereupon, confessed no less; and hasting forth, as if she intended to fetch the same, she cast her self down headlong from the top of the House; yet she did not kill her self, because she fell upon her feet. After she was recovered out of her swoon, and the King had promised all security both to her self and her Family, if so be she would discover the truth; and contrariwise, threatened her with extremest Torments, she obstinately continued in concealing these Treasures: She swore she would discover all things according as they were acted; and as many Men thought at that time, she told nothing but the truth. That Poyson (said she) was brought by Antiphilus out of Egypt, and bought there by means of a Brother of his, who was a Physician. After this, Theudion brought it to our House; and I having received it from Pheroras's hands, kept the same, but bought by your Son Antipater, to Poyson you that are his Father. Now therefore, after that my Husband fell sick, and you in kindness came to visit and comfort him, he being moved with compassion, and conquered by your brotherly kindness, and by your good affection and loving care in giving order for his health, called me unto him, and said; Oh Wife, Antipater hath circumvented me, whilst by his persistent Counsels, and poisoning practices he desireth to cut off his Father, and deprive me of a kind

Herod thrust-
ed Doris, An-
tipater's Mo-
ther out of his
Palace.

Antipater the
Samaritan de-
clared how
Antipater the
King's Son
had provided
Poyson for his
Father.

Pheroras's
Wife confe-
sseth that she
hath the Poy-
son, and casts
her self down
headlong
from the Roof

kind Brother. Now therefore, since I perceive there is no part of my Brother's love and natural affection diminished towards me, wherewith he was wont to entertain me; and that my last hour of life approacheth, God forbid, that being ready to sleep with my Fathers, I should present them with a Ghost full of undissolved blood: Dispatch therefore, and burn this Poyson before mine Eyes. Hereupon (said she) I present by brought it forth according as my Husband commanded me, and burnt the greatest part of the Poyson, and the rest I have reserved, that if after my Husband's death, your Majesty should use me unkindly, it might serve me to escape those extremities that would befall me.

After he had spoken thus, she brought forth before them the Poyson, and the box wherein it was kept. After her, another of Antipholus's Brothers, and the Mother to them both, confessed no less, being constrained thereunto by force of violence and torture, and acknowledged the Box. The King's Wife also, who was the Daughter of the High-Priest, was accused of confederacy and concealment of all these Treasons. For which cause Herod put her away from him, and cancelled his Sons name out of his Testament, wherein he had bequeathed him the Kingdom after his decease. He did placed also his Father-in-law Simon, the Son of Boethus from the Priesthood, and placed Matthias, the Son of Theophilus, who was born in Jerusalem. In the mean time Basilus, Antipater's Free-man, returned from Rome; who being tortured, confessed that he brought a Poyson with him, to deliver it to Antipater's Mother and Pheroras, to the end, that if the first Poyson were not effectual enough to dispatch the King, they might make use of this other, to cut him off speedily. There came Letters also to Herod's hands from his friends at Rome, written and devised by Antipater's means, to accuse Archelaus and Philip, for very often they had defiled the memory of Alexander and Aristobulus's Death, contrived by their Father; and for that they lamented the miserable fate of them, who were innocently betrayed; and that now also they themselves were called back into their Country for no other cause, but upon their arrival to be made partakers of their Brother's miserable destiny. These things did Antipater's friends certify Herod of, in that by many and mighty Presents he wrought them thereunto. He himself also wrought unto his Father colourably, after a manner excusing the young Men, and imputing their words unto their indiscretion and young years. Mean while, he busied himself in accusing Syllanus and courted the chiefest Romans, buying divers Ornaments and Jewels to present them with, to the value of two hundred Talents. And it is to be wondered at, that so great matters being in agitation against him, seven Months at least before his return into the Country of Judaea, that no inkling thereof came unto his Ears. But the cause partly was the diligent search and watch that was kept upon the High-ways, and partly the hatred that all Men had conceived against Antipater. For there was not any that would put themselves in hazard to procure his security.

CHAP. VII.

Antipater, being returned back into Judaea from Rome, is convicted in the presence of Varus, Governour of Syria, for having endeavoured to Poyson the King his Father. Herod causeth him to be Imprisoned; and writeth to Augustus on that Subject.

Herod concealing his displeasure, answered Antipater his Son's Letters; giving him a strict charge (as soon as he had dispatched his affairs) to hasten homeward, lest his long absence should prove hurtful to him. He likewise, after a temperate manner, complained unto him of his Mother, promising notwithstanding to remit the fault upon his return; and by all means he made shew to him of much kindness, fearing lest he, apprehending any suspicion, should defer to hasten his return; and lingering too long at Rome, should contrive some treacherous stratagem, to the prejudice of himself, and the overthrow of his Kingdom. Antipater received these Letters in Cilicia, and had already received others at Tarentum, by which he understood of Pheroras his Uncles Death, whereat he was sore grieved; not for the love he bare to Pheroras, but for that he died before he had murdered his Father, according as he had promised him. As soon as he came to Calenderis a City of Cilicia, he grew doubtful whether he should return or no, and was grievously troubled at his Mother's Disgraces, who was banished from the Court. The opinions of his friends in his behalf were various; for some of them counselled him to stay and expect the event of these troubles

A in some place: others on the other side, advised him to delay no longer his return into his Country, for that upon his arrival he might easily satisfy all those objections and accusations that were forged against him, because his Accusers had nothing else to strengthen their cause with, but his absence. This latter advice pleased him best; so that he betook himself to Sea, and at last arrived in the Port of Sebaste, so called, and builded by Herod to his great charge, in honour of Caesar.

And now already it manifestly appeared that Antipater was upon his downfall: For no Man came out to salute him, no Man entertained him, as they did upon his departure, when as all of them accompanied him with Prayers and happy Acclamations: but contrariwise they boldly and openly spake against him, and bitterly cursed him, telling him that he was justly punished for the wickedness that he had committed against his Brothers.

About the same time Quintilius Varus, who was sent to succeed Saturnine in the Government of Syria was at Jerusalem, and drew thither at that instant upon Herod's request, to assist him with his Counsels in his present and weighty occasions: Now whilst these two sat and consulted together, Antipater came in before any Man expected him, and in that purple Garment and Royalty that he was accustomed to use, entered the Palace. The Guard of the Gates suffered him to enter in, but they excluded all those that were with him. This first of all affrighted and appealed his Spirits, in that he already perceived into what Calamity he was fallen; and now also when he drew near his Father, he thrust him from him, accusing him of the Murder of his Brethren, and reproaching him with that intent he had to Poyson him, telling him that the next day Varus should both hear and judge all his misdemeanors.

He altogether daunted at the greatness of that unexpected mischief, which he both heard and saw, departed presently from them wholly amazed, and in the way met with his Mother and his Wife (which was Antigonus's Daughter, who had been King of the Jews before Herod) by whom he was advertised of all that which had happened, and for that cause more diligently prepared himself for his Tryal. The next day Varus and Herod sat down judgment, accompanied by their friends on both sides; thither also were cited the King's kindred and his Sister Salome; and certain others, who could discover his secret practices; some of which had been tortured, and namely Antipater's Mother's Servants, who a little before his arrival, had been apprehended with a Letter to this effect: That he should take heed that he returned not into the Country, because his Father was made privy to all his practices, and that for the present he had no other refuge but only to Caesar, and to take care likewise lest he should fall into his Father's hands.

Hereupon Antipater humbling himself on his knees before the King his Father, besought him not to condemn him before his cause was heard, but to suspend his judgment until such time as he had heard his Justifications. But Herod, after he had commanded him to withdraw himself into the midst of the Court and Assembly, deplored his infelicity in begetting such Children, and bewailed his mishap, that in his old Age he was reserved for an Antipater. After this, he reckoned up his cares in their Education and Institution, and how bountifully he had bestowed upon him as much Riches as he required: He added, that none of all these favours could preserve him from falling into the hazard of losing his Life by their Policy, that they might unjustly possess the Kingdom, before either the Law of Nature, or the Will of their Father, or their own Rights could challenge the same. But above all the rest, he wondered at Antipater, with what hope he could possibly be puffed up to attempt so audacious and wicked an enterprise. For by his Testament he had made him the Heir of his Kingdom, and in his Life-time also had made him his equal in Dignity, Glory and Power: That he received yearly fifty Talents of Revenue, and to furnish his Voyage for Rome had three hundred Talents given him. Moreover, he accused him for his slanderous Accusations against his murdered and slaughtered Brothers: Who, if they had been wicked, why did he imitate them? But if they were innocent, why without cause produced he his slanderous Accusations against those, who were his natural Brethren? For in his own respect he had never found any thing against them, but by his Report, neither had he given Sentence against them, but by Antipater's advice, who for the present were absolved by him, because he was become the Author of their Parricide. In uttering these words he began to weep, being unable to inflict any further; for which cause he besought Nicholas Damascene, who was his dear Friend, and conversed ordinarily with him, and was privy to all that which had passed, to prosecute the rest of his indictment.

But Antipater turning himself towards his Father, began to justify himself, urging the

The year of the
World, 3702.
before Christ's
Nativity, 2.
Antipater's
answer to his
Father's ob-
jection.

the same Testimonies and Favours that his Father had shewed unto him, and the Honours he had received at his hands, which he would never have shewed him, if he had been unworthy of the same, and had not by his virtue deserved these favours. He alleged also, that by his Virtue he had prevented all that which might have happened; and that where the cause required his labour or diligence, he dispatched all things with his own industry; that it was unlikely that he, who had delivered his Father from those Treasons which were intended against him by other Men, should himself attempt the like: And as far from probability that he should go to extinguish that virtue (whereof even, until that day he had given testimony) to the end that always hereafter he might be defamed for such baseness. For long before this time he was named and entituled to succeed him, and to enjoy those very Honours, whereof already he enjoyed no small part; whereby he protested that it was unlikely, that he, who might enjoy the half of all that his Father had, in all security, Virtue and Honour, should desire the whole with infamy and danger; yea, and with an uncertainty to obtain the same; that the punishment which had befallen his Brothers (whom he had disclosed and accused at such time as they were hidden) was procured by him, who, if he had pleased might have concealed them; and whose Wickedness towards their Father (after it was proved) he himself had revenged upon them: Neither (as he said) repented he himself of that which he had done; for that action of his might be an argument to prove how incorruptly he loved his Father. And, as touching that which he had dealt in at Rome, Caesar himself was witness thereof, who could be no more deceived than God himself; whereof those Letters bore record, which were written by him; which, in equity, should be of no less force than the flanders of those who sought to set them at odds: The most part of which Objections and Reproaches had been plotted and devised by his Enemies, who have had the leisure to pursue the same during his absence, which they could not have performed, in his presence. At length he pleaded, that all those Confessions were false which were extorted by Torture, in that it ordinarily falleth out, that such as are put to the Tryal, confess many things by force of Torment, that are untrue, to satisfy them that put them thereto: Briefly, without all favour, he offered himself to the Rack in justification of his Innocency. Upon these Protections, all the Council and Assistants were confounded. For all of them had great compassion of Antipater, who was wholly drowned in his Tears; so that his very enemies began to pity him. And Herod himself made it appear, that he seemed in some sort to be altered in his opinion; notwithstanding he endeavoured to conceal the same.

Nicholas Da-
mascene pro-
secuteth the
King's Accu-
sation.

But Nicholas, according as he was requested, prosecuted that Accusation which the King had begun; urging all things to the uttermost, and producing all the Witnesses, and those manifest Proofs that were gathered from their examinations that were tortured. Especially he discoursed at large of the King's Virtue, which he had formerly expressed in the education and instruction of his Children; for which he had been so unkindly and unnaturally requited. Moreover, that his first Children's foolish rashness was not so much to be wondered at; for that being young, they had been corrupted by the malice of their Counsellors, and had blotted out of their hearts: all true Laws of Nature, rather through ambition of Rule, than desire of Riches. But that Antipater's boldness was both wonderful and wicked, who, more cruel than the cruellest Beasts (who towards their Benefactors acknowledge each good turn) was nothing mollified by his Father's so great Indulgence, nor terrified by his Brother's Calamity; but must needs emulate them in their Cruelty. And thou thyself (said he) O Antipater, wert the Judge of their attempted Treasons, by thy inquisition they were indicted, thou didst execute the justice against them being convicted. Neither do we disallow that thou didst prosecute them with just indignation, but rather admire thee for that thou imitatest their Intemperance: And we easily gather, that those acts of thine were not attempted for thy Father's security, but intended for thy Brother's overthrow, that by detesting their Malice, thou mightest inflame thyself into the favour of their Father and thine, that afterwards thou mightest more cunningly and securely bring him to his end, which at length thou hast attempted to perform. For whilst thou adjudgest thy guilty Brothers to death, and sparest their Confederates, thou makest it manifest in all Men's Eyes, that thou hast a kindness for them, whose assistance thou mightest hereafter use in oppressing thy Father. Thou hast therefore enjoyed a double pleasure: the one openly, as if rejoicing and glorying, that by thy Brother's death thou hast achieved a matter of honour; the other secretly, with endeavouring by greater wickedness, but more secret fraud, to make an end of thy Father; the revenger of whose injuries thou pretendest to be. For if thou hadst truly detested their Malice, thou hadst never esteemed the same to be worthy of thy imitations; for thou hadst not cut them off for committing such Capital Offences as were answerable unto thine, but for that they had a more just Title to succeed the Kingdom than thou hast. And thou hast thought good to mix the

Murder

The year of the
World, 3702.
before Christ's
Nativity, 2.

A murder of thy Father with the massacred Bodies of thy Brothers, lest thou shouldst be suddenly convinced in thy Conspiracies against them, and to the end that the punishment that thou well deservedst to suffer, should light upon thy unfortunate Father, projecting with thyself such a Parricide, and so unjust and heinous a Murderer, that to this Day the like thereof hath not been heard of amongst Men. For thou being his Son, hast praised these Treasons, not only against thy Father, but against him that loved thee above measure, and did thee good beyond expectation, with whom thou hast actual participation of the Government of the Kingdom, and who had appointed thee his Heir in the same, being no ways hindered, either for the present, or in times past, to participate the pleasure of Sovereignty, and being assured of the hope of Succession both by the Will and Writing of thy Father. But you have measured the course of your Affairs, not according to Herod's Virtue, but according to your own Appetite and Malice, intending to deprive such a Father of his part, who granted you the whole; and seeking in effect to murder him, whom in words you pretend heretofore to protect from injury. And not content your self to practise these Treacheries, you have infected your Mother also with no less corruption, and instead of love that should have been amongst Brethren, you have filled your Family with mutinies and hatreds. And besides all these things, thou hast been so audacious, as to call thy Father Beast, being of thyself more malignant than those Beasts which are most venomous, using thine own Person against thy dearest Friends, and such as have best deserved at thy hands, strengthening thyself with his Guard, and divers Treacheries both of Men and Women against an old Man, as if thy cursed Mind alone were not sufficient to satisfy thy hatred. And now after so many Men and Women, Slaves and Freemen tortured for thy cause, after the open and manifest Testimonies of thy Parties in the Conspiracy, thou art so impudent as yet to contradict the truth: And thou that lately hopedst to deprive thy Father of his Life, dost now as much as in thee lieth, endeavour to abolish that Law that was instituted against Malefactors in thy kind, and herewithal, O Varus, equity, and all whatsoever is Justice in the World. Dost thou therefore accuse them of falsehood, who were examined in torments, to the end thou mightest endanger their Credit, who were the Preservers of thy Father's Life? Shall we believe thee more than them in their torments? Wilt thou not, O Varus, deliver the King from the injury of those who are his own Flesh and Blood? Wilt thou not put this wicked Beast to death, who hath murdered his Brothers, to pretend a love towards his Father, and who hath at last been discovered to be the most mortal Enemy of them all, to the intent that at one instant he might establish the Kingdom in himself: Thou knowest that Parricide is no private Crime, but a public injury to Life and Nature, which is no less loathsome in the thought than it is in the act; which who so punisheth not, is of himself guilty of an Injury offered to our common Mother Nature.

Parricide that
public injury
of Life and
Nature.

After these Speeches, he added certain points concerning Antipater's Mother, which through feminine frailty had been blabbed out by her, to wit, that she had asked counsel of Soothsayers and Conjurers, to whom the Kingdom should befall: And that she had offered Sacrifices, and made Prayers for the Death of the King. And moreover, he declared what lascivious pranks Antipater had played with Pheroras's Women, in banqueting and amorous and wanton Dalliances. The Informations likewise that were presented by such as were tortured, with sundry Testimonies of divers Men; some suborned, the other found out to be immediately produced and confirmed: For each Man seeing that Antipater was exposed to the Accusations of those Men who had the Government in their hands, and that the good fortune that had long accompanied him, had openly delivered him into the hands of his Enemies, they immediately discovered the insatiable hatred which they had conceived against him, whereas before the fear that they had of him, enforced them to be silent: Yet he was not so much burthened with other Men's Hatreds, as with his own Wickedness; namely, his deadly Hatred against his Father, his breach of Amity amongst his Brethren, whereby he filled the King's Household with Seditions and Murthers, offense completed, and acted by others; neither giving place to Hatred according to Justice, nor to Amity according to good Affection, but according as it might stand with his profit. Which because divers Men perceived long before that time, they judged of Events according as they had reason, and the rather because that being void of Hatred, they spake but their Opinions. And whereas heretofore they had cried with a loud voice against him, as such time as they were shut up; at this time when they were deprived of their fear, they declared all things that they knew. And whereas there were produced divers of the mischiefs committed by him, yet there seemed nothing to be feigned, for that the Accusers neither spoke in favour of the King, neither concealed any thing for fear of danger, but condemned all Antipater's wicked Actions, and judged him worthy of death and punishment, not so much for his Father's security, as for his own demerit. Neither did they

Antipater ac-
cused by all
Men.

R r

only

The year of the
World, 3563.
before Christ's
Nativity, 1.

Varus giveth
Antipater li-
cense to ju-
stifie him-
self.
Antipater dis-
cusseth by his
profections
and invocati-
on of God, to
justifie him-
self.

only accuse him, who were by Justice tied thereunto, but divers voluntary Witnesses H also brought in their Evidence; so that although he was a very cunning Dissembler, and colourer of his Lyes, and most impudent in their Assertions, yet he durst not once open his mouth, or mutter against the same.

As soon as *Nicholaus* had finished his Discourse and Accusations, *Varus* commanded *Antipater* to answer to those Crimes that were objected against him, if he had any thing to allege, that he was not guilty of those Forfeits or hainous Crimes that were laid unto his charge. For of himself he desired nothing more, and knew well that *Herod* his Father desired no less, than that he should justifie himself, and maintain his Innocency. But he humbling himself upon his Face, and lowly bending his Body to the ground, be- sought God, who was the searcher of all Hearts, to approve his Innocency by some eminent sign, how he never had attempted any thing to his Father's prejudice. For this is the custom of all wicked Men, that as often as they attempt any hainous act, they en- gage themselves in all wickedness, without any respect of God's Justice; and when as by their misdeeds they are fallen into danger, then they call upon God, by whose in- vocation and testimony they desire to be delivered; making a shew that they commit all things to his determination. The like whereof in this time happened in *Antipater*, who, whereas before he disposed all his actions so, as if there had been no God that had the over sway of humane Affairs; at such time as Justice overtook him, and he was de- prived of the benefit of the Law, had his recourse to God's Power, alleging that he was referred by God to this end, that he might diligently intend his Father's safety. Here- K upon *Varus*, when as by often questionings he could wrest nothing from him, but that he only cried upon God, seeing that otherwise there would be no end of these Debates, he commanded the Poison to be brought forth before them all, that he might make expe- rience of what force it was; which being presently brought unto him, and given to one that was condemned to die, it presently killed the Man. Which done, he arose and departed out of the Council, and the next Day went unto *Antioch*, where for the most part he was wont to have his residence, for that it was the chief City of the As- si- rians. But *Herod* presently commanded his Son to be put in bonds, no Man knowing what talk had been between him and *Varus* upon his departure, but all Men's Opinion was that the King did nothing in imprisoning him, but by his Council. When as there- fore he had fast bound him, he sent unto *Cesar*, and wrote his Letters unto him, as touching *Antipater*, sending certain appointed Messengers, who by word of mouth might assure him of his cursed Treasons.

At the very same time there was a Letter intercepted, sent by *Antipater* to *Antipater*, which *Antipater* remained in Egypt: Which Letter being opened by the King, was written to this effect: *I have sent you Acme's Letter, hazarding thereby my own Life: For you know that I am in danger of the displeasure of two mighty Families, if I should be discovered. As for your self, bethink you well of your Affairs in this respect.* Such were the contents of this Letter. The King made diligent search for others also, but he could find none; for *Antipater's* Servant, who had brought that which was read, denied that he had any other. But while the King was in this doubt, one of his Servants and Friends perceived that the inside of the Messenger's under-Coat was newly sewed; for he had two Garments, the one upon the other: And conjecturing that the Letters might be hid in the folds thereof, asindeed they were, he ripped the same, and found them; the tenour whereof was this: *Acme to Antipater, Health: I have written the Letters to your Father, according as you gave me Instructions, and I have counterfeited the Copy of my Letter, as if it had been sent by Salome to my Mistress. I assure my self, that when he hath read the same, he will punish Salome as one that hath practised Treason against him. But that Letter that was supposed to have been written by Salome to Acme, was of Antipater's invention, and in Acme's style. The contents were these: Acme to King Herod, Health: Whereas I have an especial care, that nothing be concealed from thee that concerneth thy security, having found a Letter of Salome's written against thee unto my Lady, I have not without danger taken the Copy thereof, and sent it unto you, in which she required that she might have licence to marry Syllaus. Tear this Copy, lest through the knowledge of the same, I come in danger of my Life.* Now in that which the had written to *Antipater*, he discovered that he had written these words to *Herod*, according to that order he had given her, as if *Salome* had conspired to work some Treason against him. She sent also the Copy of those counterfeit Letters in the name of *Salome*, and sent them unto her Mistresses to work Treason.

This *Acme* was a Jew born, and Chamber-maid to *Julia, Cesar's* Wife, and did that which is above written, for the love which she bare unto *Antipater*, whom he had hired by great sums of Money, to the end, that she should assist him to execute the mischief,

A mischief, which he practised against his Father, and against his Aunt. *Herod* made almost desperate by the great mischiefs of *Antipater*, was stirred up on the sudden to shorten his days, for that he was the only means that stirred up these great Tempests of Sedition in his Kingdom; and who not only practised against his Father and his Aunt, but against his Sister also; and had in like manner corrupted *Cesar's* Family. *Salome* also incensed him the more, beating her Breasts, and offering her self to all deaths, if any such like matter might be duly proved against her. For which cause *Herod* sent for *Antipater*, commanding him to speak freely all that which he had to say, without fear. But he having not one word to answer for his defence, *Herod* said unto him: Since that on all sides thou art convicted and surprised in thy wickedness, delay not B but discover those that are of thy Confederacy. Whereupon he laid all the fault upon *Antipater*, and named none other. At that time *Herod* being wounded with extrem grief, would have sent *Antipater* to *Rome* unto *Cesar*, that he might receive his judgment from him; but afterwards he feared, lest, by the interest of his Friends, he should escape the danger; for which cause he kept him bound and fettered in Prison, as he had done before: And in the mean while he sent certain Messengers with Letters to *Cesar*, to accuse his Son, and to declare wherein *Acme* had been his Confederate, producing the Copy of the Letters. These Ambassadors therefore repaired to *Rome*, instructed in those things they were to answer to, those Interrogatories that should be offered them; and with them he sent these Letters.

C H A P. VIII.

The Golden Eagle that Herod had Consecrated, and fixed on the Portal of the Temple, is pulled off; the severe punishment that he inflicted for it. The King's terrible sickness, and the cruel orders that he giveth to his Sister Salome, and to her Husband.

W Hilst *Herod's* Ambassadors were on their Journey to *Rome* with his Orders, he fell sick and made his Will, appointed his youngest Son to succeed him in the Kingdom; for through *Antipater's* Insigations, he had conceived a hatred against *Archelaus* and *Philip*. He sent also a thousand Talents unto *Cesar*, and five hundred to his Wife, and to his Children, Friends and Free-men. He bestowed also Money, Rents, and Lands upon his own Children: He gave his Sister *Salome* an ample Possession, because she had always persevered in loving him, and had never offended him. And having lost all hope of recovery, for that he was about 70 years old, he became very touchy and froward in whatsoever his Affairs. The cause hereof was, that opinion he had conceived, that he grew contemptible; and that the whole Nation took pleasure in those mishaps which befel him: which some of those who were favoured by the People, made him the rather believe, upon this occasion which ensueth: Amongst those that were most learned among the Jews, *Judas* the Son of *Sariphens*, and *Matthias* the Son of *Margalothus*, the most excellent Interpreters of the Laws and Ordinances of the Country (and for this cause were in greatest esteem amongst the People, by reason that they instructed and trained up the Youth; for all those that desired to obtain Vertue, spent all their time with them) understanding that the King's sickness was dangerous, they incensed the younger sort, counselling them to overthrow all those Works that the King had caused to be made, contrary to the Law and Custom of the Country; to the end, that they fighting for Piety, might obtain the reward that attendeth the same. For in that the King had undertaken and done many things contrary to the Law, divers unaccustomed miseries had befallen him, and namely that sickness wherewith he was detained. For *Herod* had done divers things contrary to the ancient Law; against which *Judas* and *Matthias* exclaimed openly. For he had erected over the Portal of the great Temple, an Eagle of Gold of great value. Now the Law prohibited that they who pretend to live according to the same, should in any sort erect any Image, or represent any Figures of living Creatures whatsoever. For this cause these Doctors counselled them to pull down that Eagle; telling them, that although the matter seemed very dangerous, yet ought they to prefer an honest Death before a pleasant Life, if so be it be employed for the defence of their Country-laws and Religion. For in so doing, they should obtain immortal praise for the present, and a memorable and eternal glory in time to come; neither that they should protract the execution thereof for fear of danger, since death was a thing that could not be avoided; so that since by the general course of Nature, they must needs die, it should become them bravely

to forsake their lives with praise and honour in embracing Vertue. For to die in the execution of some noble exploit (which cannot be achieved without hazard of danger) their Children should be richly rewarded with the fruits thereof, and their other Parents that should outlive them (of what Sex soever) should reap the fruits of that glory which was honourably achieved by them. In these or such like words they encouraged the young Men.

The young men pulling down the golden Eagle, hew it in pieces with their Axes.

And about that time there was a rumour spread, that the King was dead; which gave very great furtherance to the Doctors resolution. For at Noon they went up into the Temple, they pulled and hewed down the Eagle with their Axes, in the sight and assembly of a great number of People that were in the Temple. Now when the tidings hereof came unto the ears of the King's Captain, he fearing lest some further and more fatal tumult might be raised, drew out a strong company of Soldiers with him, to repulse those that were assembled to hew down the Eagle; and charging the rude and disarmed multitude, who were gathered together, he easily killed and dispersed the most; as for those forty young Men that valiantly prepared themselves to resist, he apprehended them, and with them the Authors of Sedition, *Judas* and *Matthias*, who scorned to submit themselves; and led them to the King; who demanding of them how they durst deface the sacred Image? They answered, that long before that time they had resolved it; and that now, according as they had resolved, they had like Valiant Men performed the same. For we (said they) maintain the honour of God, and the Doctrine of our Law, whereof we are Disciples; neither ought you to admire, that with contempt of your Ordinances, we have preferred the Laws of our Forefathers, which Moses hath left us in writing, according as he was suggested and taught them by God: Neither do we resist any death or punishment which thou shalt inflict upon us, being assured in our Consciences, that we suffer not for Impiety, but Piety's sake. Thus spake they all of them; continuing the like constant boldness in their answers, as they had shewed in their actions; being also ready, constantly to endure any punishment for that which they had attempted. Hereupon the King commanded them to be bound, and sent them to *Jericho*: Then calling before him those principal Jews, who had the Government under him; and being brought into their Assembly upon his Pallat, by reason of his weakness, he recited unto them the numberless toils he had endured for their sakes; in like manner, how upon his great charges, he had repaired and re-edified the Temple; whereas the *Assyrians*, for the space of 125 years, wherein they reigned, could not perform such a Building to the honour of God. Moreover, he signified unto them, how he had adorned the same with precious Gifts; for which he hoped that after his death his Memory and Glory should survive. After this, he expostulated with them for what cause they obtained not from offering him that injury during his life time? And why at Noon day, and in the sight of all the People, they had laid hands on those Presents which he had dedicated unto God; and had taken those things away violently, which, though in words they appertained to him, yet in the effect, if they were well examined, they had taken from God? The Governors suspecting his Cruelty, and fearing lest his unbridled passion should urge him further, by which means they might be asked of some severe punishment; answered him, that those things were not done by their contents, and that in their opinion, the injury ought not to be let slip without punishment. At that time *Herod* shewed himself more favourable towards the rest, but he caused *Matthias* to be deprived of the Priesthood, as one who in part had been the cause of that which had happened; and in his place substituted *Jozar*, one of his Wives Brethren. During the Priesthood of this *Matthias* it happened also, that another High Priest was elected that very day wherein the Jews did usually celebrate their Fast. For *Matthias*, the night before the day of the Fast, seemed in his Dream to have the company of his Wife; and whereas for this cause he was unfit to offer the Divine Sacrifice, he had *Joseph*, the Son of *Ellemus* appointed him to be his Assistant, by reason of his Alliance. *Herod* therefore deposed *Matthias*: And as for the other *Matthias*, who had moved this trouble, both he and his Companions were by his order confined with fire.

Herod assembleth the Governors of the Jews, and expostulates with them about this commotion.

Matthias deprived of the High Priesthood, and Joseph appointed his place.

Joseph chosen for one day High Priest. Matthias and Judas burned. The Eclipse. Herod's horrid Sicknes.

This very night the Moon was eclipsed, and *Herod's* sickness grew more vehement. For God punished those sins which he had committed. For he was enflamed with a flow fire, which to the outward sense seemed not so vehement, but inwardly searched and afflicted all his Entrails: He had also a ravenous and unnatural Appetite to his meat, which could no way be satisfied. Besides that, he had an Ulcer in his Bowels, with a strange and furious Collick. His Feet were swelled, and of venomous colour; and his Stomach was no less affected also. His Members rotted, and were full of crawling Worms, with a filthy, and no less troublesome Priapism, accompanied with an insupportable Stench: Besides all this, he had a strong Convulsion of his Nerves, and short-

A shortness of Breath. For which cause it was a general opinion amongst Holy Men, and such as had the knowledge of Prophecy, that the King was thus punished for his infinite Impieties and Sins committed against the Majesty of God. And although he was tormented with an insupportable sickness, yet he had hopes to escape; and for that cause he sent for Physicians from all places, and refused none of those remedies which they thought requisite for him. He therefore passed over *Jordan*, and went into the hot Baths of *Calliroes*; the Waters whereof are potable, besides other virtues they have against all other kind of sickness: this Water dischargeth it self into the Lake called *Asphalthis*. Being there, it was thought good by his Physicians, that he should refresh himself in those Waters: There being set by them into a Bathing-tub filled with Oyl, he grew so sick, that they held him for dead. Whereupon all his Domestick Servants wept and lamented, and all his familiar friends cried out, bewailing him; and with their great noise caused him to come to himself: And seeing himself wholly out of hope to escape, he gave order that there should a distribution be made, to every Soldier the sum of fifty Drachms; and he offered great Presents to their Captains, and his Friends. Afterwards, he returned to *Jericho*, where a melancholy humour possessed him, which made him unfriendly, and displeased against all Men; so that seeing that he must needs die, he thought him of this wicked action that followeth. For the Noblest Men amongst the Nation of the Jews, resorting unto him from all Parts (by his Command, under the express Penalty of loss of Life, to whosoever should neglect the same) the King shewed himself to be displeased, as well against those whom he thought guilty, as against them who had given him no occasion of discontent. For he caused them to be shut up in a place called the *Hippodrome*, which was the Tilt-yard to run Horses in; and sent for his Sister *Salome*, and *Alexas* her Husband, telling them that his End was at hand, for that his Griefs did incessantly torment him; which as he said, he ought to bear patiently, because it was an End that should happen to all Men. But that which most grieved him was, that he saw himself deprived of those mournings and lamentations which a King deserved. For he was not ignorant of the Jews' affections, neither how his death was desired and longed for by them, since that in his life time they presumed so far as to Revolt; and dishonour and deface those Gifts, which he had bestowed upon the Commonweal. It therefore behoved to afford him some solace in that his bitter anguish; for that if they refused not to perform that which he had contrived in his mind the lamentation of his death should be magnificent, and as great as ever any King ever had; and the pleasure and laughter that might accompany his death, should be abated by their sorrow, who should unfeignedly lament for the whole Nation. He therefore commanded them, that at such time as he should give up the Ghost, they should cause the *Hippodrome* to be invironed by his Soldiers, as yet unadvised of his death (which he would not have published before his execution was ended) and to command them to shoot their Arrows at those that were shut up therein. And that when they had killed them all after this manner, they should make him triumph and rejoice in a double joy; first, for that in his death, his Commands should be ratified by effect: Secondly, for that he should be honoured by a memorable lamentation. Thus weeping, he entreated his Kinsfolk, for the love they bare unto him, and for the faith they bare unto God, that they should not suffer him to die frustrate of his last Honour; and they protested that they would not transgress any point of his Commands. Hereby a Man may conjecture what his nature was, who took pleasure in these above named Impieties, and who, through the desire he had of long Life, hath after this sort dealt with those of his Blood: And it may be conjectured by these his last Commands, that he had nothing in him that favoured of any humanity; for that departing out of the World, he had such a mind that all the Nation, and all such as were most affectionate towards him, should be driven to sorrow and desolation, commanding that in every House one should be killed; yea, such as had not in any sort offended him, and were not accused of one misdeed committed against any other; whereas they that have any virtue finding themselves at that state, have been accustomed to lay aside the hatred which they have before born unto their Enemies.

The year of the World, 3963. after Christ's Nativity, 1.

The hot Baths of Calliroes, that flow into the Lake of the Asphalthis.

Herod bewailed with a distribution among his Soldiers.

Herod commanded that the Noblest of the Jews should be shut up in the Hippodrome after his death.

C H A P. IX.

H

The Year of the
World, 3988,
after Christ's
Nativity, 1.

Augustus referreth it to Herod, to dispose of Antipater as he pleaseth. Herod falling into a relapse of his Torments, desireth to kill himself; Achabius one of his Grand-Children bindeth him: It is reported that he is dead; Antipater endeavoureth in vain, to bribe his Keeper to set him at liberty; as soon as Herod heareth of it, he sendeth one to kill him.

Letters are
sent from
Rome, that
Acme was
executed by
C. Julia's Com-
mand, and that
he had Autho-
rity to use
Antipater at
his pleasure.

Herod calling
for a Knife &
an Apple in-
tendeth to
stab himself.
Achabius
with-holdeth
his sword.
Antipater
thanking his
Father to be
dead, dealth
with his keep-
er for his deli-
very, which
Herod hearing
of commandeth
him to be
slain.

W^Hilst he delivered these Instructions to his Kindred, he received Letters from those Ambassadors which he had sent to Rome unto Caesar; the effect whereof was, that Acme was put to death by Caesar's Command, who was displeased with her, for that she had been of Antipater's Conspiracy, who was remitted to Herod's Pleasure, like a King and Father, to use him as best pleased him; either to exile and banish him; or, if it please him, to put him to death. Herod receiving these News, recovered his Spirits a little, through the pleasure he received in the Contents of those Letters, both of Acme's Death, and of the Power that was granted him to punish his Son. But being assailed afresh by grievous Dolours, and urged with a desire to Eat, he called for an Apple and a Knife; for he was accustomed to pare his Apples himself, and cut a little, and afterwards to eat it: When as therefore he had gotten hold of the Knife, he looked round about him, determining to give himself a mortal Wound therewith; and had certainly done it, had not Achabius his Grand-Child hastily stepped within him, and stayed his hand, and called for assistance. At that time the sorrow and lamentation was renewed in all the Palace, as if the King had been already dead: And Antipater certainly believing that his Father was departed, began to hope (and confirmed no less in his words) that being delivered out of Prison, he should obtain the possession of the Kingdom without any difficulty; and treated with the Jaylor concerning his deliverance, offering him great Presents both in hand and hereafter, as if there had been no other question but of that. But so far was the Jaylor from obeying that which Antipater demanded, that he went and acquainted the King with his intent was, and what offers he made him. Herod who had already conceived a sinister opinion of his Son, hearing what the Jaylor had said, began to exclaim and to beat his Head, although he was at the uttermost gasp; and lifting himself up upon his Elbows, he commanded that one of his Guards should presently go kill him; and that done, he should be buried in the Castle of Hircanion, without any Honour.

C H A P. X.

Herod altereth his Will, declareth Archelaus his Successor; he dieth five days after Antipater. Herod's glorious Funeral ordained by Archelaus; the Peoples great Acclamation in favour of Archelaus.

Herod's Ref-
rains, cap. 10.
Herod's Will is
is changed.

His Legacy to
Caesar and Ju-
lia his Wife.

Herod's death.

Herod's mar-
riage and Ju-
lia's Fortune.

A^Fter this, having changed his Mind, he made a new Testament. For he appointed Antipater Tetrarch of Galilee and of Peraea, whereas before he had instituted him for his Successor in the Kingdom. He created Archelaus King; he gave the Provinces of Gaulonites, Trachonites, Batanea, and Perea to Philip his Son, and Archelaus's Brother by the Mother's side, to be Tetrarch over those places. He gave his Sister Salome, Jamnia, Azot, and Phasclis, with fifty thousand Crowns of Gold. He provided also for his other Kinsmen, all whom he left rich in Money, which he gave them, and revenues which he assigned them. He gave Caesar ten Millions of Drachms in Silver, amounting to the sum of eleven hundred thousand Francks; besides a great quantity of Gold and Silver Plate, and of precious Moveables. To Julia, Caesar's Wife, and to certain others, he bequeathed five millions of Drachms, amounting to five hundred and fifty thousand Francks, or thereabout. After he had in this manner disposed all things, some five days after he had caused Antipater to be executed, he departed this life; having reigned after Antigonus's death, for the space of thirty and four years, and thirty and seven years after he was elected and approved King by the Romans: A Man without respect, cruel and severe towards all Men, Slave to his Wrath, Lord of the Laws; yet so favoured by fortune, as no Man more; for from a private Man, he became a King; and being environed with many dangers, he always happily escaped; and he lived also a very long time. And as concerning his Family and Children, in his own opinion he was happy, in that he overcame his Enemies; but in my opinion, he was most unfortunate.

A^Before the King's death was thoroughly known, Salome and Alexas discharged those that were locked up in the Hippodrome, and sent every one of them home unto his own House; telling them, that the King commanded them to depart, and follow their Household Affairs, and Till their Land; wherein they performed a most noble action, and benefited the whole Nation with an especial good turn. After the King's death was bruited abroad, Salome and Alexas caused all the Army to be assembled in the Amphitheatre in Jericho; and first of all they caused Herod's Letters to be read, which were addressed to the Soldiers, in which he gave them thanks for the fidelity and good Will which they had expressed towards him; praying them to continue the same to Archelaus his Son, whom he had appointed to be their King after him. That done, Ptolemy, to whom the King had committed the custody of his Seal, recited his Testament, which was to take no effect, except that Caesar approved the same. Thereupon all of them began to applaud and honour Archelaus for their King. The Soldiers flocked about him in Troops, accompanied with their Captains; promising him to serve him with no less good will and affection, than they had done his Father; praying God to yield him his assistance.

At that time also the King's Hearse was prepared, and Archelaus gave order that his Obsequies should be most royally performed; and bestowed all the Furniture that was requisite for that Funeral and Princely Interment. He was carried out in a Gilded Litter, adorned with divers precious Stones, the Cover thereof was of Azure colour. The dead body was apparelled in a Purple Raiment, having a Diadem upon his head over which there was a Crown of Gold, and a Scepter put in his right hand. About this Litter marched a great number of his Children and Kinsfolk; and after them followed his Soldiers, disposed in Bands and Troops, according to the Custom of every Nation: The first of these were the Archers of his Guard; after them went the Thracians; and lastly, marched the Germans and Galatians; all of them in their Warlike Drags and Discipline. After them followed all the Army, marching in order, as when they were drawn up in Battalia, each one under his Captain. Next these followed five hundred of his Household Servants, bearing Perfumes. And all these in his Equipage, marched to the Castle of Herodion, distant some eight Furlongs off. For there he was entombed, according to the Tenour of his Testament. Thus died Herod. Archelaus continued his Mourning for seven days space in honour of his Father. (For the Law of the Country ordaineth no less.) And after he had feasted the People, and laid aside his Mourning Apparel, he ascended up into the Temple. All the way as he went, all the People with Shouts and Acclamations, cried, God save the King; and with Prayers and Praises honoured him to their uttermost: And he being conducted up to a high Throne of Gold, which was made on purpose, entertained the People very graciously, taking pleasure in their Acclamations and Congratulations that they bestowed upon him. He gave them thanks also, "For that they had blotted out of their remembrance, the Injuries that his Father had done unto them; protecting in his own behalf, that he would certainly take care to requite their kindness, with an entire affection." He likewise told them, that for the present he accepted not the Title of "King," because the Honour was bequeathed him with this condition, that Caesar "should ratify his Father's Testament." For this cause, although the Soldiers that were in Jericho, were so kind to set the Diadem upon his Head, yet he would not accept of that uncertain Honour; because it was not resolved whether Caesar, who was the principal Party in the Gift, would grant him the Government or no.

He protested likewise; That if his Affairs succeeded according to his desire, he would not, in Honour, forget their love, or leave their good Affection unrequited. And that in the mean while, he would enforce himself, by all means, to further those things that concerned them; and entertain them with more kindness, than his Father had done. But they, according as it is the Custom of the common People, thinking that those that enter into such Dignities, declare and open their minds at the first day: The more Archelaus spake kindly and courteously unto them, the more they applauded him; and presented him with divers Petitions, for Grants and Donations from him. Some of them cried out unto him, that he should take off some part of their yearly Taxes: Others cried to him, to deliver those Prisoners that were committed by Herod, of whom divers had pined a long time in Prison: Others instantly urged him to cut off those Tributes which had been imposed by him upon Bargains and Sales, which was to pay the half of the Bargain. Whereunto Archelaus did not any ways contradict, striving to the uttermost of his power to please the People; for he knew very well, that their good affection would be no small advantage towards him, in the confirmation of his Kingdom. That done, he sacrificed unto God; and afterward fell to banqueting and entertainment of his Friends.

CHA P.

CHAP. XI.

H

The Year of the
World, 3564.
after Christ's
Nativity, 1.

Some Jews (who demanded satisfaction for Judas and Matthias, and others Deaths, whom Herod caused to be burned, for having pulled down the Eagle of the Portal of the Temple) make an Insurrection, which obligeth Archelaus to cause Three Thousand of them to be put to Death: He goeth afterwards to Rome, to be confirmed King by Augustus: His Brother Antipas, who pretends to have a right to the Crown, repaireth thither also; the Cause is pleaded before Augustus.

Herod's Ref-
sion, chap. 12.
at 12.

The seditious
people bewail
Matthias, and
those that
were execu-
ted with them

They would
be revenged
on Herod's
friends, and
would depose
the High-
Priest.

Mean while, some among the Jews who were desirous of Revolutions, in their private Conventicles bewailed Matthias and his Confederates, whom Herod had put to death and condemned, for defacing the Golden Eagle; because that after their decease, they had neither been publicly honoured, nor lamented, by reason of the fear that the People had conceived of Herod. For which cause, at that time they required with lamentations and out-cries, that their Obsequies might be solemnized; and as if the dead Bodies had received some satisfaction by their tears and exclamations, they uttered many odious and disgraceful expressions against Herod; and assembling themselves together, they requested Archelaus to do them Justice against those, that during Herod's life, were in Authority; and especially they demanded, that the High-Priest who was advanced by his Father, should be deposed, and that another more lawful and upright might be placed in his stead, to exercise the High-Priests Function. Now, though Archelaus was sore displeased at these violent proceedings, yet notwithstanding, he conformed himself to their humour, in that he was with all expedition, to repair unto Rome, to understand and attend Caesar's pleasure. Therefore he called for the General of his Army, commanding him to perswade them not to seek revenge for those Men who were dead, notwithstanding they were their Friends; because whatsoever was done, was done according to Law; and that no enquiry might be made thereof, except, to the great prejudice of his reputation, and hazard of his state, in regard of the uncertainty of the time; that it was more expedient for him to study for the maintenance of Peace, until such time as being established in the Kingdom by Caesar's consent, he should return back again unto them, and that then he would consult with them for the common profit, according to their demands; wishing them for the present to contain themselves, and to take heed lest they stirred up Sedition.

When he had thus instructed his General, he sent him unto them. But they cried out with a loud voice, and would not suffer him to speak; but for fear of danger and death, they put him to silence. And if any other were so forward as to speak unto them, and perswade them to some moderation, and to alter their sinister resolutions, he was also in danger: For that they had this perswasion, that all things ought rather to be ordered according to their pleasures, than by the Authority of their Superiours; supposing that although, during Herod's life time, they had been deprived of their dearest friends, it would be now a matter unworthy their Courages, after his death to be cut off from their privilege to demand their revenge. For they were transported with their own opinions; and held all that for lawful and upright, which was in any sort conformable to their pleasures, without fore-seeing the danger that might happen thereby; they were so desirous to be revenged on those, whom they reputed to be their Enemies. Now whereas divers were sent by Archelaus to advise them, and divers came unto them not as Messengers from him, but as friends and lovers of Peace, of their own motion, with an intent to pacifie them, they would not permit any of them to speak; and through their rage there arose a great Tumult, which had grown to a further extremity, if a great number of People had joyned with them.

Sedition at
the Feast of
the Passover.

At that time fell the Feast of Unleavened Bread, which is called Pascha, which is a Memorial of their deliverance out of Egypt; at which time all Men do most willingly present their Sacrifices; and a greater number of Beasts are killed at that Feast, than at any other time. To this Solemnity also, an infinite number of People assembled from all Parts to honour God; whereby the seditious (supposing that they had gotten fit opportunity) lamented Judas and Matthias, who were the Expofitors of the Law, and kept themselves within the Temple, whither they had gathered good store of Victuals, which they were not alhamed impudently to beg for. But Archelaus fearing lest their rage should produce some more grievous effect of mischief, sent out a Captain, with a Regiment of a Thousand Men, to repress their fury, before the rest of the People were infected with their Follies; and to bring them likewise unto him, whom they found

A found to be the forwardest in that Commotion. Against those the Seditious cried out with great Clamours, and incensed the People against them, so that all of them rushed in upon the Soldiers, and killed divers of them. The rest of them escaped with their Captains; yet not without divers Wounds. That done, they which were within the Temple, returned again to their Divine Service.

Now Archelaus supposing that his whole Fortune was endangered, except he repressed the rage of the multitude; he sent out all his Foot, with a certain number of Horse, to prevent, lest they that were without should yield assistance to those who had taken up their lodging in the Temple; and to put those to the Sword, who having escaped the violence of the Foot, supposed themselves to be in security. These Horsemen flew B about three thousand Men, the rest retired themselves into the Mountains that were near adjoining. Hereupon Archelaus made Proclamation, that each one should repair unto his own House. For which cause they departed, and abandoned the Feast, for fear of greater mischief; notwithstanding they had spleen enough, as it is the ordinary custom of the ignorant multitude.

After this, Archelaus, accompanied with his Mother, took his Voyage to Rome, with Nicholas and Ptolomy, and with divers other his Friends; committing the Government of all his Houthold and Kingdom to his Brother Philip: Salome, Herod's Sister went also, leading with her, her Children. There went also divers other of his Kindred, who said that they would all of them endeavour for Archelaus, that he might obtain the Kingdom; but in effect, it was to hinder him with all their Power; and especially, to accuse him unanimously, for what was done in the Temple. Sabinius, Caesar's Viceroy in Syria, posting into Jewry to take charge of Herod's Money, met with Archelaus in Caesarea. But Varus arriving in the mean while, detained him from finishing that Voyage; for Archelaus had sent for him to come thither by Ptolomy, and Sabinius willing to do Varus a pleasure, would not seize the Fortres of Jewry; neither sealed up Herod's Treasures, but left them in Archelaus's possession, until such time as Caesar had given order for the Estate; and after he had made this promise, he stayed in Caesarea.

After Archelaus had set sail towards Rome, and Varus was departed for Antioch, Sabinius went to Jerusalem, where he seized the King's Palace: and calling before him the King's Agents, and the Captains of his Garisons, he required them to deliver up their Castles into his hands. But they according as Archelaus had commanded them, continued the possession in their accustomed manner, according to the King's direction, pretending to keep the same in Caesar's behalf. At the same time, Antipas, Herod's Son travelled to Rome likewise, in hopes to be elected King in regard of Salome's Promises; and for that he better deserved the same than Archelaus, considering that in the first Testament which should be of more force than the latter, he had been appointed King. He led his Mother also with him, and Ptolomy the Brother of Nicholas, who had been one of Herod's most esteemed friends, and was well affected to further his Title. But especially he was stirred up to seek the Kingdom by Ireneus, a Man very eloquent, and to whose charge, in regard of his sufficiency, the Affairs of the Kingdom had been committed. For which cause, although he was perswaded to give over the Kingdom unto his elder Brother, who was confirmed in the Kingdom by his Father's Testament, yet he would not give ear thereto. But Antipas no sooner arrived in Rome, but all his Kinsfolk revolted from Archelaus unto him; not so much for the love they bare to him, as for the hatred they conceived against Archelaus; and above all, for the desire they had to recover their liberty, and to draw themselves under a Roman Governour. For they thought that if there were any contradiction, that Antipas, for whom they endeavoured to procure the Royalty, should be more profitable to them than Archelaus: Sabinius also, by his Letters, accused Archelaus to Caesar; but Archelaus by Ptolomy, exhibited unto Caesar a Supplication, containing his Right and Title unto the Kingdom, his Father's Testaments, and the account of the Money which Herod his Father had sealed up, together with his Ring, and expected the issue.

But when he had read these Letters, and those which Varus and Sabinius had sent him, and understood what summs of Money he had left, and what the yearly Revenue was, and how Antipas challenged the Kingdom, and appropriated it to himself, according as his Letters mention; he assembled all his Friends, to have their advice thereupon. Amongst them was Caius, the Son of Agrippa, and his Daughter Julia, adopted by him, whom he caused to sit in the chiefest place; which done, he commanded the Assistants to speak what they would concerning this matter. At that Antipater, Salome's Son, a Man very eloquent, and a great Adversary to Archelaus, spake first, saying, That it was a mockery for him at that time to speak of the Kingdom, considering, that before Caesar had granted it him, he had already seized the Forces of the State, when as upon a Festival day

The year of the
World, 3564.
after Christ's
Nativity, 2.

Three thou-
sand Jews
slain.

Archelaus re-
pairs to Rome,
and many of
his Faction
follow him.

Herod's Ref-
sion, chap. 12.
at 12.

Sabinius re-
pairs to Je-
rusalem with
an intent to
seize Herod's
Treasures and
Castles.
Antipas in
hopes to re-
cover the
Kingdom, sail-
eth to Rome.

Antipater, Sa-
lome's Son, ac-
cuses Archelaus
before
Augustus-Cesar
he

he had killed so many; who, although they had deserved that punishment, yet ought the H justice thereof to have been reserved to a lawful Power, and not to have been usurped by him; either being King with Cæsar's prejudice, whose Authority he had contemned; or by being a private Man, which was a great oversight. For which cause, he undeservedly at this time hoped for his approbation, whom already as much as in him lay, he had deprived of the Title and Authority of his Allowance. Moreover, he objected against him, that of his own Authority he had changed certain Officers of the Army, and that he had seated himself in the Royal Throne; and like a King, had determined certain Causes, and had granted certain Demands of the People: That he had left nothing undone, which he might have performed, had Cæsar confirmed his Title. He alleged also, that they who were enclosed in the Hippodrome, were dismissed by him; and divers other acts, partly true, partly probable in regard of the ambition of young Men, who, desirous to govern, do ordinarily commit such things: Besides this, his neglect in mourning for his Father; and withal, his rare Banquets all night long at that very time his Father died; whereat the People began to mutiny, seeing the small regard he had of his Father's death, from whom he had received so great Goods and Honours. How all the day long he made a shew of his sorrow and tears in his Pavilion, but all the night he took pleasure like a King; and being such, if Cæsar should grant him the Kingdom, he would behave himself no less unkindly towards him, than he had done to his most kind Father. That it was no less than an odious Crime in him, to delight himself with Songs and Dances at his Father's death, as if he had been his Enemy: That he now came to Cæsar's Presence, to the intent to obtain the Kingdom by his consent, whereas already he had behaved himself no otherwise, than if he had already been established King by his Authority. But most of all he exaggerated the Slaughter he had committed in the Temple, and the Impiety perpetrated so near to the Feast of Easter; at which time divers, both Strangers and Citizens had been killed after the manner of Sacrifices, and the Temple filled with Carcasses; not by a Stranger, but by him, who, under the colour of Religion, dotheth the Government of the Kingdom, to the end he might satisfy the injustice of his nature, in exercising each way his Tyranny towards all Men; for which cause his Father never thought nor ever dreamt to substitute him King in his place. For he knew both his life and disposition, and by his former Testament (and that of greatest force) had ordained his Adversary Antipater to be King. For he had been allotted the Kingdom by his Father, not when his mind was dead before his body, but when both his Judgment was sound, and his Body in health. Yea, although at that time Archelaus's Father had such a conceit of him, as in his latter Testament he pretendeth; yet, that he had already declared what kind of King he was like to be, who contemned Cæsar's Authority in confirming the Kingdom; and being as yet a private Man, doubted not to murder the Citizens in the Temple. This said, Antipater (to give greater credit to his words, bringing divers of his Kindred as Witnesses of that he had said) ended his Oration.

Nicholas ex-
cuseth Archel-
aus.

Whereupon Nicholas arose, and alledged in Archelaus's behalf as touching the slaughter, that it was to be imputed to their Impiety, who could not be restrained from their Tumults and Uproars, before Archelaus was enforced to appease them by force; alleging, That they were so much the more guilty, for that they had not only exercised their malice, but also had enforced others to attempt so great a revenge against them; for their insolency seemed in appearance to concern Archelaus, yet in a sort their contumacy pertained to Cæsar's ruine. For those that had been sent by him to appease and redress their Sedition, were against all Law and Right, charged and killed by them, without respect of God, or regard of the solemn Feast: Whose defence Antipater was not ashamed of, without respect of equity, so that he might satisfy that hatred which he bare unto Archelaus. That therefore it was their fault, who first of all abstained not from injury, but whetted those Swords which were drawn in maintenance of the Peace, against their own bosoms. He enforced all other things also, whereof they had accused Archelaus, against themselves, saying, that none of these things were done without their consent; and that the offence was not so grievous, as they intended it should be esteemed, to the end they might discredit Archelaus. So great a desire was in them to hurt their Kinsman, a Man both well respected, and affected by his Father; as also kind and officious towards them in all things that concerned them. As for the Testament, that it was made by the King when he was in perfect estate of mind and body, and of greater force than the former, because the Authority and confirmation thereof was ascribed unto Cæsar, the Sovereign of the World.

Further, that Cæsar would not imitate them in that wrong they did unto Herod, who (being, during his life-time, bountifully graced by him, by many benefits) do now after his death, go about to violate his last and truest Testament; but that rather like a Friend and Confederate, he would confirm his Will; who, like his faithful and sworn well-willer had committed all things to his trust. For that there must needs be a great difference between their

A their Malice, and Cæsar's Virtue and Faith, which was renowned thorough the whole World. For which cause he would not judge his Decree to be inconfidately past, who left his Succession to his well-deserving Son, and reserved all things to his trust. For that it was unlikely for that he should err in the choice of his Successor, who had so discreetly submitted all things to Cæsar's Judgment. After this manner Nicholas also finished his Discourse. Hereupon Cæsar courteously raised Archelaus, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparent Testimony of his faith, constant in his Resolutions; pretending that he would do nothing but that which should be answerable to Herod's Testament, and Archelaus's profit; and seeing the young Man was confirmed in some good hope with this his Promise, he determined nothing more for that time; but dismissing the Council, he debated with himself, whether he should ratify the Kingdom to Archelaus only, or divide it amongst Herod's Kindred, especially since they all had need of his assistance.

C H A P. XII.

A great Rebellion in Judæa, whilst Archelaus was at Rome; Varus Governor of Syria, suppresseth it. Philip, Archelaus's Brother, goeth also to Rome, in hopes to obtain one part of the Kingdom. The Jews send Ambassadors to Augustus, to free them from their obedience to Kings, and to re-unite them to Syria: They complain to him against Archelaus, and abhor the Memory of Herod.

BUT before Cæsar had determined any thing certainly in this behalf, Marthace, Archelaus's Mother died of a sickness; and Varus the President of the Jews in Syria, had sent Letters, which assured the Emperor of the Rebellion of the Jews. For after Archelaus's departure, all the Nation was in an uproar. To pacify which, Varus resorted thither, and punished the Authors of the same: And after he had appeased all things, he returned to Antioch, leaving a Regiment of Souldiers in Jerusalem, to restrain the factious Innovations amongst the Jews; yet he prevailed nothing by his Policy: For as soon as Varus was gone, Sabinus, who was Overseer of Cæsar's Affairs, remaining in that place, grievously burthened the Jews, trusting to that Power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers Souldiers, and made use of them to oppress the Jews, and to provoke them to Sedition: For he took upon him to surprize their Fortresses, and by force to make search after the King's Treasures, for his private Lucre and Covetousness sake. When therefore the Feast of Whitsonide was come (which is one of our Festivals) divers thousands from all parts repaired to Jerusalem, not only for Religion's sake, but also for despite and hatred they had conceived against those Violences and Injuries, which Sabinus had offered them. And not only were those of Judæa grievously offended, but divers also resorted out of Galilee and Idumæa, from Jericho and the Cities situate on the other side Jordan, desiring all of them to be revenged on Sabinus. And dividing their Camp into three Bands after this manner; one part of them took up the Hippodrome; and of the other two, the one seized the Southern Quarter of the Temple, and the other the Eastern, and the third which were in the Hippodrome, were planted to the Westward, where the King's Palace stood; and thus prepared they all things that were necessary to set upon the Romans, whom they had besieged on all sides. At that time Sabinus fearing their number and resolution, who were resolved either to die or overcome, sent present Letters unto Varus, requiring him with all expedition to send him a supply, because the Regiment that was left by him, was in great danger; and must needs utterly perish, without his speedy rescue: As for himself, he withdrew into the Tower and Dungeon of the Castle Phasaelus, which was a Fortress, so called in honour of Herod's Brother, who was killed by the Parthians; and from the top thereof made a sign to the Romans, that they should fallly out upon the Jews; being afraid to trust himself to his own Friends, expecting that the rest should expose their Lives to danger in maintenance of his safety, which his extreme Covetousness had endangered, and their Lives also. The Romans having made this Sally, there arose a desperate Skirmish, wherein the Romans divers ways had the upper hand; yet did the Jews were no ways discomfited, notwithstanding they had lost many Men; but wheeled about so long, till at last they seized the outward Galleries, and those that encompassed the Temple, and in that place there was a hot Assault; for they flung down stones with their hands and slings, and there were certain Archers mixt among them; who

A most bloody
Duel
thought be-
tween the Ro-
mans and
Jews near un-
to the Tem-
ple.

The year of the
World, 3564.
after Christ's
Nativity, 2.

Divers Jews
are slain and
burned in the
roof of the
Porches.

A great part
of the sacred
treasure taken
away by the
Souldiers.

The Palace
besieged by
the Jews.

Rufus and
Gratus, Cap-
tains of He-
rod's Army,
join with the
Romans.

Herod by Ruf-
fus, cap. 15.
Divers tu-
mults in Jew-
ry.
Two thousand
of Herod's
Souldiers af-
flict the King's
People.
Judas, Exe-
chias Son, the
Arch-thief.

Simon, Herod's
Servant.

Gratus's con-
flict with Je-
min.

who having recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were so exposed thereunto, that their Enemies had the better. And with this disadvantage the Romans fought a long time, till at length, being enraged to see their Enemies have such an advantage, they secretly fired the Galleries and Porches, without any discovery of those that were therein; which Fire, brought thither by many, and fed with such matter as would speedily flame, immediately took hold of the Roof, because the Roof was covered with Pitch and Wax, gilded over; so that those great and excellent Buildings were burnt down to nothing in a moment; and they that were reformed thither, were all of them consumed before they were aware: For some of them fell with the Roof of the Galleries; others shot at, and kill'd by those that stood round about; others despairing of their Lives, and amazed at the Mischief, either cast themselves into the Fire, or kill'd themselves with their own Swords; and all those that retired in hopes to save themselves by that way they ascended, were encountered by the Romans, who kill'd them all, because they were difarmed, though furiously desperate; so that none of them that ascended the Porches escaped with his Life. Afterwards the Romans thrusting forward one another by those ways where the fire was least, entered the Treasure-House where the sacred Money was kept, by which means a great part thereof was stolen away by the Souldiers, and Sabinus to all Men's knowledge carried away four hundred Talents. But the Jews being afflicted with a double Calamity, first of all with the loss of their Friends in that Fight: And lastly, with the spoil of their Treasury; yet they assembled a Troop of the valiantest Souldiers, and besieged the Palace, threatening to burn the same, with Sabinus and all other the Romans that were therein, except they speedily departed; and in so doing, they promised both them and Sabinus all assurance and security: Whereby it came to pass, that divers of them that were in the Palace, issued out, and submitted themselves unto them. But Rufus and Gratus having three thousand of those valiant Souldiers under their Command, who had served Herod, joined themselves with the Romans. The like did those Horse-men which followed Rufus, who in like manner submitted themselves to their direction: Yet for all this, the Jews continued and intended their Siege, undermining their Walls, and exhorting the Romans to depart, and not to deprive them of their liberty, which they had long enjoyed under their Predecessors. Sabinus was willing to depart from thence with his Souldiers; yet durst not trull them in regard of their former attempt, and he suspected the too liberal Offer his Enemies had made him; but neglected it, because he expected Varus.

At the same time infinite other troubles were raised in divers other places of Judea, according as every one either was incensed with a desire of gain, or a will to revenge. For two thousand Souldiers (who had formerly served under Herod, and being at that time cashier'd, lived at home) assembling themselves together, assailed those of the King's Faction who made head against them, under the conduct of Herod's Nephew Acabius, who never daring to encounter them in a place of equal advantage, in that they were old Souldiers, and well exercised in War, defended himself, in that he held and kept himself as near as he could in the mountains and places of advantage. Moreover, Judas the Son of Exechias, the Arch-Thief, whom Herod overcame with so much difficulty at Sephoris a City in Galilee, gathering unto him a Band of desperate Men, made incursions upon the King's Dominions. And having taking all those Arms and Weapons, which he might recover in that place, he armed from the first to the last, all those Souldiers that were with him; he took away all that Money which was reserved for the King, in that place; and affrighting the Inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the Kingdom, not that he thought himself well enough qualified for that Dignity, but because he had gotten such freedom in wickedness, he took the boldness to do any thing.

Whilst these troubles ranged in every place, Simon also, who had been one of Herod's Servants; and both for his shape, stature, and strength, was esteemed amongst all Men, undertook the Kingdom; and being attended by a mighty Army, and proclaimed King by them, who were a wicked and unbridled multitude, and persuading himself that he was worthy to be King before any other; he first of all set the Palace on fire in Jericho, and spoiled all that was therein. He burnt also divers other Royal Palaces, belonging to the King, which were in divers places of the Country, giving them free license who were his Followers in the Action, to bear away the Prey that remained: And far more licentious pranks had he played, had not his practices been speedily and wisely prevented. For Gratus, who with the King's Souldiers, had joined himself with the Romans, and gathered all the Forces that he had, went out against this Simon. And after a fierce Battel, they on the other side of Jordan, fight;

fight; and fighting rather with Courage than Military Discipline, they were overcome. And whilst Simon, in crossing a Valley, sought to save himself by flight, Gratus met with him, and cut off his Head.

About the same time also, the Royal Palace of Amatha, that was hard by Jordan, was burnt by Men of as bad disposition as Simon was. And thus thorow the whole Nation reigned this raging Rebellion, for that the Country had no King, who by his Vertue, might govern and moderate the People; for that the strangers who were sent to repress these Mutinies, did rather incense them through their Violence and Avarice. For a certain obscure and base Man, (neither esteemed for Vertue, nor worthy of regard for his Riches, but being a Shepherd utterly unknown before; and only famous for his huge stature and strength) called Athronges, was so audacious to aspire to Royal Dignity, and took pleasure to offer violence, not valuing his life; and exposing himself to all hazards for the only unbridled affection he bare to Sovereignty. He had four Brothers of as goodly stature as himself, who were esteemed for Men of Valour and Execution; whereby they imagined they had the means offered them to obtain the Kingdom. Each one of these had the Command over a Company. For a great company of People resorted daily unto them; the charge of whom was committed unto his Brethren, at such time as any occasion of War was offered, and he in the mean while wearing the Diadem on his head, ordered, counselled, and commanded all things. The Power of this Gallant endured a long time, who was not called King for nothing; for he disposed all things according to his own pleasure; and both he and his Brethren were slain with the slaughter of the Romans, and those of the King's side whom he hated alike; these, by reason of the insolence they had used during Herod's life-time; the other, in regard of those injuries, which lately they supported themselves to have received by them. This hatred of theirs daily encreased more and more, and there was no Man that could escape their hands, both in respect of the gain fought, and for the custom they had to shed Blood. They therefore at that time set upon the Romans, and surprised them on the sudden near to Emmaus, at such time as they carried Victuals and Munition unto their Camp, and having enclosed their Centurion Arins, with forty of their most valiant Footmen, they shot him thorough with their Darts: The rest that expected nothing less than death, were saved by Gratus, who came in upon them with the King's Souldiers; whereupon leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as occasion was offered, they had done much mischief to the Romans, and far more injury to the Nation of the Jews. At last, they were surprised; the one in an Encounter betwixt them and Gratus, the other in fighting against Ptolemy. The eldest was taken by Archelaus; and the last being disheartened with the Accidents, and seeing no means to escape (for besides his other mishaps, his Souldiers were afflicted with sickness) he, with the rest, upon Archelaus's Faith and Oath, submitted himself unto him. But this was done some little while after.

At that time all Judea was full of Robberies; and as many seditious Assemblies as drew together, so many Kings were there elected, who were raised to the utter ruine of the Commonwealth. Amongst the rest, the Romans were they that smarted least; but the Murders were executed against those that were out of the Country. But Varus understanding by Sabinus's Letters, in what dangers they were; and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermost in Syria there were but three) and with the assistance of the Kings and Tetrarchs, he hastened into Jewry, to relieve those that were besieged; commanding those that were sent out before he dislodged, to meet him at Ptolemais; and passing by the City of the Berythians, he received a thousand and five hundred Souldiers at their hands, to attend him in his War. Aretas also, who was Lord of Petra, drawing himself into Confederacy with the Romans, in regard of that hatred he bare Herod, sent him Horse and Foot. When all these Forces were assembled at Ptolemais, he delivered a part thereof to his Son, and one of his Friends; commanding them to make War against the Galileans, who bordered upon that City; who entering that Country, and putting all those to flight, whosoever durst make head against him, he took Sephoris; and selling the Inhabitants under the Spear, he consumed the City with fire. Varus himself marching towards Samaria with his Army, violence not the City, in that he knew it was free from the Contagion of the Seditious; but he pitched his Camp in a certain Village, which was Ptolemy's Possession, called Arma. The same did the Arabians burn, revenging themselves on Herod's Friends for his sake; and marching forward, the Arabians spoiled also another Village called Samphos; and for that it was strongly fortified, burned it. Besides, in that journey nothing escaped their hands;

S C

but

The Year of the
World, 3564.
after Christ's
Nativity, 2.

Simon be-
headed.
The Jews al-
most enraged
in rebellion.
Athronges
strong in body
and goodly in
stature, at-
tempted the
Royal Dignity.

Herod by Ruf-
fus, chap. 16.

Aras burnt
by the Arabi-
ans.
Samphos and
Emmaus burnt
ed.

but they put all to Fire and Sword: For both *Bammans* were burned by *Varus's* Command, and in revenge of his Soldiers that were killed in that place, it was left desolate and void of Inhabitants. From thence, drawing near to *Jerusalem*, those *Jews* that besieged the Legion of that side, upon the sudden view and approach of the Army of the *Romans*, fearfully fled, giving over that Siege which they intended. But those *Jews* of *Jerusalem*, being sharply reproved by *Varus*, alledged in their excuse, that the people, in regard of the Feast, were assembled in that place; and that the War was not begun by their consent, but undertaken by their holdness who resorted thither from divers places; and that they were so far off from assailing the *Romans*, that they rather seemed to be besieged by them. And long before this, *Joseph*, King *Herod's* Nephew, *Gratus* and *Rufus*, with their Soldiers, were gone out to meet *Varus*, and those *Romans* that had sustained the Siege, had done no less. But as for *Sabinus*, he would not appear in *Varus's* presence; by stealing away privily out of the City, he fled towards the Sea. Then *Varus* sending a part of his Army thorough the whole Country, fought out those Authors of this Sedition; and those that were noted Men in the action; some of which who were most guilty, were punished; the rest were delivered.

The punishment of the Conspirators.

Herod's Rufus, cap. 16. al. 17.

The year of the World, 3966. after Christ's Nativity 4. The Embellishment of the Jews to Rome. *Archelaus* and the Ambassadors of the Jews appear before *Cesar*. *Philip*, *Herod's* Son.

The Ambassadors of the Jews rip up *Herod's* and *Archelaus's* iniquity.

Of those that were punished for this occasion, there were about two thousand crucified; and that done, seeing that this Army stood him in little stead, he dismissed them. For divers disorders and injuries, contrary to *Varus's* express command, were acted by his Soldiers, who sought after nothing more than to encrease their means by other Men's miseries. And hearing that ten thousand *Jews* were assembled together, he halted to apprehend them; but they, not daring to hazard their fortune in a fight with him, by *Archelaus's* advice submitted themselves. But *Varus* having pardoned the people for their Rebellion, sent all those that were the Ring-leaders thereof to *Cesar*, who pardoned divers of them. But he chastised certain of *Herod's* Allies, and such as bare Arms with them; for that neither in regard of Kindred, nor respect of Justice, they had abstained from Insurrection. After that *Varus* had thus appeased all the troubles in *Jewry*, and left the first Legion in Garrison in *Jerusalem*, he returned to *Antioch*.

But *Archelaus* was crossed in *Rome* by another Occurrent, that arose upon this occasion: Certain Ambassadors of the *Jews* resorted thither by *Varus's* permission, requiring that it might be lawful for them to live according to their own Laws; these presented themselves to the number of fifty, and were back'd by eight thousand *Jews* that inhabited the City. And when *Cesar* had assembled the Council of his Friends, and chief Citizens in *Apollon's* Temple, which he had builded to his mighty charge, thither resorted the Ambassadors, who were followed by a Troop of *Jews*; and *Archelaus* also, attended by his Friends. But the King's Kindred neither stood by his Ambassadors, in regard of the hate they bare him; and yet disdain'd to assist the Ambassadors, for that they were ashamed in *Cesar's* presence to oppose themselves against their nearest Friend and Kinsman. *Philip* also was present at that time, who by *Varus's* perswasion, resorted thither out of *Syria*; especially to plead for his Brother, to whom *Varus* wished all good Fortune: Besides that, hoping not a little, that if the *Jews* should obtain the liberty to live according to their Laws, it might come to pass, that the Kingdom being divided among *Herod's* Children, he might also light on some part thereof. Therefore, after the Ambassadors of the *Jews* had obtained Licence to propose their demands, pretending with themselves wholly to extinguish the Royalty: They began to rip up *Herod's* disgraces; alledging how only in name he had been a King, whereas otherwise he had used all the Tyrannous practices, that the wicked Person could have invented, towards the destruction of his Nation; and that not content with these, he had of his own head practised and invented new. Neither that it needed to reckon up how many he had deprived of life, when the estate of those that were alive was far more desperate; whom he not only frighted with perpetual terror and severity, but also with injurious hands had not abstained from their Goods. By which means it came to pass, that he not only builded, but beautified Foreign Cities, inhabited by Foreign Nations, to the end he might the rather utterly spoil, those by exaction, which were situated and seated in his own Country: And that he enforced his Nation to extremum Poverty, which he received in most happy Estates; whilst he spoiled those Nobles of their Estates, who upon weak probabilities were condemned to die; or granting them Life, deprived them of their Possessions. And, whereas yearly Tributes were imposed on every one, yet severally were the ravenous and covetous desires of his Friends and Courtiers to be satisfied; yea, and of his Servants also, who had the Authority to exact these things; and by this means they might redeem their injurious wickedness. As for the despoiling of Virgins, and the shameful betraying of a Matron's Chastity, they covered them under silence; for that it is a great com-

A comfort to those that suffer such Abuses, if their Disgraces be but known to a few. In short, that *Herod* had no other ways governed, than as if the Government had been committed to a most wild Beast. For which cause, whereas in times past that Nation had been afflicted with many Calamities and Murders, yet that there is no example extant amongst their Monuments of Antiquity, that may be compared with their present Calamity under *Herod*. For which cause, upon just respects, they had with one consent, named *Archelaus* their King; supposing that whatsoever King might bestal them, he would always demean himself more affably than *Herod* had done; and that to honour *Archelaus*, they had mourned with him for his Father, to gratifie him in other things, to the intent they might obtain his good Affection. But he without delay, and all at once, had made manifest to the whole Nation, what Opinion they were to conceive of him, notwithstanding that as yet he was not confirmed King (for that it lay in *Cesar's* hands to grant it) and as if he had been afraid, lest he should assuredly be acknowledged for his Father's Son, he had shewed an example of his Virtue, Moderation, and good Government, that he would use towards his Subjects, by the first Act which he had committed, not only against God, but also against Men. For in the Temple it self he hath caused three thousand of his Country-men to be killed instead of Sacrifices. And how can he chuse but be justly hated, who besides his other Cruelties, objecteth against us the Crime of Rebellion and Mutiny? The effect of their Request therefore was this, That they might not any more be governed by a King, nor any such-like Government; but that they might be united unto *Syria*, and submit themselves under their Governours that should be sent thither: That in so doing, it should truly appear whether they were seditious and addicted to changes, or whether they would live in peace, when they had favourable Governours. After the *Jews* had spoken to this effect, *Nicholaus* discharged the Kings of those Accusations that were objected against them, and namely *Herod*, who (as he said) had never been accused all his life-time; and that it was no reason that they who justly accusing him, might have caused him to be punished during his life-time, should now address their Accusations against him after he was dead. And as touching those things which were objected concerning *Archelaus's* Actions, it ought to be imputed to their intolerance; for that engaging themselves in matters contrary to Law; and having begun to Murder those who sought to appease the tumult, they accused such as had kept them in obedience. Besides this, he objected against them, that they were addicted to alterations, and took pleasure to stir up Seditions, for that they knew not what thing it was to obey Justice and the Laws, and that there was no Nation in the World so headstrong as that of the *Jews*; for that they would have the upper hand over all. Thus spake *Nicholaus*.

Nicholaus ex-cuseth *Herod*, and *Archelaus*.

C H A P. XIII.

E *Cesar* confirms *Herod's* Testament, and appointeth his Children to be his Successors.

W HEN *Cesar* had heard these things, he dismissed the Assembly. But some few Days *Cesar* maketh after, desirous to make an end of this matter, declared *Archelaus* not King, but *Archelaus* an Lord of half that Government that appertained to *Herod's* promising him to bestow a bestoweth Royal Dignity upon him, if so be he behaved himself virtuously, according as it became him. As for the other Moiety, he divided it between two of *Herod's* Sons, *Philip* and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The same *Antipas* also had the Country on the other side *Jordan* and *Galilee*, with two hundred Talents of yearly Revenue. As for *Philip*, he had *Bathanea*, *Trachonitis* and *Auranitis*, and part of the Palace that was called by *Zenodorus's* Name, with an hundred Talents. As for *Archelaus*, he had *Idumaea*, *Judea*, and *Samaria*, which were discharged of the fourth part of the Tributes by *Cesar*, for that they had joined themselves with therest of the People, during the time of the Sedition. Besides that, *Archelaus* had the Tower of *Syraton*, *Sebastie*, *Joppe*, and *Jerusalem*. For *Gaza*, *Gadara*, and *Hippus* were Cities of *Greece*, which *Cesar* had separated, and adjoined to *Syria*. *Archelaus* had five hundred Talents of yearly Rent out of his Country. Thus was the Patrimony divided among *Herod's* Sons. As for *Salome*, besides that which her Brother had given *Salome*, her in his Will, which were the Cities of *Jamnia*, *Azot*, *Phaselis*, and half a Million of Money, *Cesar* granted her a Royal House in *Ascalon*; so as he received in the whole, sixty Talents of yearly Revenue, and had her House allotted her within the Dominion of *Archelaus*. All *Herod's* Kindred received that which was bequeathed unto them by his Testament. Two of his Daughters that were unmarried, were endowed by *Cesar* with

with a quarter of a million of Money which he gave them, besides their Father's Portion, and they were married to *Pheroras's* Sons. Moreover, he gave *Herod's* Sons, which he had given him by the Testament, amounting to the sum of one thousand and five hundred Talents; contenting himself only to receive some few movables, not so much for the value, as in remembrance of the King, who had given them.

CHAP. XIV.

An Impostor counterfeits himself to be Alexander, Herod's Son; Augustus finds out his Cheat, and sends him to the Gallies.

Augustus having thus ordained *Herod's* Succession, a young Man, and a Jew born, brought up in the City of *Sidon*, by a certain Roman Free-man; intruding himself into *Herod's* Kindred; for all those that beheld him, reported that he resembled *Alexander*, *Herod's* Son, who was kill'd by him; and by this means he began to aspire to the Kingdom: Whereupon, calling to him a Companion, who was his own Country-man, and a long experienced Courtier, his Arts-Master, and fit to make disturbances; he, by his Instructions, feigned himself to be that *Alexander*, *Herod's* Son, who was delivered from death by the means of a certain Friend, who had the charge to see him executed; who executing others in their steads, delivered both him and his Brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these Toys, he failed not to deceive other Men; and as soon as he came to *Greet*, as many Jews as he fell in conference with, he persuaded them no less; and getting much Money from them, he failed into the life of *Meloz*; where he gathered a great sum of Money, under pretext that he was of the King's Blood. And now hoping that he should recover his Father's Kingdom, and that he should reward those that were beneficial to him, he halted towards *Rome*, accompanied with his Friends in great pomp. And being arrived at *Puteoli*, he was entertained there with no less favour by those Jews, whom he deceived by his colourable Title; and divers others, who had been *Herod's* Friends and Familiars, came unto him, and entertained him as their King. The cause hereof was the natural Disposition of Men, who take pleasure in false Reports, together with the report of his Resemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter most assured, that he was the Man, and none other; and affirmed unto others upon their Oaths, that it was he; so that this rumour at last came to *Rome*. And all the Jews that dwelt there came forth to meet him, saying, That it was God's handy-work, that he was after that manner preserved beyond all Men's expectation: And they greatly rejoiced in his Mother *Marianne's* behalf, from whom he was defended; he was carried in a Litter through the Streets with all the Apparel of a King, the charge whereof was defrayed by those who were his Friends. He was attended by a great multitude of Men, and honoured with great applause, as it ordinarily falleth out at such time as beyond all expectation, any one is found to have been miraculously preserved. When this News was brought to *Cesar's* Ears, he gave small credit thereunto, persuading himself that it was a hard matter to deceive *Herod*, in a matter of so great importance: Notwithstanding, conforming himself in some sort to the Opinions of Men, he sent a certain Free-man of his, called *Celadus*, who had very familiarly conversed with *Alexander* and *Aristobulus* during their Infancy; giving him charge to bring *Alexander* unto him, to the end he might see him; which he did, and was never the wiser in discovering him. Notwithstanding, *Cesar* was not fully deceived: For, although he resembled him somewhat, yet he was not so exactly like him, that he could deceive those who narrowly observed him. For this counterfeiter *Alexander* had hard Hands, in that he had been accustomed to labour, which the true *Alexander* could not have, in regard of his tender and delicate Education; and likewise this Man was of a rough Skin, and hard Flesh. *Cesar* therefore discovering the Treachery both of the counterfeiter-Scholar, and lying Master, and how they agreed in their confident Justifications, he enquired of them, what was become of *Aristobulus*, who was secretly hidden with him; and for what cause he presented not himself, to enjoy the Honour that appertained to those who were so nobly descended? It was answered him, That he remained in the Isle of *Cyprus*, for fear of Dangers, to which they are exposed who sail by Sea, to the end, that if any misfortune should befall him, all *Marianne's* Race should not be extinguished, but that at least, *Aristobulus* might be left alive. Whilst he owned these things, and the Author of the Fable justified: no less, *Cesar* drawing the young

Herod's two Daughters that were Virgins married to *Pheroras's* Sons.

The false Alexander counterfeited to be *Rome*.

The false Alexander cannot deceive *Cesar*.

A Man aside, said unto him: My friend, if thou wilt not deceive me, thou shalt have this recompence, that thou shalt not be punished. Tell me therefore what thou art, and who hath emboldened thee to practise this fraud; for this Malice is so great that it surpasseth before Christ's time Age. Whereupon, being unable to conceal the truth, he discovered the treachery to *Cesar*, how and by whom it was contrived. At that time *Cesar* being loath to falsify his Promise that he had past to this false *Alexander*, and seeing that in times past he had laboured with his hands, he caused him to be enrolled among the number of his Gallies-slaves; and caused the other that induced him to this Cheat, to be put to death; contenting himself that the Inhabitants of *Melos* had lost their Charges, which they had employed upon this false *Alexander*, who had a shameful end, as it hath been heretofore declared.

CHAP. XV.

Archelaus marrieth Glaphyra, his Brother Alexander's Widow. Augustus having heard several of the Jews Complaints of him, confineth him to Vienna in France, and witheth his Possessions to Syria. Glaphyra's death.

After that *Archelaus* had taken possession of that Sovereignty that was allotted him, he came into *Judea*, where he deposed *Josaz* the Son of *Boerhus* from the High Priesthood; accusing him to have favoured the Seditious, and established *Eleazar* his Brother in his place. After this, he re-edified the Palace in *Jericho*, and sumptuously adorned it; drawing away the half of those Waters which served the Borough of *Neara*, and conveying them thorough a Field which he had planted with Palm-Trees; he builded a Borough in that place, which he named *Archelaus*; and contrary to the Laws of his Country, he married *Glaphyra*, *Archelaus's* Daughter, who had been his Brother *Alexander's* Wife, by whom he also had divers Children; notwithstanding, the Law of the Jews forbiddeth a Man to marry his Brother's Wife. Neither did *Eleazar* enjoy the Priesthood any long time; but during his life-time, *Jesus* the Son of *Sias* was substituted in his place.

The tenth year of *Archelaus's* Government, the chiefest Governours among the Jews and Samaritans, unable any longer to endure his cruelty and Tyranny, accused him before *Cesar*; and especially after they had understood that he had transgressed *Cesar's* Command, who had charged him to behave himself graciously towards them. Which when *Cesar* understood, he was fore displeased, and caused *Archelaus's* Agent to be called before him, who was then at *Rome*, and sent for *Archelaus* also; and esteeming it too base an indignity for him to write unto him, Go (said he) unto him with all expedition, and bring him unto me without delay. He posting forward with all diligence, at length arrived in *Judea*, where he found *Archelaus* banqueting with his friends; and having acquainted him with *Cesar's* Commands, he hastened him away. As soon as he came to *Rome*, after that *Cesar* had heard his Accusers and his justification, he banished him, and confined him in the City of *Vienna* in France, and confiscated all his Goods.

But before *Archelaus* was sent for to *Rome*, he reported unto his friends this Dream which ensueth: He thought that he saw ten Ears full of Wheat, and very ripe, which the Oxen were eating; and as soon as he awoke, he conceived an opinion that his Vision prefiged some great matter. For which cause he sent for certain Sooth-sayers, who made it their profession to interpret Dreams. Now, whilst they were debating one with another (for they differed for the most part in their exposition) a certain Man called *Simon*, an *Essene*, having first of all obtained security and licence to speak, said, that the Vision prognosticated, that a great alteration should befall in *Archelaus's* Estate, to his prejudice. For the Oxen signified Afflictions, in respect that those kind of Creatures do ordinarily labour; and as for the change of Estate, it was signified by this, in that the earth being laboured by the Oxen, altered its condition and shape; and as touching the ten Ears of Corn, they signified the like number of years: And therefore, when as one Summer should be over-past, that then the time of *Archelaus's* Sovereignty should be at an end. Thus interpreted he this Dream. And the fifth day after the Vision thereof, *Archelaus's* Agent, by *Cesar's* Command, came into *Jewry* to summon him to *Rome*. Some such like matter happened to *Glaphyra*, his Wife also, the Daughter of King *Archelaus*: She (as we have said) married *Alexander Herod's* Son, when she was a Maid, and Brother to this *Archelaus*; who being put to death by his Father, she was married the second time to *Juba* King of *Mauretanias*; and he also being dead, she living with her Father in *Cappadocia*, was married to *Archelaus*; who

who put away Mariamne his Wife, for the love he bare unto Glaphyra. She living with Archelaus, had such a Dream: She thought she saw Alexander by her, she cherishing and embracing him, he checked her, saying, Glaphyra, Thou verifiest that Proverb, which saith, Women have no Loyalty: For having given me thy faith, and married with me at such time as thou wert a Virgin, and born Children by me, thou hast forgotten and neglected my love, thorough the desire thou hast had to be married the second time. Neither wast thou contented to have done me this wrong, but hast taken unto thee likewise a third Husband, lewdly intruding thy self into my Family; and being married to Archelaus, thou art content to admit my Brother for thy Husband. Notwithstanding this, I will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been. After that she had told this Vision to some Women that were her Familiars, she died very shortly after. Which accident I have thought good to register in this place, in that I was to treat of those things; and otherwise the matter seemeth to be a notable example, containing a most certain argument of the Immortality of Souls, and God's Providence. And if any one think these things incredible, let him keep his opinion to himself, and no ways contradict those, who by such events are incited to the study of Virtue. Now when the Government of Archelaus was united to Syria, Cyrenius was had been Consul, was sent by Caesar to tax Syria, and to dispose of Archelaus's House.

THE

THE
EIGHTEENTH BOOK
OF THE

ANTITUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighteenth Book.

1. Judas and Sadoc taking an Opportunity by virtue of the Tax which was imposed upon all Judæa, endeavour to establish a fourth Sectary, and kindled a great Civil War.
2. Of the four sorts of Sectaries that were among the Jews.
3. Salome's Death, the Sister of Herod the Great. Augustus's Death, whom Tiberius succeeds. Herod the Tetrarch caused the Town of Tiberius to be built, in honour of Tiberius. The Troubles among the Parthians, and in Armenia: Other Disturbances in the Kingdom of the Comagenes. Germanicus is sent from Rome to the East, to establish the Authority of the Empire: He is poisoned by Pilo.
4. The Jews are so highly offended, that Pilate, Governour of Judæa, had suffered the Imperial Standards to be brought into Jerusalem, having the Emperour's Picture on them, that he was forced to cause them to be carried out again. The Commendations and Praises of JESUS CHRIST. A horrid Injury done to a Roman Lady by the Goddes's Ili's Priests: How Tiberius punished them.
5. Tiberius causeth all the Jews to be banished from Rome. Pilate punisheth the Samaritans, for having drawn themselves together in Arms: They accuse him to Vitellius Governour of Syria, who sends him to Rome to clear himself.
6. Vitellius restoreth the High-Priest's Vestments to the Jews, to keep as they did formerly: He treateth in Tiberius's behalf, with Artobanus King of the Parthians: The cause of his Hatred against Herod the Tetrarch. Philip, Tetrarch of Trachonitis, of Gaulanitis, and of Bathanæa, dieth without Children: His Dominions are reunited to Syria.
7. A War between Aretas King of Petra, and Herod the Tetrarch; who having married his Daughter, would repudiate her to marry Herodias, Aristobulus's Daughter, and his Brother Herod's Wife. Herod's Army is totally routed, and the Jews impute it to John the Baptist's Imprisonment. Herod the Great's Posterity.
8. By what several Accidents of Fortune, Agrippa, surnamed the Great, who was Aristobulus's Son, and Herod the Great's Grandchild and Mariamne's, was made King of the Jews, by the Emperour Caius Caligula, as soon as he had succeeded Tiberius.
9. Herodias, Herod the Tetrarch's Wife, and King Agrippa's Sister, being impatient to see her Brother reign in so much prosperity, compels her Husband to go to Rome, to obtain a Crown also; but Agrippa having written to Caius against him, he banished him and his Wife to Lions in France.
10. The Sedition of the Jews and Grecians, in the City of Alexandria.
11. Caius Commands Petronius Governour of Syria, to compel the Jews by force of Arms, to receive his Statue in the Temple; but Petronius mollified by their Prayers, writeth to Caius in the Jews behalf.
12. Two Jews called Asinaeus and Anileus, both Brothers, and of a mean Extraction, become

become so powerful near Babylon, that they give enough to do to the Parthians: Their Actions; their Death. The Grecians and Syrians who lived in Sylefia, unite against the Jews, and kill fifty thousand of them unawares.

CHAP. I.

Judas and Sadoc taking an opportunity by virtue of the Tax which was imposed upon all Jews, endeavour to establish a fourth Sectary, and kindle a great Civil War.

The Year of the World, 3973, after Christ's Nativity, 11.

Herod Cy. Ruf. fines, cap. 1. Cyrenius is sent by Caesar into Syria, to execute Justice in that place.

Coponius Prefect of Judaea. The Taxation of the People of the Jews. *Alia*, cap. 2.



CYRENUS the Roman Senator having passed through all Degrees, Offices, and Dignities, until such time as he obtained the Consulship, (a Man of great account) was sent into Syria by Caesar's order, to do Justice among the People, and to sell and tax every Man's Goods; Coponius a Captain of Horse was sent with him, who was appointed to be Governor of all Jewry. Cyrenius therefore came into Judaea, which was already united to Syria, to tax the Goods of the Inhabitants thereof, and to confiscate Archelaus's Substance. And although at the first the Jews thought this Tax very unreasonable, yet notwithstanding without contradiction they submitted themselves, being persuaded thereunto by the Counsel of the High-Priest Joazar the Son of Boethus. But after this there arose a certain Jew called Judas the Gaulantie, born in the Town of Gamala; who having a certain Man called Sadoc, the Pharisee, confederate with him, laboured to stir up the People to Rebellion; alleging, That the Sect was no other thing, but a confession of their Servitude: Exhorting all the Nation to maintain their liberty, and putting them in hope that they thereby should happily establish their Estates, and enjoy their Goods with security; and besides this, obtain both Honour and Glory, in prosecution of such an Enterprize. Moreover, that God would not afford them a more assured way to settle their Fortunes, than by this means; namely, if they would employ themselves in the execution of their Designs; and if having conceived in their Minds high and noble Attempts, they forbore not to accomplish the same, notwithstanding the execution cost them their Lives. These Speeches of theirs were entertained by the People with great pleasure, and by the same they were the more confirmed and heartned to Rebellion. So that there was no kind of Evil which these Men set not abroad; yea, the whole Nation was so full of Miseries, that it was impossible to relate them: For the Wars went on with such fury, that it was impossible to restrain the violence thereof; so that they neither spared Friends nor Enemies, but were wholly given over to the Spoil. There was nothing but Robberies and Murders of the Nobility, under pretence to establish the Estate of the Commonweal, but in effect for their private profit sake; whereby the Cities were ruined with Seditions and Murders, in which the Inhabitants killed one another, after a strange manner of fury, and desire they had not to spare any that was of their Faction. They were afflicted with foreign Enemies and Famine; yet none of these could pacify their fury, nor make them forbear to destroy Cities, and shed innocent Blood; till at length the horrible mischief took such a head, that they consumed the Temple of God, and burned all the stately Buildings: So dangerous a thing it is to change the Customs and Manners of a Country. For Judas and Sadoc having introduced and raised a fourth Sect, and tying the Sectaries to their Command, filled the whole Commonweal with many Troubles; and planted the Roots of those Mischiefs, which afterwards spread abroad from his unacquainted Sect. For which cause I think it not amiss to discourse briefly of these Sectaries Opinions, whereby so many Evils have fallen upon our Nation.

Slaughters, Thefts, Seditions and Famine in Judaea.

The Temple of Jerusalem burnt. Judas and Sadoc the Authors of the fourth Sect.

CHAP. II.

Of the four sorts of Sectaries that were among the Jews.

THERE were three Sects among the Jews of long continuance and antiquity; that of the Essians, that of the Saducees, and that of those who were called Pharisees. Of these we have spoken in our Second Book, of the Wars of the Jews; and yet now I think it not amiss to speak somewhat of them in this place also. The Pharisees use a very austere and strict kind of life, and addict not themselves to any delicacy, but diligently follow that which their Reason induceth them unto. They honour their Elders; neither dare they reply, or reproach them for their admonitions. They attribute all things unto Fate, and yet they take not an assent of will from Man; supposing that God tempereth all things in such sort, that by his Ordinance and Man's Will, all things are performed, good or evil. They believe also that the Souls of Men are immortal; and that after death they receive their Reward, according as they have addicted themselves to Virtue or Vice in their life-times; the one to lie in perpetual Prison, the other to rise again very shortly. For which cause they are in great esteem among the People; and all that which appertaineth to the Service of God, whether they be Prayers or Sacrifices, all things are done according as they give direction. So ample a Testimony do the Cities yield of their Wisdom, Temperance, and honest Life. But the Saducees are of that Opinion, that the Souls of Men perish with their Bodies. They observe no other thing but that which is in the Law; and hold it a Virtue to dispute with their Masters, concerning the Decrees of their Sect. Their Opinion is entertained by very few; yet such who for the most part are Men of the best account; there is hardly any thing done without their Advice: And when they are advanced to any Honours, they are enforced to allow of that which the Pharisees shall propose, otherwise the common People will not endure them. The Essians attribute unto God the government and disposition of all things. The lay that the Souls of Men are immortal; and all the uttermost of their endeavour and delight is, to maintain Justice and Equity. They fend their Offerings unto the Temple, yet sacrifice they not with other Men; by reason they use more sacred and different Ceremonies; for which they are secluded out of the common Temple, and sacrifice apart. Otherwise they are Men of most reconciled behaviour, and such as are wholly addicted to cultivate their Land. They have one custom which is worthy admiration, and such a one as is not to be found amongst any other, either Greeks or Barbarians, that make account of Virtue, which they have practised from all antiquity; which is, that they possess their Goods in common; neither doth the richest among them make more use of his Possessions, than he that hath least of all. They are at least four thousand in number, who have neither Wives nor Slaves; supposing that Women are the occasion of Injustice, and Slaves do cause Insubrections; and living apart by themselves, they serve one another; and chuse out certain upright Men among the Priests, to gather the Fruits and Revenues of the Lands, to the end they may be maintained and nourished thereby: In a word, they follow the same course of life that they do, who are called *Plisli* among the Danes. The fourth Sect was founded by Judas of Galilee, which accordeth altogether and in all things with the Pharisees; but they are extremely zealous of their Liberty, acknowledging but one only God, Lord and Master of all things; and had rather both themselves with their dearest Children and Kindred, should endure the most grievous and bitter torments that may be imagined, than call any mortal Man their Lord. Of which Constancy of theirs, I forbear to discourse any further at this time; for it is sufficiently known unto divers, who have been eye-witnesses thereof; neither do I fear lest any one should suppose those things to be incredible, which I have said of them; but rather, that I have spoken less than they themselves make evident, in contemning their grievous tortures and punishments; which Courage and Magnanimity of theirs, encreased very mightily amongst our Nation, being kindled by the most grievous Injuries which were offered us by *Gessius Flavius* our Governor, by which means at length it came to pass, that they revolted and rebelled against the People of Rome. Thus much concerning the Sects among the Jews.

Herod Cy. Ruf. fines, cap. 11.

The year of the World, 3973, after Christ's Nativity, 11. Three Sects of whom mention is made in the Second Book of the Wars of the Jews. The Pharisees Doctrine.

The Saducees Opinion.

The Essians Opinion.

The Essians Life and Manners.

Plisli among the Danes. Judas Galilee the Author of the fourth Sect.

Gessius Flavius's Injuries.

C H A P. III.

Salome's Death, the Sister of Herod the Great. Augustus's Death, whom Tiberius succeeds. Herod the Tetrarch caused the Town of Tiberius to be built, in honour of Tiberius. The Troubles among the Parthians, and in Armenia: Other Disturbances in the Kingdom of the Comagenes. Germanicus is sent from Rome to the East, to establish the Authority of the Empire: He is poisoned by Piso.

Herod's Rufus, chap. 3.
Ananus the Son of Seth made High Priest in Herod's place. Athas, cap. 6.
Cephorus chief City of Galilee.
Bataraphtha called Julia.
Pancra Bethsaida.
Men's Bones scattered in the Temple.

The Year of the World, 3774, after Christ's Nativity, 12.

Herod's Rufus, chap. 4.
The Year of the World, 3775, after Christ's Nativity, 13.

The Year of the World, 3777, after Christ's Nativity, 15.

The Year of the World, 3778, after Christ's Nativity, 16.

The Year of the World, 3779, after Christ's Nativity, 17.

The Year of the World, 3780, after Christ's Nativity, 18.

The Year of the World, 3781, after Christ's Nativity, 19.

The Year of the World, 3782, after Christ's Nativity, 20.

The Year of the World, 3783, after Christ's Nativity, 21.

The Year of the World, 3784, after Christ's Nativity, 22.

After that Cyrenius had confiscated Archelaus's Goods; and finished the valuation of every Man's Estate (which happened thirty seven Years after Antony's overthrow by Caesar in the Asian Battle) he deposed Joazar from the Priestly Dignity, by reason of that Sedition which the People stirred up against him, and established Ananus the Son of Seth in his place. But Herod and Philip took each of them the possession of the Terrarchy, and disposed of the Affairs thereof. Herod inclosed Cephoris with a strong Wall, and made it the chiefest City and Ornament of Galilee: He fortified also another City called Bataraphtha, and named it Julia, in honour of Julia the Emperour Caesar's Wife. Philip repaired Pancra, situated near unto the head of Jordan, and called it Caesarea; he repaired also the Borough of Bethsaida, near unto the Lake of Genezareth, and gave it the Dignity of a City, both for the number of the Inhabitants, as for other Pre-eminencies, and called it Julia, by Caesar's Wife's Name. As for Coponius the Governour in Judaea, who (as we have said) was sent by Cyrenius, in his time there hapned that which followeth: At the Feast of Unleavened Bread, which we call Pascha, the custom was, that the Priests opened the Temple-Gates about midnight, at which time certain Samaritans, who secretly entered into Jerusalem, as soon as the Gates were open, spread Men's Bones amidst the Porches, and over all the Temple; whereby it came to pass, that the Priests began to keep a more diligent watch, than they had done before.

Some little while after, Coponius returned to Rome, and Marcus Ambrius succeeded him in the Government. In his time Salome, King Herod's Sister, departing out of this life, bequeathed unto Julia the City of Jannina, and all the Lands and Country round about; she gave her also Phaselis, situate on the Plain; and Archelais, where there are divers Date-Trees, bearing most excellent Fruit. After Ambrius, Annius Rufus had the Command, in whose time died Augustus Caesar, the second Roman Emperour, after he had reigned fifty seven Years, six Months, and two Days; and had Antonius his Co-partner in the Monarchy for the space of fourteen Years. He lived in the whole seventy seven Years.

After Caesar, succeeded Tiberius Nero, the Son of Julia his Wife, who was the third Roman Emperour. He it was that sent the fifth Governour into Judaea, whose Name was Valerius Gratus, who succeeded Annius Rufus. This Gratus deposed Ananus, and appointed Ismael the Son of Fabius High-Priest; and after his decease (for he lived but a little while after) Eleazar the Son of Ananus was made High-Priest. A year after, this Eleazar was also deposed, and the Priesthood was given to Simon the Son of Camithus; who continuing in this Dignity for a Years space, and no longer, Joseph called Caiphas succeeded him. After Gratus had behaved himself thus, he returned to Rome, after he had remained in Judaea, for the space of eleven Years. After him came Pontius Pilate, and succeeded him in the Government. But Herod the Tetrarch being entertained into Tiberius's Friendship, builded a City in honour of his Name, and called it Tiberius. He planted it in the fruitfull part of Galilee, hard by the Lake of Genezareth, and near unto the natural Baths in the Borough call'd Emmaus. This City was peopled by Strangers, who resorted thither from all parts, and by divers of the Countries of Galilee; some of which were constrained to inhabit the same. Some of those likewise, who were in Authority, repaired thither; and from all Countries, many flocked thither, who were not all assuredly held to be Free-men; all which he made free, and gave them great Gifts, on that condition, That they should not abandon the City. To some of them he gave Houses already builded, to others Lands very apt to be tilled, knowing that the inhabiting of such a place was contrary to the Laws and Customs of his Country, and the Ordinances of the Jews; for that Tiberius was builded in a place full of Sepulchres; and our Law saith, He that converseth in those places, is held unclean and defiled for the space of seven Days.

At that very time Phraates King of Parthia died, being treacherously killed by his Son O Phraataces, for this cause: After that Phraates had begotten many lawful Children, he took an Italian Woman to be his Concubine, called Thermusa; whom with other

Present

Presented Julius Caesar had sent unto him. After he had begotten on her his Son Phraataces, he was so much besotted with her beauty, that he took her to his Wife, and held her in high esteem. She that might persuade him unto all that she pleased, enforced her self to the uttermost; to make her Son King of Parthia; and seeing that she might not attain therunto, except she had first found out the means to deliver her self of Phraates's lawful Children, she persuaded him to send them Hostages to Rome. In a word; they were presently sent away, because Phraates had not the power to contradict Thermusa's Will, and only Phraataces was brought up in State Affairs; who thinking the time too tedious and long, if he should expect the Kingdom till his Father was dead, conspired against him by the instigation and furtherance of his Mother; with whom B (as it was thought) he committed incest. In effect, being equally tainted of those two enormous Crimes, both for the Murder of his Father, and Incest committed with his Mother, he was generally hated by his Subjects, who rebelled against him before he was settled in his Kingdom. By this means his Fortune was overthrown, and he died. The Noble-men among the Parthians, perceiving that it was impossible for them to maintain their State without a King, and that their King ought lineally to be descended of the Race of the Arsacians (because by custom they might not chuse any out of another stock) and supposing that their Ordinances had too much already been broken, and that it would redound to their great Dishonour, if the Kingdom should be continued in the hands of such a Man, who was descended from an Indian Concubine, they sent C Ambassadors to require Herod to come and be their King; who otherwise was hated of all the People, and accused of extrem Cruelty: In a word, he was an unlovable Man, and extremely choleric, notwithstanding he was of the Blood of the Arsacides; in hunting, they therefore flocked about him, and killed him at a Banquet made at a certain Sacrifice (for the custom of the Parthians was, that every one bare his Weapon) or as the common report was, that he was killed when he was at Hunting. For this cause they sent Ambassadors to Rome, requiring that one of those that were Hostages there might be their King; and one Vonones was sent unto them, who was preferred above all his Brethren. For he seemed to be capable of that high degree of Honour, as to command two of the greatest Sovereignities that were under the Sun; the one of his own Nation, the other of a Foreign Dominion. But the Barbarians, who are by nature inconstant, and most insolent, shortly after repented themselves for they disclaimed to execute the Command of a Slave (for so called they a Pledge) saying, that the Parthians had not a King given them by right of War, but that which was the greatest abuse that could befall them, by an injury offered them in the time of a shameful Peace. For which cause they speedily sent for Artabanus King of Media, who was of the Race of the Arsacides. To this request of theirs he willingly condescended, and came unto them with his Army, and Vonones marched forward against him. At the first encounter, although the common sort among the Parthians favoured Artabanus, yet he was overcome, and fled to the Mountains of Media. But not long after, having assembled a greater Army, he once more set upon Vonones, and defeated him; at which time Vonones retired himself with some Horse-men of his, into Seleucia. But Artabanus having made a great slaughter of those that fled, and wholly abashed the minds of the Barbarians, he retired to the City of Ctesiphon, with those People that accompanied him, and was afterwards made King of Parthia. Vonones arrived in Armenia; and at the first, sought to make himself King over that Nation, sending to this effect certain Ambassadors to Rome; but Tiberius repulsed his suit in respect of his Cowardice; but the rather because Artabanus, by an express Embassy, had threatened him with War. For those of the greatest power among the Armenians (who are those that dwell about the Flood Niphates) maintained Artabanus's Title; and Vonones, destitute of all hope to obtain the Kingdom, yielded himself to Syllanus, who was Governour of Syria; and in regard that he had been brought up at Rome, he was kept in Syria; and Artabanus gave Armenia to Oroder, one of his Sons. Antiochus King of the Comagenes died also at that time, and there fell a debate betwixt the Commons and the Nobility; so that both Parties sent their Ambassadors to Rome. The Nobles demanded that they might be reduced into divers Provinces; and the People requested that they might be honoured by a King, as they had been accustomed. The Senate decreed that Germanicus should be sent to settle the affairs of the East, Fortune thereby presenting him with the occasion of his ruine. For, when he arrived in the East, and orderly disposed all things, he was poisoned by Piso, whereof he died; as is declared in another place.

C H A P.

C H A P. IV.

H

The year of the
World, 3997,
after Christ's
Nativity, 28.

The Jews are so highly offended that Pilate, Governour of Judæa, had suffered the Imperial Standards to be brought into Jerusalem, having the Emperour's Picture on them; that he was forced to cause them to be carried out again. The Commendations and Praises of JESUS CHRIST. A horrid injury done to a Roman Lady by the Goddes's Iſis's Priests: how Tyberius punished them.

Hædo & Rufinus, chap. 6. alius, chap. 8. Pilate bringing each Caesar's Statues to Jerusalem, and upon the people's instant motion transferred them to Cæsarea.

The year of the
World, 3997,
after Christ's
Nativity, 25.

Pilate seeking to draw certain Springs of Water to Jerusalem, stirreth up a Rebellion.

The year of the
World, 3998,
after Christ's
Nativity, 26.

Hædo & Rufinus, chap. 6. alius, chap. 9.

Jesus Christ Crucified by Pilate.

Hædo & Rufinus, chap. 7. alius, chap. 10.

Pilate, Governour of Judæa, led his Army from Cæsarea to Jerusalem, where he Wintered them, with an intent to bring in Caesar's Standards into the City, in contempt of our Law, which forbiddeth us to make Images. For which cause, those Governours that were before him, were wont to make their entries into the City without such Pictures or Paintings. Pilate was the first, who unawares, and by night entered Jerusalem, bringing with him his Images. Which when the People understood, in great multitudes they resorted to Cæsarea, beseeching him for many days, that he might transport those Images into some other place. But when Pilate denied them, they performed their request, because the matter would redound to Caesar's dishonour, and the Jews also ceased not to solicit him; some six days after, commanding his Soldiers to lie in Ambush in a readines, he fate him down in the Tribunal within the Hippodrome, making use of the opportunity of the place, for that it was most fit for a Stagem. There being urged once more about the same business, he gave a sign to his Soldiers to beset them; threatening them with death, except they would presently give over their suit, and repair every one of them with all speed to their own Houses. But they prostrating themselves upon the Earth, and offering their naked Throats, told him that they rather desire to die, than to see their Laws violated. Pilate amazed at the constancy they shewed in the conservation of their Laws, suddenly caused Caesar's Images to be transported out of Jerusalem into Cæsarea: And not long after he intended to take Money out of the Sacred Treasury, to cause Water to be brought into the City through Conduits, from a Fountain more than two hundred Furlongs off; which the People took to ill, that divers thousands of Men assembled themselves, exclaiming against Pilate; endeavouring thereby to make him give over his Enterprize. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be encompassed by a great number of his Soldiers, attired in popular Habit, with Cudgels: as soon as they began to exclaim against him, he gave a sign to his Soldiers; they, as it was before commanded him, made use of their Cudgels; and without distinction of Persons, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were killed, others grievously hurt; and after this manner was the Tumult and Sedition appeased.

At that time was JESUS, a wife Man, if it be lawful to call him a Man. For he was the performer of divers admirable Works, and the instructor of those who willingly entertain the Truth; and he drew unto him divers Jews and Greeks to be his followers. This was CHRIST who being accused by the Princes of our Nation before Pilate, and afterwards condemned to the Cross by him; yet did not those who followed him from the beginning, forbear to love him for the Ignominy of his death. For he appeared alive to them the third day after, according as the Divine Prophets had before testified the same, and divers other wonderful things of him: And from that time forward the Race of the Christians, who have derived their name from him, hath never ceased.

At that time also there fell out another accident, which very sorely troubled the Jews; and in the Temple of Isis at Rome, there were many shameful acts committed. But I will first of all relate the accident in the Temple of Isis; and then will I declare that which befell the Jews. There was in Rome a Lady called Paulina, renowned both for the Nobility of her House, as also through her Study and exercise of Virtue. Besides this, she was very rich, and with her Riches beautiful, and in her flourishing years; and notwithstanding a very Mirrour of Chastity. She was married to a certain Noble-man called Saturnine, that equalled her in all those her excellent perfections. A certain young Man called Decius Mundus, one of the Knights of greatest account at that time, fell in love with her. But the was of that disposition, that it was impossible for him to corrupt her by Presents; and the more he refused those infinite Presents which he sent unto her, the more was Mundus's heart enflamed with ardent affection; so that to enjoy her but one only night, he offered her two hundred thousand Drachmes,

The Year of the
World, 3998,
after Christ's
Nativity, 26.

A Drachms amounting in our English Money to some six thousand Pound; yet, for all this, he could not overcome her. For which cause, being unable to endure this violent passion, he thought best to pine himself away for want of Food, thereby to deliver himself from the Tyranny of that Passion, wherewith he was afflicted. But there was a certain Free-woman that belonged to Mundus's Father, whose name was Ida, expert in all sorts of Subtilties; who being sore grieved to behold the young Man's Resolution, whom she saw wholly addicted to a desperate death; she addressed her self unto him, and encouraged him with hope; promising him to bring him to Paulina's Speech, by the means of a certain Bribe which she intended to offer. He rejoicing very much at her motion, demanded what sum should serve her: Who requiring nothing more than fifty thousand Drachms, to obtain Paulina; he furnished her presently. When by this means she had quickened the young Man's spirit, and received all that which she demanded, she steered not the same course which others had kept, that had the solicitation of the matter before, seeing the law that Money would not tempt her; but knowing that she was deeply devoted to the service of Isis, she practised this subtle and unexpected policy. She addressed her self to certain Priests of the Temple; and upon great hopes, and offer of great Presents, and paying them down at present twenty and five thousand Drachms, and promising them as much more upon the performance of the bargain; she disclosed unto them the passionate love which the young Man bare unto Paulina, exhorting them to work so wisely that he might enjoy her. They bewitched with this huge Present they had and hoped to receive, promised her to work the feat. Whereupon, the eldest among them resorted to Paulina; and having free access unto her Presence, he required that he might have conference with her in secret; which when he had obtained, he told her that he was sent unto her by God Anubis, in that the God was surprized with her Love, and desiring that she would come unto him. Paulina took great pleasure in this his discourse, and told her Familiars how she had been honoured with the amorous solicitation of a God, and certified her Husband, how God Anubis would lie with her: Whereunto he consented, knowing how great his Wife's chastity was: She therefore repaired to the Temple; and after she had supped, and the time was come wherein she was usually accustomed to lay her down to rest, and the Gates were lockt up by the Priests that were within, and the lights likewise were taken away; Mundus, who lay hid within, failed not to accost her; who, thinking that it was God Anubis, satisfied his Desires all the Night long; and in the Morning betimes before the Priests, who were privy to this Treachery, were stirring, he retired himself: Paulina also, early in the Morning repaired to her Husband, and acquainted him how Anubis appeared unto her; and boasting among her Familiars, what conference he had used with her: But some of them believed her not, in regard of the manner of their entertainment; the rest were altogether amazed, supposing those things to be no ways incredible, when they bethought themselves of the Ladies chastity. Some three days after this act was committed, Mundus meeting with Paulina, said unto her: You have saved me two hundred thousand Drachms, wherewith you might have augmented your Treasure; and this notwithstanding, you have not failed to satisfy my request: Neither have I grieved that you have contented me under the name of Mundus; since that undertaking Anubis's name, I have accomplished my desire; and this said, he departed. But the presently amazed with the Man's audacious impudence, tore her Garments; and having told her Husband of all this subtil circumvention, she requested earnestly his assistance, and that he would not forsake her in the prosecution of her revenge; who presently acquainted the Emperour with every particular thereof. Now when Tiberius had diligently understood how all things had happened, by the inquisition and examination of the Priests, he condemned both Isis, and Ida, who had been the inventor and comploter of this Treason against Paulina, to be hanged: He pulled down the Temple also, and cast Anubis's Statue into Tyber, and banished Mundus; supposing that he ought not to be more grievously punished, considering that the fault which was committed by him, proceeded from extreme love: behold here the insolence committed in the Temple of Isis, by the Priests that appeared to that Temple. Now I intend to declare that which happened to the Jews that were at that time in Rome, according as I both purposed and promised.

G

T t

C H A P.

CHAP. V.

Tiberius causeth all the Jews to be banished from Rome. Pilate punisheth the Samaritans, for having drawn themselves together in Arms: They accuse him to Vitellius Governour of Syria, who sends him to Rome to clear himself.

There was a certain Jew, that having been accused for the breach of the Laws of his Country, and fearing to be punished for the same, fled from thence, being a Man of a most mischievous behaviour. He dwelling at that time in Rome, professed himself to be an expounder of Moses's Law; and drawing to him three other, no less Reprobates than himself, he followed his ordinary Profession. Fulvia, a Lady of much honour, became their Scholar, and had embraced the Religion of the Jews; whom they had perwaded to send certain Purple and Gold to the Temple of Jerusalem; which after they had received, they converted it to their own use, as before they had determined to do. Tiberius, who was informed hereof by Saturnine his familiar Friend, and Fulvia's Husband, who had discovered the same unto him; commanded all Jews whatsoever, to depart out of Rome. Of these the Consuls chose out and enrolled to the number of four thousand Men, whom they sent into Sardinia; and punished divers of them that refused to bear Arms, for fear they should transgress the Ordinances of their Country. So that by reason of the loose behaviour of four wicked Persons, all those of our Nation were driven out of the City of Rome.

Neither was the Nation of the Samaritans exempt from this trouble: For a certain subtil Companion, who fought by all the means he might, to encroach upon the Peoples favour, perwaded them to withdraw themselves with him to the Mount Gerazim (which they supposed to be the holiest amongst all their Mountains) in which place, he promised he would shew them the Sacred Vessels buried in a certain place, where Moses had laid them: And at that time they being gathered together in Arms, by his perswasion, encouraged themselves in a Borough called Tirathaba, where they entertained those that repaired thither, to joyne themselves with them, to the end they might ascend the Mountain with the greater Company; but Pilate prevented them, and got up before them with Horse and Foot; who, charging those that were assembled in the Borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them Prisoners with him: Pilate executed the chieftest King-leaders amongst them. The tumult of these Jews being published abroad, and their misfortune made known, the Senate of Samaria addressed themselves to Vitellius who had been Consul, and who at that time governed Syria; before whom they accused Pilate, for the murder of those whom he had killed, saying, That they assembled not in Tirathaba to rebel against the Romans, but to secure themselves against Pilate's Tyranny. Whereupon Vitellius sent Marcus his Friend to take charge of Judea, commanding Pilate to return to Rome, and to satisfy the Emperour of those things whereof the People had accused him. Hereupon Pilate, after he had remained ten years in Jewry, repaired to Rome, having no means to contradict that Command that Vitellius had given him. But before he arrived there, Tiberius was dead.

CHAP. VI.

Vitellius restoreth the High-Priest's Vestments to the Jews, to keep as they did formerly: He treateth in Tiberius's behalf, with Artabanus King of the Parthians: the cause of his hatred against Herod the Tetrarch. Philip, Tetrarch of Trachonitis, of Gaulanitis, and of Barchana, dieth without Children; his Dominions are united to Syria.

Herod by Rufinus, chap. 8, alia, chap. 12. Vitellius comes to Jerusalem, forgiveth the Jews their Tribute, and committeth the charge of the High-Priest's Garments to them: The High-Priest's Vestments referred to: the Cause of Antonia.

As soon as Vitellius came into Judea, he went up to Jerusalem, and celebrated there the Feast of the Passover; and after he had been magnificently entertained in that place, he forgave the Citizens all the Tribute of those Fruits which were sold. He delivered them also the Ornaments of the High-Priests, with all the rest of the Priestly Furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were

was laid up in the Castle of Antonia, for this cause which followeth: Herod the High Priest, the first of that name, having builded a Tower near unto the Temple, did for the most part make his Residence therein, and there kept his Vestments that were committed to his charge, the rather for that he only had the Authority to put them on, and return them into their place at such time as he came down into the City, and put on his accustomed Raiment. His Successors did the same, till Herod being exalted to the Kingdom; and seeing this Tower to be strongly situated, builded the same most magnificently; and called it Antonia, in honour of Antony his great Friend. And having found these Vestments in the place, he retained them with him, assuring himself, the People would attempt nothing against him. Archelaus his Son, and Successor in the Kingdom, kept the same course that Herod had done. But after that the Romans had obtained the Sovereignty thereof, they kept the High-Priest's Ornaments in their hands, and reserved them in a place builded for that purpose, under the Seal of the Priests; and the Governour of those that kept the Sacred Treasure, lighted the Lamp every day in that place: Every seventh day before the Feast, the Governour delivered them into the High-Priest's hands; and after they were purified, he put them on to do Divine Service, and the next day after the Feast he returned them again to the same place where they were kept before; which custom was observed thrice every year, in the time of a Feast. But Vitellius returned those Ornaments into the hands of the Priests, according to the ancient Orders; leaving them to be used when need required; commanding the Governour, to trouble himself no more about the place where they should be kept. After he had done this favour to the Nation of the Jews, he deposed the High-Priest Joseph, surnamed Caiaphas; and advanced Jonathan, the Son of Ananus, to that Dignity, and afterwards returned to Antioch.

At that time he received Letters from Tiberius, by which he commanded him to capitulate and conclude a Friendship with a Artabanus, the King of the Parthians (whose hatred he suspected and feared, lest, seizing on Armenia, he should work farther mischief against the State of Rome) desiring him to assure the League by Hostages, and namely, with Artabanus's Son. After Tiberius had written these Letters above mentioned unto Vitellius, he perswaded the Kings of Iberia and Albania by great force of Money, that with all expedition they should make War against Artabanus: But the Iberians would not be drawn thereunto; yet they suffered the Alanes to march thorough their Country, and opened them their Gates of the Mount Caspius, to give them passage to invade Artabanus. This once more Armenia conquered, and the Country, of the Parthians was invaded, whereby the chieftest among them were killed. The King's Son also was killed in those Conflicts, with divers Thousands of his Army. Moreover, Vitellius having sent Money to a Kinsman and Friend of Artabanus, pretended to corrupt him, to make Artabanus away. But Artabanus perceiving the Plot that was intended against him; and seeing that he could not escape, because it was attempted by a great number of the best accounted Nobles within his

Court, ceased to pass any further: And seeing himself most apparently environed, and thinking that under the colour of Friendship, he was fraudulently betrayed, he thought it better to retire himself into the Provinces of the higher Country, and there to save himself, rather than to put himself in hazard, and resort unto them who had already betrayed and forsaken him. Arriving in that place he assembled a great number of Souldiers of the Countreys of Daves and Swedes; and having fought against them who had opposed themselves against him, he recovered his Kingdom. When Tiberius had tidings hereof, he endeavoured to draw Artabanus into Friendship with him; which when Artabanus had notice of he willingly admitted; so that Artabanus and Vitellius met together near Euphrates, and, by the means of a Bridge that was builded upon the River, they debated the matter together; being each of them attended by their Guards. After that they had concluded the Peace, Herod the Tetrarch feasted them in a very magnificent Pavilion, erected in the midst of the River, with great cost. And not long after, Vitellius sent Darius Artabanus's Son, in Hostage to Rome, with divers Presents, amongst which there was a Man seven Cubits high, a Jew born, who was named Eleazar, who was called a Giant, by reason of his stature. That done, Vitellius returned to Antioch, and Artabanus to Babylon. But Herod, desirous to be the first that should advertise Caesar of the receipt of these Hostages, sent an express with Letters, by which he fully satisfied him of all that which had happened, omitting nothing for the Consul to acquaint him; so that after Vitellius's Letters were brought unto him, and that Caesar had already assured him of the true information that Herod had given him, Vitellius was much troubled: And suspecting lest he had received a greater injury, than the matter made them for; he conceived in his Heart

The Tear of the World, 3399, after Christ's Nativity, 37.

Vitellius advanced Jonathan the Son of Ananus to the Priesthood, and degraded Joseph surnamed Caiaphas.

The Parthians lose Armenia.

Such things as happened between Vitellius and Artabanus.

Artabanus restored to his Kingdom by the Daves and Swedes. A League between Artabanus and Vitellius.

Herod's Banquet in the midst of Euphrates.

Artabanus's Son, in Hostage, and a Jew seven cubits high. Herod advises the Emperour of all things, before Vitellius's Letters came to his hands.

a secret Spight which continued until *Tiberius* was dead; and *Cains* obtained the Empire.

At that time also *Philip*, *Herod's* Brother died, in the twentieth year of *Tiberius's* Reign, after he had reigned himself for the space of seven and thirty Years, in *Trachonitis*, *Gaulanitis* and *Barhanes*. During all the time of his Government, he behaved himself very peaceably; for he made his abode within his own Dominion. He walked, being accompanied with a small number of his chosen Servants, and had that fear carried after him, wherein he was accustomed to sit and do Justice; to the end, that if any one presented himself, and required his assistance, he might, without delay, do him right. For upon the first motion, the fear was placed in that part wherein the Plaintiff met him; and being seated therein, he examined the cause, punishing those that were guilty, and absolving the Innocent. He died in *Julide*, and was buried in the Sepulchre which he himself had caused to be built; and his Obsequies were performed with great Solemnity and Majesty. And for that he left no Heirs Males behind him; *Tiberius* seized on his Estate, which he united to the Government of *Syria*; ordaining that the Tributes that were gained in his Tetrarchy, should be kept within the bounds of the same Country.

CHAP. VII.

A War between *Aretas* King of *Petra*, and *Herod the Tetrarch*; who having married his Daughter, would repudiate her, to marry *Herodias*, *Aristobulus's* Daughter, and his Brother *Herod's* Wife. *Herod's* Army is totally routed, and the Jews impute it to John the Baptist's Imprisonment. *Herod* the Great's Posterity.

Mean while *Aretas* King of *Arabia Petraea*, and *Herod*, fell at strife, the one with the other, for this cause that ensued: *Herod* the Tetrarch married *Aretas's* Daughter, with whom he had lived married a very long time. Afterwards, taking his Journey towards *Rome*, he lodged with *Herod's* half Brother by the Father's side (for *Herod* was the Son of *Simon's* Daughter, which *Simon* was the High Priest) and there being surprized with the love of *Herodias*, his Brother's Wife, which was the Daughter of *Aristobulus* their Brother, and Sister to the Great *Agrippa*; he was so bold as to propose Marriage to her, which was to be performed as soon as he returned back from *Rome*; and to repudiate *Aretas's* Daughter. After he had ratified those Covenants, he continued his Voyage to *Rome*; from whence he no sooner returned, and performed that for which he went, but his Wife (who had some privy notice of the Conventions which were made betwixt him and *Herodias*) before he suspected that she knew thereof, required him to send her to the Castle of *Macheron*, which was the Frontier Town betwixt *Herod's* and *Aretas's* Countreys; without acquainting him any ways with her intent. *Herod* condescended unto her request, thinking she was ignorant of his drift: But she, long before that time, had taken order with the Governour of *Macheron* (which at that time was under her Father's Government) to prepare all things for her Journey; where being arrived, she speedily posted into *Arabia*, under the Convey of those Governours, who received and conducted her, the one after the other. As soon as she arrived in her Father's Court, she presently acquainted him with *Herod's* resolution; whence arose the beginning of this discord between them. Therefore they both of them assembled their Armies upon the Confines of the Countrey of *Gamalie*, and fought under the Conduct of the two Generals, to whom they had committed their Armies: In this Battle *Herod's* Army was wholly defeated, through the Treason that was plotted against him by certain banished Men of *Philip's* Tetrarchy, which were in pay with *Herod*. *Tiberius* got notice of all this, by those Letters which *Herod* had written unto him; and being very much displeased with *Aretas*, for his proud attempt, he commanded *Pitellus* to make War against him; desiring him, that if he could take him alive, he should send him bound unto him; but if dead, he should send him his Head.

Divers Jews were of the opinion, that *Herod's* Army was overthrown by the just vengeance of God, who punished him most justly, because of the Execution which he caused to be done on John the Baptist: For he had put this Man to death, who was endued with all Virtue, and who exhorted the Jews to addict themselves thereto, and to practice Justice towards Men, and Piety towards God; exhorting them to be baptized

Herod the Tetrarch put away Aretas's Daughter and married Herodias his Brother Herod's Wife.

Herod's Wife returned into her own Country.

Herod's Army discomfited by the Arabians. Tiberius commanded Pitellus to make War against Aretas.

Herod's Army discomfited by the Arabians. Tiberius commanded Pitellus to make War against Aretas.

A baptized; and telling them, that Baptism should at that time be agreeable unto God, if they should renounce not only their Sins, but if to the purity of their Bodies, they should add the cleanness of their Souls, re-purified by Justice. And whereas it came to pass, that divers flocked and followed him to hear his Doctrine; *Herod* feared, lest his Subjects allured by his Doctrine and persuasions, should be drawn to revolt. For it seemed that they would subscribe in all things to his advice; he therefore thought it better to prevent a mischief by putting him to death, than to expect some sudden Commotion, which he might afterwards repent. Upon this suspicion, *Herod* caused him to be bound, and sent to the Castle of *Macheron*, whereof we have spoken heretofore; and there he was put to death. The Jews were of opinion, that in revenge of this so grievous a sin, *Herod's* Army, against whom God was displeased, had been subject to their utter ruine and overthrow. But *Vitellius* being resolved to make War against *Aretas*, gathered together two Legions, and all those Horse or Foot, that he could assemble among those Kings who were the Romans Allies; and marching towards *Petra*, he stayed at *Prolemais*, because he pretended to pass by *Judea*. Which when the principal Nobles amongst the Jews had notice of; they went out to meet him; beseeching him that he would not pass thorow that Countrey, because it was a custom amongst them not to see any Images born, such as he had of divers colours in his Army. Whereunto he condescended; and having changed his purpose, he caused his Army to march thorow the great Plain: As for himself, he came to *Jerusalem* accompanied with *Herod* the Tetrarch and his Friends, to offer Sacrifice to God upon the next Festival day; where he was most magnificently received by all the People of the Jews. He stayed for the space of three days, during which time, he disposed *Jonathan* from the High Priesthood, and gave it to *Theophilus* his Brother. The fourth day Letters came to him, that advertised him of *Tiberius's* death; for which cause he commanded the Oath of Fidelity should be ministered to the People, in the new Emperor *Caius's* behalf. He called back his Army also, and sent them to their Winter Quarters; because it was not lawful for him to prosecute the War, by reason the Empire was fallen unto *Caius*.

It is said, that *Aretas* hearing news of *Vitellius's* Expedition or Voyage, and after he had taken counsel of the *Augurs*, said, that the Army should not advance as far as *Petra*; because he that had the command of the Expedition, or he that obeyed his Ordinance in conducting the same, or he against whom the Army was conducted, should die. *Vitellius* therefore, retired to *Antioch*. A year before the death of *Tiberius*, *Agrippa*, *Aristobulus's* Son, came to *Rome*, to treat with the Emperor about certain Affairs. But before I speak any thing hereof, I will relate *Herod's* Progeny, both for that it is pertinent to this present Narration, and also, that the greatness of God's Providence may appear; to the end that a Man may know, that neither the Number of Children, nor any other human force whatsoever it be, can be available without the fear of God; considering that within the space of one hundred years, or somewhat less, it fell out, that all *Herod's* Line, which was very populous and fruitful, was extinguished, a very few excepted. Whereby we are given to understand what the misery of mankind is, and learn to moderate our selves. It is also expedient to speak something of *Agrippa*; who amongst all other, deserveth admiration; that being a Man wholly in obscurity, and base in Birth, he was exalted to such greatness, as no one of those that knew him, would ever have thought his Fortune should have such success and power. And although heretofore I have spoken somewhat of this matter, yet it is requisite that I speak something more expressly thereof in this place. *Herod* the Great had two Daughters born by *Mariamne*, *Hircanus's* Daughter: The one of them which was called *Salampsio*, was married by *Herod* to *Phisaelus*, the Son of *Phisaelus*, *Herod's* Brother: The other called *Cypros*, was married to *Antipater* her Cousin, who was *Salome's* Son, who was *Herod's* Sister. *Phisaelus* had five Children by *Salampsio*; three Sons, *Antipater*, *Herod* and *Alexander*; and two Daughters, *Alexandria* and *Cypros*, whom *Agrippa* the Son of *Aristobulus* married; and *Alexandria* was married to *Timaeus* of *Cyprus*, who was a Man of great dignity and with whom she died without issue. *Cypros* had by *Agrippa* her Husband, two Sons and three Daughters, *Bernice*, *Mariamne* and *Drusilla*; their two Sons were called *Agrippa* and *Drusus*; *Drusus* died very young; but *Agrippa* was brought up by his Grandfather amongst his other Brethren, *Herod*, *Aristobulus* and *Bernice*. These were *Herod's* Children, Son unto him who was surnamed the Great: *Bernice* was *Cosphorus's* Daughter, begotten on *Salome*, *Herod's* Sister: *Aristobulus* died, leaving his Children under age, under his Father's charge, with *Alexander* his Brother, as we have already related. These attaining their full Age, were thus married; *Herod*, Brother to *Agrippa*, was matched with

The Year of the
World, 4001.
after Christ's
Nativity, 39.

Marianne, Olympias's Daughter, who was Herod the Great his Daughter, and of Joseph, Herod's Brother; by her he had his Son Aristobolus: Aristobolus, Agrippa's third Brother, married Jotape, the Daughter of Sampsegram, King of the Emeseniens: They had a Daughter which likewise was called Jotape, which was deaf. These were the Children begotten by Herod's three Sons. But Herodias their Sister married Herod, the Son of Herod the Great, whom he begot of Meriame, the Daughter of Simon the High Priest, by whom Salome was begotten. After her birth, Herodias, in contempt of the Laws of the Countrey, married her self with Herod, her Husband's Brother, begotten of the same Father, being separated from him during his life-time, who was Tetrarch of Galilee. His Daughter Salome was married to Philip, the Tetrarch of Trachonitis, Herod's Son: Who dying without Children, Aristobolus married her, who was Herod's Son, and Agrippa's Brother: They had three Sons, Herod, Agrippa and Aristobolus. See here the Posterity of Phaselus and Salamfon. Antipater, by Cypros, had a Daughter that likewise was called Cypros, which was married to Alexas Seleus, the Son of Alexas; of whom he begot a Daughter called likewise Cypros. As for Herod and Alexander, who (as I said) were Antipater's Brothers they died without Issue. Alexander, Herod's Son, who was killed by his Father, begot Alexander and Tigranes on the Daughter of Archelaus, King of Cappadocia: Tigranes being King of Armenia, died without Issue, after he had been accused at Rome: Alexander had a Son called Tigranes, after his Brother's name, who was sent by Nero to reign in Armenia, who had a Son called Alexander, who married Jotape, the Daughter of Antiochus, King of Comagena: This Alexander, by Vespasian, was elected King in Lefis, a City of Cilicia. As soon as Alexander's Posterity began to multiply, they fell from their Countrey Religion, to follow the customs of the Greeks. All the rest of King Herod's Daughters died without Issue. Having after this manner reckoned up Herod's Posterity, which continued until such time that Agrippa the Great began to reign: It remaineth at this time to declare what adventures befel this Agrippa; and how he escaping his dangers obtained at last so great Power and Dignity.

Hedon & Rufinus, chap. 8.
altus, chap. 15.
Agrippa, from obscurity, obtained great Dignity and Power.

C H A P. VIII.

By what several Accidents of Fortune, Agrippa, surnamed the Great, who was Aristobolus's Son, and Herod the Great's Grand-child and Marianne's, was made King of the Jews by the Emperor Caius Caligula, as soon as he had succeeded Tiberius.

Some little time before the death of King Herod, Agrippa was gone to Rome; where he came very well acquainted with Drusus, Tiberius the Emperour's Son; and was beloved of Antonia, the Wife of Drusus the Elder, by the means of his Mother Bernice, whom Antonia held in great esteem, and to whom she had recommended her son. And whereas by nature he was of a liberal and generous spirit, as long as his Mother lived, he would not discover his inclination, lest he should provoke her displeasure against him. But immediately after Bernice was dead, and he became his own Master, partly by his daily and bountiful entertainment and living, partly by his immoderate Liberalities, but especially by his lavish Prodigality towards Caesar's Freemen, whose favour he hunted after, he was brought into extremum Poverty, and could no more live at Rome; the rather for that Tiberius having lost his Son, forbade his friends to come into his sight, lest their presence should refresh and encrease the sorrow he conceived for the loss of his Son. For these causes he returned back into Judaea, having but badly ordered his Affairs, spent his Money, and left himself no means to satisfy his importunate and many Creditors: For which cause, uncertain how to dispose of himself, and ashamed of his present estate, he withdrew himself into a Castle called Maslaba in Idumaea, to pass away obscurely and miserably the rest of his time. Which purpose of his, when Cypros his Wife perceived, the endeavoured by all means to prevent his resolution: She wrote to Herodias his Sister, who was married to Herod the Tetrarch, acquainted her both what Agrippa had decreed, as also by what necessity he was enforced thereunto; and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery, although her Fortunes were far weaker than hers. Being therefore sent for by his Sister and Wife, he was commanded to dwell in Tiberias, and had a certain Sum of money assigned him for his maintenance; and for his greater honour, was appointed Magistrate of that City. Yet Herod did not continue long time in that mind, although by the means

Agrippa be-
thinketh him-
self how he
might shew
his miserable
life.
Cypros, Agri-
pa's Wife, cer-
tainly Herod-
as his Sister
of his Poverty
and requi-
reteth her as-
sistance.
Agrippa
dwelleth at
Tiberias.

A means he had given him, he had not satisfied his Kinship's necessities. For being in the City of Tyre in a certain company, where he drank immoderately, Agrippa esteemed it for an extremum injury, that Herod had upbraided him with his poverty, and hit him in the Teeth, that he maintained him at his charge. For which cause he withdrew himself to Flaccus, who had been sometimes Consul at Rome, and for the present was President of Syria, with whom he had been very familiar at Rome: Flaccus received him very kindly, and had also done the like a good while before to Aristobolus, Agrippa's Brother, who were both at variance between themselves; yet notwithstanding this Disfension between them, Flaccus entertained them both with equal favour. But Aristobolus remitted nothing of his hatred he bare his Brother, and never rested till he had drawn Flaccus into dislike with his Brother, upon this occasion: The Inhabitants of Damascus, contending with the Sidonians about their limits, and being to debate their Cause before Flaccus; knowing what interest Agrippa had in him, they besought him that he would further their Cause, promising him a great Sum of Money: whereupon he addressed himself in what he could, to further those of Damascus. But Aristobolus who had an inkling of this conclusion and promise, accused his Brother to Flaccus; and after enquiry was made, and he found guilty of the Fact, Agrippa grew out of the Presidents favour; and falling again into extremum poverty, he came to Ptolemis; and having no way to subsist, he resolved to go into Italy. And seeing he wanted Money, he commanded Marfus his Free man that by all means whatsoever, he should seek to take up Money upon Interest. He took up Protus (who was Agrippa's Mother's Freeman, who, by the Testament of his deceased Mistress, was left unto Antonia's protection) that upon his Master's Bill and Promise, he would lend him some Money. But he alleging that Agrippa before that time owed him Money, extorted from Marfus a Bill of his hand for twenty thousand Attick Drachmes; deducting out of that Sum two thousand and five hundred, which Marfus took for himself; which he might the more easily do, for that Agrippa could not otherwise chuse. Having therefore received this Money, he went to Anthracon, where getting Shipping, he prepared himself for the journey.

But when Herennius Capito, who was Treasurer of Jamnia, understood of his being there, he sent his Soldiers to him, to exact three hundred thousand Silver Drachmes at his hands, for which he stood indebted to Caesar's Treasurer, during his being at Rome; by which means he was enforced to stay. Whereupon he made a shew that he would obey their demand; but as soon as it was night, he caused the Cables of the Ship to be cut, and cast off, and sailed to Alexandria; there he requested Alexander Alabarcha, to lend him two hundred thousand Drachmes in Silver; he protested that he would trust him with nothing: But admiring Cypros, his Wife's constant love towards her Husband, and her many other Virtues; he, upon her promise, condescended to do him a kindness: Whereupon, in present Money, he paid him five Talents in Alexandria, and promised to deliver him the rest of the Money at Puteol, fearing Agrippa's unthriftiness. Thus Cypros having furnished her Husband for his Journey into Italy, returned her self and her Children into Judaea by Land. But Agrippa, as soon as he arrived at Puteol, wrote unto Tiberius Caesar, who lived in Capreae, signifying unto him that he came to do his duty; beseeching him that he would grant him free and favourable access. Tiberius with all expedition returned him a very kind answer; and assuring him, that he would be very glad to see him safely arrived in Capreae. In a word, as soon as he was arrived, Caesar expressed and made it known, that his affection was answerable to his Letters; and both embraced him, and lodged him. The next day Caesar received Letters from Herennius Capito, who advertised him that Agrippa owed three hundred thousand Drachmes of Silver, which he borrowed, and paid not at the time prefixed; and that when the appointed time of payment was come, he was fled out of the Countrey, and by this occasion he had deprived him of the means to constrain him to make satisfaction. When Caesar had read these Letters, he was highly displeased, and commanded those of his Chamber, that they should not admit Agrippa to his presence, until such time as he had discharged that debt.

But he nothing daunted at Caesar's displeasure, required Antonia, Germanicus and Claudius's Mother, who was afterwards Emperour, to lend him the Sum of three hundred thousand Drachmes, to the end he might not lose Caesar's friendship. Who remembering her Bernice, Agrippa's Mother, and with what familiarity they had conversed together, and how Agrippa likewise had been brought up with Claudius her Son, lent him that Money: Whereupon, he paying the debt, without any contradiction, enjoyed the Prince's favour; and was so reconciled to Caesar, that he committed his Nephew to Agrippa's charge; commanding him to attend him always, whithersoever he went.

Being

The year of the
World, 4001.
after Christ's
Nativity, 39.

Herod causeth
Agrippa
with his Po-
verty.
Agrippa re-
tireth him-
self to Flaccus.
Aristobolus
draweth Ag-
rippa into
Flaccus's dis-
favour.

Agrippa by
Marfus's
means, bor-
roweth mo-
re money
of Protus.

Agrippa,
with three-
hundred thou-
sand money
at his hands,
sailed to A-
lexandria by
Night.
Agrippa bor-
roweth mo-
ney at Alex-
andria.

Agrippa ar-
rives at Pu-
teol, and is ad-
mitted to Ca-
esar's presence.

Agrippa bor-
roweth three
hundred thou-
sand drachms
of Antonia,
Germanicus
and Claudius's
Mother.
Caius com-
mended to
Agrippa's
charge.

Being by this benefit bound and tied to *Antonia*, he began to reverence her Nepew *Caius*, who was gracious in all Mens Eyes, and honoured in memory of his Parents. At that time by chance there was one *Alinus* a Samaritan, *Cesar's* Freeman, of whom he borrowed ten hundred thousand Drachms of Silver; and payed *Antonia* her due, and kept the rest, the more honourably to attend and wait on *Caius*. By whom being entreated with most inward familiarity, it happened one day, that riding in the same Coach with him, *Agrippa* wisht (for they two were alone) that *Tiberius* might shortly surrender the Kingdom and Empire unto *Caius*, who was each way more worthy than he. These words of his were overheard by the Coachman called *Eutychus*, who was *Agrippa's* Free-man, who for the time spoke not a word thereof. But being afterwards accused for stealing *Agrippa's* garment (as he indeed had done) and brought back again, after he had fled away to *Piso* (who was the Governour of the City) he asked him why he fled; who answered, that he had certain secrets which he desired to reveal unto *Cesar*, that appertained to his profit and safety; for which cause he was sent by him in Bonds to *Capreas*. *Tiberius* according to his dilatory manner, wherein no King or Tyrant ever equalled him, held him Prisoner. For neither did he presently admit any Ambassadors, neither sent he Successors to those who were Governours of his Provinces, when the former were dead; and was no less negligent in yielding audience to his Prisoners. But when his Friends at any time questioned him, why he used these accustomed delays; he answered them, that he deferred the Ambassadors after that manner, lest, if he should suddenly dispatch them, they should instantly return with new, whereby it should come to pass, that he should be continually troubled in entertaining and dismissing them.

And as for his Offices, he left them in their hands to whom he had committed them, in regard of his Subjects welfare. For naturally all Magistracy is subject to Avarice; but especially strangers induce those who exercise the same, to gather and ingross the more eagerly, whenas the time of their Authority is short, and of small assurance; whereas, if they should continue in the same for a long time, in regard of the gain they had made, and the much profit they had raised, they would be afterwards less greedy to extract further. Now if he should send others to succeed them on a sudden, it were impossible for him to content them, notwithstanding their many Bribes: whereas, in giving them time to fill their Purfes, when they had gotten well, they would abate the furious desire of Lucre which they affected before. And to this purpose, he told them an example of a poor Man that was a Lazar, to whose wound a great number of flies assembled themselves, and covered the same; at sight whereof some by fortune arriving there, and having compassion of his misery, and supposing that the cause why he repulsed them not, proceeded from his disability, approached near to help him, but he prayed them to let him alone. Whereupon, they demanding the cause wherefore he that was hurt, refused to be delivered from so irksome an evil; he answered them, for that they should do him more wrong, if those Flies were driven away; for that being already full of Blood, they prick me not, (said he) neither suck me so earnestly, but give me some ease, whereas if now should light on my wound which were hungry, and should seize my flesh in that desperate estate that I am, they would procure my death. For these causes he said; that seeing his Subjects already consumed by so many exactions, he thought it a good policy in him, and a better provision for them, not to send them new Governours continually, who might, after the manner of Flies, suck them to the quick; especially, if to their innate covetousness, he should add the fear of their sudden displacing. Now to prove that to be true, which I have declared of *Tiberius's* disposition, this action of his may suffice to justify me: For having been Emperor for the space of twenty two years, all those Governours which he sent into Teury were two, namely *Gratus*, and *Pilate* his Successor; neither carried he himself otherwise towards N the rest of his Subjects of the Empire.

And as for his Prisoners, the reason why he delayed so much to give them Audience, was, to the end that they who had been condemned to death, should not speedily be delivered from those torments, wherewith he threatened them, and which they had deferved by their wickedness. For whilst he kept them in that pain, their misery increased the more. For this cause *Eutychus* could not obtain Audience at his hands, but was a long time detained Prisoner. Afterwards, in process of time, *Tiberius* transported himself from *Capreas*, to *Tusculanum*, which was distant from Rome some hundred Furlongs: There did *Agrippa* solicit *Antonia*, to cause *Eutychus* to be called to his answer, concerning the accusation which he pretended against him. Now, *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that she was *Drusus's* Wife, who was *Tiberius's* Brother) as in respect of her

her Modesty. For the being young, continued in, then, Widowhood, and would not marry with any other, notwithstanding *Augustus* importuned her to wed; but lived always in honour, without blame. Besides that, she had done *Tiberius* a great pleasure; for at such times as *Sejanus* his Friend, and a Man of great account in those days, (by reason he had the Government of the Army) practised a Conspiracy against him; whereupon, divers of the Senate, and of his Free-men, and of his Soldiers likewise, were accessory: yet he brought all their intents to nothing. This Attempt had raken a great head, and *Sejanus* had finished his purpose, had not *Antonia* used more advised courage, than *Sejanus* did in executing his Treason. For having discovered the danger that threatened *Tiberius*, she wrote, and sent her express Letters by *Pallas*, one of her trusty Servants, unto him to *Capreas*, to assure him in particular of the whole Contrivance of the Conspiracy. *Cesar* having true understanding thereof, caused *Sejanus* and his Confederates to be executed. Therefore though before that time he honoured *Antonia* greatly, yet he did afterwards honour her far more, so that he trusted her in all things. When therefore, she entreated him to give *Eutychus* Audience; *Tiberius* answered, If, said he, *Eutychus* hath fully objected any thing against *Agrippa*, it sufficeth that he endure that punishment that I have enjoyed him: But if in the Torture he maintain that which he hath spoken to be true, it is to be feared lest *Agrippa*, intending to punish his Free-man, do rather heap the punishment upon his own head. When *Antonia* had reported this answer of his to *Agrippa*, he did the more instantly solicit her, requiring her that the matter might be brought to trial: And for that *Agrippa* ceased not to importune her, *Antonia* took the occasion, which was this: *Tiberius* being after Dinner time, carried in his Litter, and having *Caius* and *Agrippa* before him, the walking by the Litter, besought him to call *Eutychus* to his Trial: Whereunto he replied; The Gods (said he) know, that that which I do, I do it not of mine own will, but for the necessity I am pressed with upon your request: And having spoken thus, he commanded *Macron*, *Sejanus's* Successor, to bring *Eutychus* before him; which was performed with all expedition. Whereupon *Tiberius* asked him what he had to say against him, who had made a Free-man of him? My Sovereign (said he) *Caius* that is here present, and *Agrippa* rode one day together in the same Coach, and I sat at their Feet; and after divers discourses held between them, *Agrippa* began to speak after this manner unto *Caius*; O said he, would God the day were come, wherein the old Man, departing out of this World, would make you Governour thereof: For his Son *Tiberius* would be no hindrance unto you, for you might dispatch him: Then should the World be happy, and I likewise have my share in the Felicity. *Tiberius*, esteeming this his Accusation to be true, and having of long time conceived a grudge against *Agrippa*, for that notwithstanding he had commanded him to honour *Tiberius*, who was his Nephew, and *Drusus's* Son; *Agrippa* had given small regard to his Commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cause he said to *Macron*, bind me this fellow, he scarcely understanding that which he spake, and no ways suspecting that he should give that Command against *Agrippa*, deferred the performance, until such time as he might more exactly understand his mind. When therefore *Cesar* turned into the Hippodrome, and by chance, met with *Agrippa* in the Teeth: This is he (said he) *Macron* whom I have commanded to be bound: And demanding of him once more, of whom he spake; it is *Agrippa*, said he. Then had *Agrippa* recourse to submissive and humble Prayers, refreshing the memory of his Son, with whom he had been brought up; alleging the education he had used towards his Nephew *Tiberius*; but he prevailed nothing, but was led away bound in those Purple Ornaments which he then wore.

At that time it was very hot weather, and he was extremely thirsty: Whereupon, *Thamastus* one of *Caius's* Servants, who carried Water in a Pitcher, he required him to give him Drink; which when he had willingly bestowed on him, he drank, and afterwards said unto him, This service thou hast done me in giving me drink, shall do thee good one day: For as soon as I escape out of these Bonds, it shall not be long before I obtain thy liberty at *Caius's* Hands; for that thou hast not neglected to do me service in this my Imprisonment, more than whilst I was in my Prosperity. Neither deceived he the Man's expectation of his promise, but rewarded and gratified him: For afterwards, when he had obtained the Kingdom, he begged *Thamastus's* liberty at *Caius's* Hands, and made him his Steward; and after his decease, he gave order that he should live in the same place, with his Son *Agrippa*, and his Daughter *Bernice*; so that he died very old, and much honoured. But this happened afterward. But at that time *Agrippa* stood before the place bound with other Companions, who likewise were in Bonds; and through the grief he conceived, he leaned against a certain Tree, on which there sat an Owl. One of those Prisoners, who was by Nation a German, beholding that Bird, asked the

Soldier

The Year of the
World, 4301.
after Christ's
Nativity, 39.

Accertain Ger-
man foretel-
leth Agrippa
Fortunes to
come, and the
manner of his
death.

Souldier that was fettered with him, who he was that was apparelled in Purple; and he understanding that his name was Agrippa, and that he was a Jew, and one of the Nobility of that Nation, he desired the Souldier, who, to the end to guard him, was chained with him, to suffer him to draw near unto Agrippa, and to have a little conference with him, for that he had a great desire to ask him certain things concerning the Customs of his Country. Which when he had obtained, and having got near him, he told him by an Interpreter of that which followeth: *Toung Man* (said he) 'the sudden change that hath befallen thee at this present, afflicteth and oppresseth thee with great and grievous Torment, neither wilt thou easily believe that thou shalt escape from thy misery; yet so doth the Divine Providence dispose of all things, that thou shalt shortly be delivered. Know therefore, and I swear unto thee by the Gods, both those of mine Ancestors, and those also, who have residence and presidence in this place, and who have procured us this from Chain, that I will tell thee all; not to yield thee pleasure by my vain discourses, or to entertain thee with fruitless Consolation; knowing well, that when these Predictions shall happen to fail, they will breed thee more sorrow, than if thou hadst never heard of them. But I have thought it good, yea, although it were with mine own danger, to declare unto thee the predictions of the Gods. It cannot otherwise be, but that shortly thou shalt be delivered from these Bonds, and shalt be advanced to great honour and power; so that those, who at this day have compassion on thy Calamity, shall envy thy Glory; and thou shalt depart this life in great felicity, and shalt leave thy Children mighty Possessors. But bear this in thy remembrance, that when thou shalt see this Bird come more, thou must needs die within five days after. These are those things which the Gods think meet to foretell thee by this Bird. As for my self, I have supposed I should do thee wrong, if I should conceal this Prediction from thee, bringing the foreknowledge thereof. I have therefore thought good to impart this joy unto thee; whereby thorough hope of thy future profit, thou mayest more easily endure thy present misfortune: for which cause I beseech thee, that as soon as thou shalt be partaker of this thy felicity, thou wilt endeavour thy self to deliver us also from these Adversities.

Agrippa lived
six months
in Prison.
Tiberius fal-
leth sick, and
felleth for
his Sore.

Tiberius Ge-
rmelius, the
Son of Drusus,
Caesar's Gra-
tious Germa-
nians's Son.

This Preface of the German's seemed as ridiculous to Agrippa, as admirable afterwards. But Antonia being sore grieved at the young Man's Calamity, thought it not only a difficult matter for her to entreat Tiberius for him, but altogether unprofitable, in regard it should be repulsed; yet, she prevailed so much with Macro, that he was committed to the custody of such Souldiers, who were of a more mild behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily Bathings, and gave his Friends and Servants leave to visit him, by whose service and kindness, his necessities might be relieved. His Friend Silas also, was admitted to speak with him, and amongst his Free men, Marfusus and Strichus, who brought him in such meats as he was delighted withal, and Coverings under colour to sell them; which, by the permission of the Souldiers, who had no less direction from Macro, they spread by night for him to take his rest upon. See here the estate wherein Agrippa lived in Prison for the space of six Months. But Tiberius being returned to Capreas, began at first to be attained with a certain lingering disease; and for that his sickness encreased more and more, he began to conceive a sinister hope of himself; and commanded Enodas, whom he most honoured amongst all his Free men, to bring him his Sons, because he intended to talk with them before he died. But the truth is, that he had not any Children of his own, but had adopted them. For Drusus, who was his only Child, was already dead, and had left behind him a Son called Tiberius, surnamed Gemellus. He had Caius also, his Brother Germanicus's Son, who was in the flower of his Age, and had been very well bred. To him also the People ascribed very much, in remembrance of the Virtue of his deceased Father; and as for himself, he was of a sweet conversation, and so modest, that he was familiar and affable to all Men. Whereby it came to pass that not only the People, but the Senate also, held him in great estimation; as also all the Subjects in every several Province: For they that spake with him were drawn, partly by his affability, partly by the fidelity they saw in him; so that when he was dead, all of them mourned, not counterfeitedly lamenting his loss, but with unfeigned sorrow; for that there was not any one that supposed not his death to be every Mans particular loss. He therefore demanded himself so modestly towards all Men, that his Son after his death, was highly advanced thereby: For amongst the rest, the Souldiers made their reckoning, that although it should cost them their lives, to get him the Empire, they would not refuse the hazard.

After that Tiberius had charged Enodas to bring him the two young Men the next morrow, by break of day; he besought the Gods of that place, to give him an evident sign, whereby he might know who should succeed him: For although he desired to leave the Empire to his Grand-child, yet he made more account of that which God should

The Year of the
World, 4301.
after Christ's
Nativity, 39.

A should make manifest unto him. Therefore he conceived a Preface, that he, who the next day should enter first to salute him, it should be he, who in the Empire should necessarily succeed him. And having sealed this thing in his fancy, he sent unto his little Son's Master, charging him to bring him unto him by break of day, supposing that God had ordained that the Empire should be his; but the matter fell out quite contrary to his expectation. For being in this thought, he commanded Enodas, that as soon as he could, in the Morning, he should suffer him, of the two young Princes, to enter in unto him, who should arrive the first. He walking out, met with Caius before the Chamber door (for Tiberius was not there; who being ignorant of that which his Grand-father thought, was busie about his Breakfast) and laid unto him, that the Emperor his Father called for him; and withal, suffered him to enter. When Tiberius beheld Caius, he suddenly began to consider the Power of God, who deprived him of the means to dispose of the Empire, according as he had determined with himself, for that it lay not in his power; and he lamented greatly, not so much for that he saw his design could not be brought to effect, as that his Son Tiberius was in danger of his Life; seeing that in all appearance, Caius would be Master; who being so near a Relation, would prove the more dangerous to young Tiberius, because Sovereignty desireth no sharer: And Caius would be always jealous, and never think himself sure, so long as young Tiberius was alive. In a word, Tiberius was very much addicted to Astrological Predictions; so that the greater part of those things which he executed all his Life time, was ordered thereby.

Tiberius addi-
ed to the
Mathematicks

He seeing Galba one day coming towards him, spoke this of him to his Familiars, *Behold the Man that shall be one day honoured with the Roman Empire.* And amongst all the Emperors, he gave greatest credit to Divination, for that in certain things, he had found the Conjectures correspondent to truth. But at that time he was grievously disquieted by reason of the misfortune that had happened; yea, he was so grieved, as if his Grand-child had been already lost; and he blamed himself, because he had sought those Prefaces; for that he might have died, without falling into that disaster, in being ignorant of that which was to come; whereas, now he should die in the knowledge of their misfortunes, whom he loved most intirely. Being thus troubled to see that the Sovereignty of the Empire should, contrary to his intention, fall into their Hands, who by his will should not enjoy the same; although it were with hearts-grief, and contrary to his will, yet he spake to Caius after this manner, which ensueth: *My Son, although Tiberius be more nearly allied unto me, than you are; yet, notwithstanding, both by mine own advice, as also by the Will of the Immortal Gods, I commit unto your Hands the Empire of the Romans; I require you therefore, that when you shall enjoy the same, you forget not the good will I have born towards you, who have established you in so high Caius, and worthy a dignity; and I charge you likewise, that you forget not your Cousin Tiberius; but knowing that, by the will of the Gods, I am he, who after them, am the Author of so much happiness which hath befallen you, you return me the like good will and affection:* And that you likewise take care of Tiberius, by reason of your mutual Relation; for you ought to know, that Tiberius serveth you for a Bulwark to maintain your Empire, and your own Life; and if he die, it will be the beginning of your misfortune. For it is a dangerous matter for those who are raised to high Dignities, to be sole, and without Allies. Moreover the Gods do never leave them unpunished, who attempt and act any thing against the Laws of Consanguinity. These were the last words which Tiberius spake to Caius, who promised him to perform all that which he required, notwithstanding he meant nothing less: For immediately after he was installed in the Empire, he caused Tiberius to be killed, according to his Grand father's Predictions; as also the same Caius died soon after by a Conspiracy that was practised against him. When that Tiberius had declared Caius his Successor in the Empire, he lived not many days after, and died after he had governed twenty years five months and three days. Thus Caius was the fourth Emperor.

Tiberius re-
commended
himself to
the Roman
Empire, and
Tiberius his
Grandchild to
Caius.

Caius killed
Tiberius.

Caius Caligula
the fourth Ro-
man Emperor.

The Romans having intelligence of Tiberius's death, greatly rejoiced at the good news, yet they durst not assure themselves; and though they desired nothing more, yet they feared, lest the news should be false; and lest if they shewed themselves too diligent in expressing their signs of joy, they should afterwards be accused for it, and lose their Lives thereby. For Tiberius had done much mischief to the Noble Families in Rome, being of himself a choleric Man, implacable towards all Men without any occasion; having a natural inclination so cruel, that the easiest pain whereunto he adjudged those whom he condemned, was Death. Notwithstanding therefore, that every Man took pleasure to hear the news, yet did all conceal it, until such time as they might be more fully assured, through the fear of those miseries they foresaw, if the matter

Tiberius a Ty-
rant.

The Year of the World, 4002. after Christ's Nativity, 39.
 Agrippa's Free-man's death.

The rumour was spread in Rome, that Tiberius was alive.

Caius executed the Senate and Pipp of Tiberius's death, and his Succession; and witheth that Agrippa should be sent to his own Lodging. Tiberius's Funeral.

Caius executed Agrippa King, and giving him two Tetrarchies. Agrippa departed into his Kingdom.

The Year of the World, 4002. after Christ's Nativity, 40.

Herod's Brother's happiness, and in which he had to feel a Kingdom.

matter should fall out otherways. But *Marjyas*, Agrippa's Free-man, having certain notice of *Tiberius*'s death, ran speedily to comfort his Master Agrippa, with these good news, and meeting with him as he came out of the Bath, he made a sign unto him, and told him in the Hebrew Tongue, the Lion was dead: Agrippa conceiving that which he meant, was ravished with joy, and said unto him; *I will requite thee for all those benefits I have received at thy Hands, and especially for this good News, provided that it prove true.* The Centurion who had the keeping of Agrippa, considering what expedition *Marjyas* had used in running and the pleasure that Agrippa had conceived in his report, he began to suspect some alteration, and asked him what had happened; and whereas he delayed to give him an answer, he importuned him the more. Whereupon Agrippa told him plainly what he had heard, in that he had grown already intimately familiar with him. The Centurion rejoiced at this news, as well as Agrippa, hoping to speed the better thereby, and made Agrippa good Cheer: But whilst they were in the midst of their Banqueting, and drunk freely, there came one unto them, who told them that *Tiberius* was alive, and that within few days he would come to Rome. The Centurion troubled with this news, for that he had committed a Capital crime in eating in the company of a Prisoner, upon the news of *Cæsar*'s death, and by rejoicing with him; he drave Agrippa out of the place where he lay, and reproachfully said unto him; *Thinkest thou (said he) that I know not how falsely thou spreadest the rumour of Cæsar's death? yes, be assured thou shalt answer thy lie with the loss of thy Head.* This said, he caused Agrippa to be bound, whom before-time he had suffered to go at liberty; and shut him up in more close Prison, than he had been before: so that Agrippa was all that night long in extremum misery. The next day the rumour was spread thorough the whole City, that confirmed *Tiberius*'s death; and at that time every one boldly protested it: There were some also, who offered Sacrifices for this cause: And there came Letters also from *Caius*, which were addressed to the Senate, by which he assured them that *Tiberius* was dead, and how the Empire was committed to his Hands. He wrote another also to *Piso*, who had the Guard of the City, containing the like report; and beside that, commanding him to transfer Agrippa from the company of those Soldiers, by whom he was kept, to the same place where he was lodged before; so that from that time forwards, he grew confident. For although he was as yet a Prisoner, yet lived he at his own discretion. *Caius* arriving in Rome, brought with him *Tiberius*'s Body, which he buried most magnificently, according to the custom of the Country: And although he were very willing to set Agrippa at liberty the same day, yet he was dissuaded from it by *Antonia*; not for any ill will the bare the Prisoner, but in regard of *Caius*'s honour; lest thereby he should shew himself to be glad of *Tiberius*'s death, in setting him at liberty so speedily, whom he had committed to Prison. When therefore, some few days were over, he sent for him to his House, and caused his Hair to be cut, and his Garments changed; and that done, he set a Diadem upon his Head, and made him King of *Philip*'s Tetrarchy; to which he added *Lyfania*'s Tetrarchy; and changed his Chain of Iron, into a Chain of Gold of the same weight; and sent *Marullus* into *Judea*, to govern there. The second year of *Caius*'s Reign, Agrippa asked leave to repair into *Judea*, to dispose of his Kingdom, purposing to return again when he had dispatched those Affairs. Which when the Emperor had granted him, he came into *Judea*, and was seen and saluted for a King, beyond all Men's expectation; serving thereby for a most notable example unto Men, to express unto them how great the power of Destiny is in human affairs, considering the poor estate wherein he had been before, and the happiness which he enjoyed at that time. Some termed him happy, in that he resolutely followed his hopes; others could scarcely believe that he was thus advanced.

CHAP. IX.

Herodias, Herod the Tetrarch's Wife, and King Agrippa's Sister, being impatient to see her Brother reign in so much prosperity, compels her Husband to go to Rome, to obtain a Crown also; but Agrippa having written to *Caius* against him, he banished him and his Wife to Lions in France.

Herodias, Agrippa's Sister, was married to Herod the Tetrarch of Galilee, and *Perea*: She envied her Brother to see him raised to great Authority, and to far greater Dignity than her Husband enjoyed. For which cause she was displeased, that her Brother, who fled out of his Country, in that he wanted means to pay his debts, was returned

The Year of the World, 4002. after Christ's Nativity, 40.

A turned in great Honour and State. This alteration seemed unsufferable to her, especially, to see him apparelled like a King, and environed with a great multitude of people: so that it was impossible for her to hide her grief; for which cause she incited her Husband, and persuaded him to make a Voyage to Rome, and to purchase as much as he possessed. For, said she, *I cannot endure to live, if Agrippa, Aristobulus's Son, condemned to die by the sentence of his own Father (so poor and indigent, that to redress his necessities wherewith he was daily pressed by his Creditors, he was constrained at last to flee to Rome) should return with such Titles of Honour; and that her Husband, who was a King's Son, and was called to the Kingdom by his Father, should live obscure, and pass his life like a private man: Husband (said she) if heretofore it hath been no prejudice to thee, to live in less Dignity than thy Father hath done; now, at least, desire that due honour which belongeth to thy Family; neither think it sufferable to be inferior to him, who in times past hath been maintained by thy Bounty: Neither suffer it to be thought (through thine own fault) that he in his necessity, had more industry to obtain an ample Fortune, than you amidst your abundance; as if it redounded not to thy shame, to be thought inferior to him at this time, who not long since, except by thy pity, had no means to live. Let us therefore hastily repair to Rome, and neither spare Gold, Silver, or any other expense, for that it availeth us not so much to keep the fame, as to employ it in the purchase of a Kingdom. But Herod dissuaded her as much as he could, for he contented himself to live in quiet, and suspected the Conjunction that was at Rome; which he endeavoured, as much as in him lay, to lay open to Herodias: But the more negligent she saw him, the more instantly she incited him to seek out for the Kingdom; and never gave over, until she had conformed him to her desire; which she forced him to, rather than obtained. Having therefore furnished himself after the most magnificent manner, and spared no cost, he repaired to Rome, and led Herodias his Wife with him. Agrippa smelling their intent, and the preparation they made, he beset himself too: And having notice that they were put to Sea, he sent *Fortunatus*, one of his Free-men, to Rome, with Presents to the Emperor, and Letters against Herod; with Commission to acquaint *Caius* with every particular, according as the occasion should serve. He embarking himself after Herod, had a quick passage, and was only prevented by him, but for the space that Herod presented himself to *Caius*; for he presently followed him, and delivered his Letters. For they arrived at one time at *Puteol*, and found *Caius* at *Baia*, a Village of Campania, distant from *Puteol* some five Stades, adorned with most Royal and sumptuous Palaces; for that every Emperor enforced himself to exceed the honour of his Predecessor, by reason of the hot Baths that naturally issued out of the Earth, serving both for the health of the body, and recreation of the spirits. Whilst *Caius* talked with Herod, having visited him first, he received Agrippa's Letters, containing Herod's accusations; for they accused him of a Conspiracy plotted betwixt him and *Sejanus*, since the beginning of *Tiberius*'s Empire: And how for the present he favoured *Artabanus*, King of the *Parthians*, to the prejudice of the Emperor *Caius*; of which the preparations Herod had stored up in his Arcinals, gave evident testimony, which were sufficient to arm seventy thousand men. *Caius* was much moved with these informations, and asked Herod if that which was informed him, touching his warlike preparation, was true: He unable to contradict the same in any thing, for fear he should be convicted of falsehood, confessed no less. Whereupon *Caius* supposing the Accusation of his revolt to be sufficiently proved, deprived him of his Tetrarchy, and annexed it to Agrippa's Kingdom; bestowing Herod's Substance also upon him. He banished him likewise for ever, and confined him in the City of *Lions*, in France; and understanding that Herodias was Agrippa's Sister, he gave her all that which in right appertained to her. And supposing that he would not willingly accompany her husband in his calamity, he told her that he pardoned her for her Brother's sake: But she gave him this reply; *Mighty Emperor, you speak magnificently, and as it well becometh so great a Majesty; but there is cause that hindreth me from partaking the benefit of that bounty which you intend towards me, which is the affection that I bear unto my Husband; whom if I should forsake in his misery, it would very ill beset me in that I have been a partner with him in his felicity.* *Caius* displeased with her resolute answer, banished her likewise with her Husband, and gave her Estate also to Agrippa. God did after this manner punish Herodias, in regard of that envy which she had conceived against her Brother; and plagued Herod, in that he had so easily listened to the foolish persuasions of a Woman. But *Caius* governed the Empire the first and second year of his Reign with great applause, behaving himself graciously towards all men, whereby he obtained the good liking of the Romans, and the favour of his other Subjects: But in process of time, the greatness of his Estate made him surpass the limits of humane condition, and challenge to himself the Title of Divinity, whereby he governed all things in contempt of God.*

U u

C H A P.

Herod with Herodias repair to Rome. Agrippa sendeth Fortunatus with Letters and Presents against him.

Baia are certain Baths in Campania, not far from Puteol.

Herod is accused for favouring Artabanus the Parthian.

Herod is perpetually banished, and confined in Lions in France; and Agrippa is made Lord of his Lands and Goods; and Herodias despoiled of her bounty, accompanied him in exile.

Caius at the first governed the Commonwealth very happily, but afterwards usurped divine honours.

CHAP. X.

The Sedition of the Jews and Grecians, in the City of Alexandria.

The year of the World, 4002, after Christ's Nativity, 40.

Herod's Ruffian, chap. 15, aliar, chap. 17, Appion, Prince of the Alexandrians, Ambassadour, accuseth the Jews, because they worshipped not Divinity to Caesar, Philo Judæus, for the Jews is shut out, and can get no audience, and committeth the cause to God.

Whereas there arose a Sedition betwixt the Jews and Grecians that inhabited Alexandria, three chosen Ambassadors on either side were sent unto Caius: One of these Ambassadors of Alexandria was Appion, who accused the Jews of many failings; and amongst other things, he alleged, that they made no account of honouring Caesar: And that, whereas all other Subjects of the Roman Empire had erected Altars and Temples in honour of Caius and in all other things had received him as a God; the Jews supposed it to be a dishonour for them to honour his Statues, or swear by his name. After that Appion had urged many things, and inveighed grievously against the Jews; hoping that Caius would be provoked against them, as in all likelihood and appearance it should have fallen out: Philo, the chiefest among the Ambassadors of the Jews, a man of great worth, and Brother to Alexander Alabarcha; being experienced in Philosophy, addressed himself to answer those Accusations which were urged against the Jews; but Caius commanded him silence, and willed him instantly to withdraw himself; and was so displeased, that it appeared very manifestly, that he intended some cruel revenge against them. Whereupon Philo departed after he had been grievously threatened and spake thus unto the Jews that flocked about him; *We must be of good courage, since Caius in words seemeth to be displeased with us; for in effect, he will arm God in our behalf, against himself.*

CHAP. XI.

Caius commands Petronius Governor of Syria, to compel the Jews by force of Arms, to receive his Statue in the Temple; but Petronius mollified by their Prayers, writeth to Caius in the Jews behalf.

Alitar, chap. 17, Caesar sendeth Petronius into Syria, and commandeth him in spite of the Jews, to plant his Statue in God's Temple. The Jews repair to Ptolemæus, beseeching him that he would not bring his Statue into the Holy City.

But Caius, being fore displeased, that the Jews only despised his Ordinances, sent Petronius into Syria, to succeed Vitellius, charging him with a strong Army to invade Judæa; and if they willingly admitted his Statue, that then he should place it in the Temple of God; but if they denied it, then, that overcoming them by force, he should compel them to condescend thereunto. As soon as Petronius came into Syria, he endeavoured to satisfy Caesar's Command; and having assembled as great an Army as he could possibly levy, and leading forth with him two Legions of Roman Soldiers, he wintred at Ptolemæus, intending at Spring to invade Judæa: All which he signified to Caesar by his Letters; who commending him for his industry, advised him to use all expedition therein, and to make War against those who should disobey his Commands. Mean while divers thousands of the Jews resorted to Petronius, who was quartered at Ptolemæus; beseeching him not to constrain them to do that thing which was contrary to their Laws, or to transgress the Ordinances of their Fore-fathers. For if (said they) you have wholly decreed to bring and erect this Statue in our Temple, first deprive us of our lives, and afterwards do that which shall seem good in your eyes: For it is impossible for us, so long as our Souls remain within our Bodies, to permit that which is forbidden by our Laws; or to suffer such Impiety, in regard of that honour which we owe unto our Law-maker, and our Predecessors, who have ratified our Laws, to the intent we should encroach in Virtue. Petronius answered thus, If I were Emperor, or if the Emperor would be ruled by my advice, your reasons might prevail with me; but I am enforced to obey him, otherwise my Life and Fortune is at Stake. Hereunto the Jews answered; My Lord (said they) since you are resolved, not to transgress, by any means, the Commands and Contents of Caesar's Letters, neither will we any ways violate or infringe the Precepts of our Law, under hope of Divine Assistance, and in imitation of the Virtue of our Ancestors: For we are not so faint hearted, that for the hope of a vain and untimely desire of life, we should break the Laws which Almighty God hath propounded unto us, under the reward of Eternal Felicity: For which cause, we will endure all Fortunes whatsoever, so that our Country, Law, and Religion may remain inviolate, and we are ready to encounter any misfortune, under hope that God will assist us; for whose honour, we fear not to adventure on any danger. This had we rather do, than by obeying thee through Covardise to incur perpetual Ignominy; and that which is more, God's wrath in neglect of his Laws, whose Authority, even in thine own judgment, is more to be regarded than Caius's Commission.

Petronius

A Petronius conjecturing by these their answers, how hard a matter it was to force them from their opinion; and perceiving he could not do for Caius what he expected, in the erection of his Statue, without great Blood-shed, whereby much murder and inconvenience might follow; he took some of his nearest and dearest friends with him, and posted to Tiberias, that he might more conveniently and circumspectly look into the Jews Affairs. They fearing some imminent danger through the Wars they expected from the Romans, and greater mischief through the breach of their Laws; assembled once more many thousands of them, and met with Petronius at Tiberias; beseeching him that he would not enforce them to that necessity, nor defile their Sacred City with forbidden Images. Whereunto Petronius answered (saith he) will you fight with Caesar, without regard, either of B his ability, or your own weakness? We will not fight (said they) but we will rather die, than depart from our Laws. Whereupon, prostrating themselves, and laying open their naked throats, they said they were ready to die. In these terms they continued for the space of forty days, neglecting their Husbands, though that was the chiefest Seed-time: For it was most resolutely concluded among them rather to suffer death than to admit the Statue. Whilst the matter flood upon these terms, Aristobolus, Agrippa's Brother, and Elcias, accompanied with divers of their Train, and some of the chiefest among the Jews came unto Petronius, beseeching him that he would consider the obstinacy of the people, neither give them occasion to draw them into desperate actions: C but rather, that he would write unto Caius, with what obstinacy the people refused the Dedication of his Image in the Temple: And how, giving over the care of their Husbands, they prepared themselves for War, without any trust or confidence in their own strength; being rather resolved to die, than to suffer so great an indignity to be offered to their Religion. Besides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they should want means to pay their Customs; by which means, they hoped that Caesar would be moved to moderate his severity towards that Nation, and not to give them cause of Rebellion; And that if he might not be moved from the prosecution of the War, that then he might go forward with his business. This was the effect of Aristobolus's request.

But Petronius, partly in respect of their Prayers who instantly urged him, and the D weightiness of the affair; partly in regard of the contentious resolution of the Jews, supposing that it was a matter unworthy a man, to put so many thousands of men to death, to satisfy Caius's foolish ambition; and touched with the fear of God, and remorse of his own Conscience, he had rather to his own danger, inform the Emperor of the absurdity of the matter by his Letters, being no ways ignorant of his cholerick spirit, and forwardness in revenge, except his furious passion and expectation were answered. For this thought he, that although it altered not his resolution, but happily enforced his displeasure against him, in that he speedily executed not his Command; yet, that it was the duty of a good man, not to refuse an assured death, if so be it might save so guiltless and huge a multitude. When therefore, he had assembled the Jews together E in Tiberias (when many thousands of them resorted thither) and disposed all those warlike Forces, that at that time gave attendance on him, round about him; he told the Jews first of all, not his own, but the Emperor's intent, who would shortly have them taste his displeasure, and enforce them to bear the burthen of his indignation, who were so bold as to contradict him: For himself, it necessarily concerned him, that since by the Emperor's favour he had received so great honour, he should not commit any thing contrary to his Command. I hold it (said he) a matter most just to employ my life and honour for you, to the end, that so huge a number of men should not be drawn into the danger of death, and I will respect the excellency of the Laws of your Fathers, for which you think you ought to undergo a War and Danger: neither is it lawful to suffer the Temple of God to be defiled F by the Authority of Princes. I will therefore write to Caesar, and acquaint him with your minds; and in all that I may, I will assist you to obtain your Request. God whose power surpasseth all industry and humane force, vouchsafe to conduct you, and make you constant in the observation of your Laws; and grant, that he, through excessive desire of humane glory, commit not any thing that may offend God. And if Caius be displeased, and enforce his inevitable displeasure against me, I will undertake all danger, and endure all torments, both in body and spirit to the end, that I may not behold so many virtuous men, as you are, perish in your good and just actions. Go therefore each of you, and ply your work and till your Lands; I will send to Rome, and will employ both my Friends, and any self for you.

After he had spoken this, he dismissed the Assembly, praying the chiefest amongst them to encourage the Husbandmen to ply their business, and to confirm the rest of the people in their good hope; he himself also ceased not to encourage them. And truly God shewed his assistance to Petronius, and assisted him in all his affairs: For as soon

U 2

29

The year of the World, 4002, after Christ's Nativity, 40.

The Jews met Petronius at Tiberias, beseeching him not to violate the Sacred City with his Images.

Aristobolus, King Agrippa's Brother, and Elcias the High Priest, entreat Petronius in the Jews behalf.

Petronius promises the Jews to write unto Caius in their behalf, and exhorteth them to follow their Husbandry.

The year of the World, 4002.
After Christ's Nativity, 40.
After a long and continual Drought, there fell a sudden shower.

Petronius writes to Caius.

Agrippa himself, as in Rome and in reward thereof, Caius will let him to demand some-what; who desireth nothing else, than that Petronius's Commission to erect the Statue, be revoked.

as he had finished his discourse to the Jews, there suddenly fell great rain beyond all humane expectation; for the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extrem Drought; so that men were past hope to have any moisture, notwithstanding, that sometime there appeared certain Clouds in the Heavens. At that time therefore the water fell in great abundance, and besides the expectation and opinion of men; the Jews conceived hope, that *Petronius* soliciting their cause, should not be repulled. But *Petronius* was more amazed than all the rest, seeing evidently that God undertook the affairs of the Jews, and gave them testimony of his manifest affluence; so that they that were their professed Adversaries, had no power to contradict them, as he himself wrote to *Caius* at large, with inductions and exhortations, to the end he should not draw so many thousand men into a desperate resolution and unhappy death; for without War it was impossible for him, ever to make them forsake their Religion. Moreover, that he would not cut off and lose the Revenue which he received of that Nation; and would not erect a Trophy of an everlasting Curse and Malediction against himself. Adding moreover, what the power of their God was; which he had so clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the Contents of *Petronius's* Letters.

On the other side, King *Agrippa*, who at that time was at Rome, grew more and more in favour with *Caius*; having entertained him at a Banquet, wherein he was very desirous to exceed all others as well in sumptuousness, as in all other sorts of delights and pleasures; yea, he entertained him so nobly, that not only others, but also the Emperor himself, could not attain to such magnificence; so much he endeavoured to surpass all others, through the great desire he had to content and satisfy *Cesar* in all things. *Caius* was amazed at his courage and magnificence; seeing *Agrippa* to be willing to constrain himself, above his power and means, to abound in Silver; and all this to the intent to please him. For which cause *Cesar*, in requital of his kindness, intending to honour *Agrippa* to his uttermost power, in granting him that which he most desired; being one day warm with Wine invited him to drink a Carouse: adding these words;

Agrippa, I have heretofore known the honour thou hast shewed towards me, and thou hast expressed the earnest affection that thou bearest me, in hazarding thyself in divers dangers, into which thou hast been drawn during *Tiberius's* life time; and hast omitted nothing, no not in that which exceedeth thy power, to shew thy affection towards me: For which cause, I think it should be a great shame for me, if I should suffer myself to be overcome by thee in kindness, without some answerable correspondence: I will therefore put that in practice, which I have heretofore omitted; for all those things that hitherto I have bestowed on thee, are of no reckoning. My will is, that thy merits should at this time be requited, by such means as might for ever make thee happy. Now he spake after this manner, hoping that *Agrippa* would beg some great Province at his hands, or the Revenues of some Cities.

But although he had already prepared his demand, yet he did not discover his intent, but gave *Caius* this answer; that whereas he had served him to the dislike of *Tiberius*, it was not for the gain he expected heretofore; and for the present also, he did nothing under hope to be rich; contenting himself that he was in the Emperor's good favour. That the benefits he had received of him were great, yea, exceeding all that which he durst ever have hoped: For (said he) although they be but small in comparison of your Greatness, yet in respect of my self who have received them, and in my conceit, they are very great. *Caius* admiring his generosity, insisted to press him to ask whatsoever he had a mind to, being ready to grant it. Whereupon *Agrippa* said, *Dear Prince*, since it is your good pleasure to think me worthy to be honoured by your Presents, I need will not request any thing at your hands, that may tend to enrich me; for that by those goods you have already given me, I am greatly honoured: But I beseech and request one thing at your hands, which will purchase you the reputation of piety, and will procure God to be propitious unto you in all your actions; and which also, will breed me much glory among those who shall hear that I have not been refused in my demand, which concerneth me more than the necessities of this life: I therefore beseech you, that it will please you to give order that that Statue, which you have charged *Petronius* to erect in the Temple of the Jews, may never be put there. This was *Agrippa's* request to the Emperor, knowing very well how dangerous a matter it was, and as much as concerned his life, to demand any such thing at *Caius's* hands, that was not answerable to his humour. *Caius*, on the one side, moved with the service *Agrippa* had done him; and on the other side, seeing how great an indignity it should be for him, if before such an Assembly of Witnesses, he should deny that

A that which he had so instantly pressed *Agrippa* to request, as if suddenly he had repented himself; and admiring *Agrippa's* virtue (who having an opportunity in a moment to augment his particular Estate, either by Revenues, or other Commodities; had preferred the Common Cause, the Laws of his Country, and Piety, before all these) he granted him his Supplication; and wrote to *Petronius*, praising him for that he had used such diligence in assembling his Army, as also for that whereof he had given him notice: adding these words; If (said he) you have already erected the Statue which I commanded you, let it remain in the place; but if it be not done, be thou no more troublesome to the Jews, but dismiss thine Army, and repair thou in person to that place whither I have sent thee: For I urge no more the erection of the Statue, for the desire that I have to gratify *Agrippa*, whom I entirely honour, and in such sort, as it is impossible for me to contradict any thing whatsoever, that either he hath need of, or shall require. These were the Contents of those Letters which *Caius* wrote to *Petronius*, before he understood that the Jews were like to revolt; for they made it known, that rather than they would endure the Statue, they would hazard a War against the Romans: Which when *Caius* understood, he was extremely troubled; and being a man addicted to all villany, and averse to all honesty, and who gave place to no good counsel, after he had conceived a displeasure against any man; and who like wise thought it a great happiness for him to accomplish all that whatsoever he pleased; he wrote again to *Petronius*, to this effect; Since the Presents which the Jews have given thee, have more prevailed with thee than my Commands have done; so that to please them, thou hast desired that which I have enjoined thee; I make thy self the Judge, how much thou hast deferred to incur my displeasure; to the end, that thou mayest serve for an example to all those, who shall come after thee, that an Emperor's Commands ought not in any sort to be neglected. Although this Epistle was both written and sent, yet *Petronius* received it not during *Caius's* life time, for they that carried it, were slayed with Cross Winds; so that *Petronius* received those Letters that assured him of *Caius's* death, before he received the other: For God would not forget *Petronius*, who exposed himself to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by God's wrath, being kindled against him, by reason that he affected divine honour, received his reward; and *Petronius* obtained favour both at Rome, and through all the whole Government, and especially among the principal Senators against whom *Caius* was accustomed to vomit up his choleric Revenges. He died a little after he had written the Letter to *Petronius*, by which he threatened and denounced him death. Hereafter I will declare the cause why he was taken out of this World, and the manner how Treason was plotted against him. The Letter that brought the tidings of *Caius's* death, was delivered to *Petronius* first; and presently after, he received that wherein he enjoined him to kill himself. He highly rejoiced at this his good luck, and *Caius's* death; and admired God's Providence, who speedily and happily had rewarded him, both for the honour that he bare unto his Temple, and also for having assisted the Jews. Behold, how *Petronius* escaped from death, by an unexpected Providence.

Caius writes to *Petronius*, charging him to murder himself, for neglecting his Command.

Petronius receives Letters of *Caius's* death, before those, whereby he was commanded to kill himself.

CHAP. XII.

Two Jews called *Asineus* and *Anilaus*, both Brothers, and of a mean extraction, became so powerful near Babylon, that they give enough to do to the Parthians: Their Actions; their Death. The Grecians and Syrians who lived in Seleucia, unite against the Jews, and kill fifty thousand of them unawares.

IN those days there happened a grievous Commotion amongst those Jews that inhabited *Mesopotamia* and *Babylon*, and such slaughters and Calamities as never the like hath been declared in our former Narrations; which in regard I intend to report both particularly and seriously, I will rip up the whole cause thereof from its first Original. There was a City called *Nearde*, belonging to *Babylon*, stored with Inhabitants, and enriched with many fruitful Possessions, sufficient to sustain so great multitude: Moreover, it was such as might be hardly invaded by the Enemy; both for that the River *Euphrates* surrounded it, and also for that it was fortified with very strong Walls. Upon the same River also, there stood another City, called *Nisibis*; in which the Jews, in respect of the strength of the place, kept their *Dragma*, which they were accustomed to offer unto God, and the rest of their Votive money.

Heads of *Asineus* and *Anilaus*, chap. 16. *Asineus* and *Anilaus*, chap. 20. A grievous Commotion among the Jews in *Mesopotamia* and *Babylon*.

The year of the
World, 4023.
after Christ's
Nativity, 410

Asineus and
Anileus, born
in Nearda, re-
tire into a cer-
tain place, and
great Compa-
nies flock un-
to them.

These two Cities therefore served them for two Store-houses; and from thence, according as time required, they sent the money they had gathered, to Jerusalem, and committed the Convey thereof to divers thousands of men, for fear it should be taken away by the Parthians, who at that time had the Sovereignty in Babylon. Among these Jews lived *Asineus* and *Anileus*, two Brothers, born in *Nearda*; whose Father being dead, their Mother bound them to the Weavers trade, for amongst those Nations it was accounted no indignity to follow that trade: for both men and women exercise themselves therein. It happened, that their Master with whom they learn'd their occupation, beat them one day, for that they came somewhat late unto their work. They taking this chastisement of his as if a great injury had been done unto them, betook themselves to their weapons, whereof there were great store in that house, and retired themselves into a place where the River divideth it self into two parts, which naturally aboundeth with excellent pastures, and such fruits as were reserved for the winter. To these men there flocked a number of needy Persons, whom they armed, and became their Captains, and no man opposed himself against their insolent proceedings. Being by this means grown absolute and impregnable, for that they had builded themselves a strong Fortrefs, they sent unto the Inhabitants, commanding them to pay them Tribute for their Cattle which they pastured; so that this Tribute was sufficient to entertain them, promising to those who obeyed them, all friendship, and that they would maintain them against all those that should wrong them; of what place soever they were: but if they did not that which they commanded, they threatened them that they would kill all their Cattle. The Inhabitants of the Country, knowing themselves unable to oppose them, obeyed them, and sent them the number of Cattle which they required; so that greater Forces daily joyned themselves with them, and they grew to that power, that they could make their excursions against those whom they intended to hurt. Every one respected them, and they were feared by all men, so that their renown came at last to the ears of the King of *Parthia*.

The Governor of *Babylon* likewise intending to cut off this mischief before it grew to greater head, assembled as many men as he could possible, both *Parthians* and *Babylonians*, and marched forth against them; with an intent to root them out, before they should have any inking thereof to prepare themselves for their defence. Having therefore prepared his Army, he lay in ambush near unto a Marsh, and the next day following (which was the Sabbath, in which the Jews forbear all kind of work, he making his account that the Enemy durst not make head against him, but without fight he should lead them away captives) he march'd easily, thinking to charge them unawares. *Asineus*, who at that time sat idly with his fellows, having his Arms by him: Ye men (said he) methinks I hear the neighing of Horses, not such as when they are in their heat, but as when they are backt by men. Moreover, I hear the noise of their Bridles, and I fear lest the Enemies secretly stealing upon us, should circumvent us: let therefore some one of us go and discover what the matter is, and bring us word: I would I were found a Liar in that which I have told you. This said, one of them went out to spy what the noise intended; who running hastily back again, told him, that he had not falsly conjectured as touching the intent of the Enemy, for that they were at hand, and would not suffer themselves any longer to be out-braved by them. He also declared, that there was a mighty number of Horsemen, who were assembled like a drove of Beasts, sufficient and able utterly to overcome *Asineus* and all his Company, forasmuch as they were not in a readines to defend themselves: and our Law forbiddeth us to do any manner of work on the Sabbath. *Asineus* resolved with himself not to do that which the Spy had said, but thought that it was better for them to behave themselves valiantly in their necessity wherein they were plunged, and that if they must needs die, it better became them to make breach of their Law, than to hearken their Enemies by their submission. He therefore presently betook himself to his weapons, and encouraged all those that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth against the Enemy, and slaughtered a great many of them, for that they despising *Asineus* and his followers, marched as if they went to lay hold on men already vanquished; but in the end they were constrained to betake them to flight.

When the news of this skirmish was brought to the King of *Parthia*, he was wholly astonished at the boldness of these two Brethren, and had a great desire to see them and to speak with them. He therefore sent one of the trustiest of his Guard, to let them understand; that although King *Artabanus* had been injured by them, in that they had invaded his Country; notwithstanding, said this Ambassador, he making

Asineus and
his Compani-
ons being by
the Governors
and Princes of
Babylon.

Asineus, after
he had en-
couraged his
Soldiers, put-
teth his Com-
rades to flight.

Asineus and
Anileus are
sought unto by
Artabanus for
friendship.

A less account of the displeasure he hath conceived against you, than of your Virtues, hath sent me unto you, to give you my hand and troth in his name, for a safe conduct and security in your Voyage, requiring you to be his friends; he treateth therefore with you without any Deceit or Fraud; promising you Gifts and Honours, and rejoiceth to encrease your Dignity by his Power. *Asineus* refused to enterprize this Voyage, but sent his Brother *Anileus* with certain Presents, such as he could possibly find. He therefore departed with the Messenger, and presented himself before *Artabanus*; who seeing *Anileus* come alone, asked him how it happened that *Asineus* came not with him: And understanding that he stayed in his Marsh, through the fear that he had of him; he swore by the Gods of his Ancestors, that he would do him no wrong, wishing them to give credit to his promise, and he stretched out his hand, which is the greatest sign with which the Kings of that Country use to assure those that parley with them. For after they have mutually given one another their hands, there is no sinister practice to be feared, and they, from whom a man expecteth any harm, are no more to be feared, at such time as they have given this testimony of assurance. This done, *Artabanus* sent back *Anileus*, to perswade his Brother *Asineus* to come to Court, *Artabanus* did this, supposing that this his Amity with the two Brothers, would be a Bridle for the Jews, who otherwise might encroach upon his Governments. For he feared, lest if any Rebellion should happen, and he should be troubled in that War, *Asineus* and they of *Babylon* should grow more strong, as well by the voluntary submission of the Jews, as by force; and thereby should do him the more mischief. Upon this deliberation he sent *Anileus*, who easily perswaded his Brother, giving him to understand among other things, what good will the King bare him, and the Oath that he had sworn; so that both of them resorted to *Artabanus*, who received them very graciously, admiring *Asineus*'s Virtue, who had so great a courage in all his Enterprises; considering especially, that he was a man of low stature, and who, to look on, seemed to be contemptible: and he told his Friends, that without comparison, he had a greater heart, than his body.

And when in banquetting he had named *Asineus*, and shewed him to *Abdagas* the General of his Army, signifying unto him, with what valour these Brethren were endowed in Feats of Arms: *Abdagas* required that it might be lawful for him to kill *Asineus*, to the end he might punish the wrongs he had done to the Estate of the Parthians. Never (said the King) will I give my consent to betray a man, who hath committed himself to my protection, and hath given me his hand, and who buildeth upon the Oath I have pass'd unto him in the name of the Gods: But if thou be a valiant man in feats of Arms, thou hast no need to make me swear my self; but when his Brother and he shall depart from hence, assail him, and overcome him by thy valour: provided that I be not privy to thy attempt. And afterwards, calling *Asineus* to him in the morning: It is time (said he) that thou return homeward; for fear thou provoke divers of the Captains of my Court, which, contrary to my will, will endeavour to kill thee. I commit the Country of *Babylon* to thy protection and guard; which by thy care and vigilancy, shall remain exempt from all Robberies, and other such Calamities. Reason it is, that I procure thy good, because I have engaged mine Honour and Faith irrevocably unto thee; not upon any light matter, but for things that importune thee as nearly as thy life. This said, he gave him certain Presents, and presently dismissed him. Now, as soon as he returned home to his own Fortrefs, he fortified the places, both those which were already secured, and the other, which as yet no man had attempted to fortifie: And in short time he grew to that greatness, that no man, of so obscure Fortune and Beginning, attained before him. Neither contented with the Honours of the *Babylonians*, he was also held in great account by the Captains of the *Parthians*, who were sent to govern in the neighbouring Provinces; yet, so much increased his Authority with his Power, that all *Misopotamia* was at his Command. In this Felicity and increasing Glory of his, he continued for the space of fifteen years; which never began to decay, until such times neglecting the ancient Study of Virtue, and contemning the Laws of his Fore-fathers, both he and his factious followers being drowned in pleasure, yielded themselves Captive to Foreign Lust: It fortuned that a certain Governor of those *Parthians* came into that Country, accompanied with his Wife, not only endowed with other Perfections; but also admired for her incomparable Comeliness and Beauty; whom, without ever seeing her, only by report of her Beauty, *Anileus*, *Asineus*'s Brother, loved extremely; and when as by no one of his allurements he could obtain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly Lust, but he made War against her Husband's, and killing the *Parthian* in their first Conflict, his Wife became his, both in subjection and Bed-service, which

The year of the
World, 4003.
after Christ's
Nativity, 411

Abdagas
would have
killed Asineus,
but Artaba-
nus will not
permit him.

Artabanus
commiteth
the Territo-
ries of Baby-
lon to Asineus's
charge, and
dismisseth
him with Gifts.

Anileus kil-
lets a Noble-
man of the
Parthians, and
tendeth away
his wife.

which thing was the Original of many mighty Calamities, both to himself, and to his Brother. For when, having lost her former Husband, she was led away Captive, she carried with her the Images of the Gods of her Country, which she highly esteemed, according as it was the custom of those that inhabited that place, to have their Gods whom they adore in their houses, whom, when they travel into a Foreign Country, they carry about with them. She therefore brought them with her, and used them according to the fashion of her Country, at the first secretly; but after she was known for *Anileus's* Wife, then she adored them according to the custom, and with the same service which she used during her first Husband's days sacrificing to her Gods.

Anileus being reproved for his Wives Idolatry, killed one of his Friends.

Their chiefest friends seeing this, first of all reproved them, for that *Anileus* committed such things that were no ways used among the *Hebrews*, and altogether repugnant to their Laws, for that he had married a Woman of a foreign Nation, that contradicted and violated their accustomed Religion; for which cause they advised him to beware, lest, in submitting themselves too much to their unbridled pleasures, they should lose the honour and power they had received from God, even until that present. But seeing their persuasions profited nothing, and that *Anileus* likewise had villainously killed one of his dearest Friends, who had somewhat too freely reproved him (who, at such time as he lay a dying, being touched with the Zeal of the Laws of his Ancestors and with grief against his Murderer, withheld that *Asineus* and *Anileus*, and all their Associates might die the like death; they, for that they were transgressors of the Law; the other, for that they succoured not themselves in that oppression, which they suffered for the maintenance of their Laws.) They were fore displeased; yet notwithstanding they contained themselves, calling to their remembrance that their felicity proceeded from no other cause, but from the valour of those Brethren.

But, when they understood, that the Partian Gods were adored by this Woman, they bethought them that it behoved them not any more to bear with *Anileus* in contempt of their Laws; for which cause, addressing themselves to *Asineus* in great Assemblies, they exclaimed against *Anileus*; saying, that he ought, although at first he had no power to dispose of himself; yet now at last, to correct this error before it should redound to their public Plague: For that both the Marriage was disallowed in all men's eyes, as altogether contrary to their Laws; and that the superstitious observance of the Gods, which the Woman presumed to use, was an apparent injury offered to the true God. But he, although he knew that his Brother's fault would breed some great inconvenience, both to himself and his followers; yet, being overcome with Brotherly affection, he easily pardoned his Brother, ascribing his error to the violence of his unbridled passion. But whereas daily more and more he was tired with exclamations and greater reproofs, at length he admonished his Brother of the matter, chiding him for that which was past, and desiring him to amend the error hereafter, by sending home the Woman unto her Kindred. Yet this admonition of his took no effect with him; for the Woman perceiving that the rumour that was raised among the people was for her sake; and being afraid lest for her love sake, *Anileus* should incur some danger, she poisoned *Asineus*, to the end that her love being in Authority, she might more freely practise her impiety. Now when *Anileus* had gotten the Government into his own hands, he drew out his Forces against certain Villages belonging to *Mithridates*, one of the chiefest among the Partians, and *Artabanus's* Son-in-Law; which Villages he spoiled, and carried away men, sheep and other riches. When *Mithridates*, who at that time was resident in those Quarters, understood of the spoil of his Villages, he was very much displeased, and the rather, for that without any occasion or proffer of injury, *Anileus* had assailed him in contempt of his Estate, who was a chief Peer of the Country: For which cause he immediately assembled the greatest power of Horse and Foot he could gather, to let upon *Anileus* and his Associates. Leading his Forces therefore against one of the Villages, he kept himself in covert, to the end he might fight the next day, which was the Sabbath day; on which the Jews attempted not any thing. Whereof when *Anileus* was adverted by a certain Syrian, who dwelt in another Village, who had privately told him all *Mithridates's* intent, and the place where he intended to banquet with his Soldiers; after he had made his Soldiers take their refreshment, marched out by night, to the end he might charge the Partians before they might be advertised of his coming. He therefore rushed in upon them about the fourth Watch of the night, and slew those whom he found asleep, and the rest being astonished thereat, were forced to save themselves by flight: He also took *Mithridates* Prisoner, and caused him to be carried away naked on an Ass, which is one of the greatest disgraces

Anileus is accused before his Brother *Asineus*, but he winketh at his fault.

Asineus poisoned by the Partian woman.

Anileus drew his Forces into *Mithridates's* Country, and spoiled his Villages, and took him Prisoner.

aces which the Partians imagine may be offered them. Having after this disgraceful manner carried him into a Forrest, some of his familiars persuaded him to kill him: but *Anileus* told them, that they ought to deal with him far otherwise; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the Partians, and one that was most honoured in regard of that affinity and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were insupportable; yet if they should be instrumental to save his life, he would pardon the injuries, and reward them for their Mercy in saving his life; whereas if they should deal severely with him, the King would seek his revenge, and make a horrible slaughter of those Jews that inhabited *Babylon*: whom they ought to have commended, both for that they were of their blood, and for that if any mischief should befall them they knew not whither to retire themselves; whereas they might be afflicted with the flower and select men of their Nation. Having thus disquelled and debated the matter to his Soldiers, his opinion was approved, and they were persuaded; and so *Mithridates* was sent back again.

Anileus did, after Christ's Nativity, 41.

But he no sooner returned home unto his house, but his Wife hit him in the teeth, that he lived but by the mercy of his enemies, notwithstanding he were the King's Son-in-law; that he had made no reckoning to punish those, who had so much injured him; that he likewise contented himself to have his life saved, after he had been prisoner to the Jews: For which cause (said she) recover thou thy former virtue and honour, which thou hast heretofore lost, or I swear by the Gods of the King my Father, that the bond of Marriage which is betwixt me and thee shall be dissolved.

Mithridates, unable to endure those usual reproaches, and on the other side apprehending his Wives haughty courage, from whom he feared to be separated, he assembled the greatest power of men that he could possibly, notwithstanding it were against his will, and led them forth; supposing himself to be unworthy of life, if he, who by Nation was a Partian, should be put to the worst by the Jews. When *Anileus* understood that *Mithridates* came forth against him with a great force, he thought that it would redound greatly to his indignity, if he should lie lurking amidst his Marshes, and hoping that he should have no worse fortune against his enemies, than he had at first, and building much upon his Soldiers, who were ever wont to meet the upper hand in their encounters, he likewise drew forth his Army: to them also others adjoynd themselves, who sought nothing else but pillage, and hoped that with their only presence they might discourage their enemy.

But after they had marched about ninety stades, and passed thorow a Country that was scant of water, and were about the heat of the mid day burned up with thirst; *Mithridates* Army came in sight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, so as they could scarcely handle their weapons. At that time *Anileus's* Soldiers encountering with *Mithridates's* fresh men, were shamefully put to flight: whereby it came to pass that a great number of them were killed. But *Anileus* himself, and all those of his Company, retired themselves in great haste into a Forrest, leaving *Mithridates* Lord and Master of the Field, whereof he was very joyful. Notwithstanding this disaster, an infinite number of lawless men resorted to *Anileus*, who set little by their lives, provided there might no limit be propoled to their unbridled licentiousness; so that he gathered a greater number of men than those he had lost; yet they were far different in valour from the former: for they were wholly ignorant of warlike discipline. Notwithstanding, he being accompanied with these men, went and set upon divers Boroughs of the Babylonians, which were totally destroyed by his rapine and violence. For which cause the Babylonians and his other enemies, sent unto *Nearde* to the Jews that were there, requiring that *Anileus* might be delivered into their hands: whereunto condescending not (for although they had a will to perform their request, yet it lay not in their power to deliver him) they required that they might live in peace. And to treat of the conditions of peace, the Babylonians sent certain men to confer with *Anileus*. They having surveyed the place wherein *Anileus* kept, assailed both himself and his followers by night, and slew all those they encountered with, without resistance, and amongst the rest *Anileus*. When the Babylonians saw that they were delivered from the oppression of *Anileus*, who till that time had been as it were a bridle unto them, to restrain and curb the hatred they conceived against the Jews, with whom they had oftentimes been at odds, by reason of the contrariety of their Religions, whereby it happened that they oftentimes fell at debate upon every opportunity when they met.

The year of the World, 4003, after Christ's Nativity, 41.

A great number of dissolute persons flock to *Anileus*, with whom he spoils certain Boroughs of the Babylonians. The Babylonians require *Anileus*, that they may punish him: they assail and slay him.

Now when *Anileus's* men were defeated, the Babylonians set upon the Jews on all sides;

The year of the
World, 4000.
after Christ's
Nativity, 41.
The Jews at-
tacked by the
Babylonians,
repair to Se-
leucia.

fidés; who seeing themselves in danger by reason of the insolence of the Babylonians, H
against whom they were too weak to make resistance, and on the other side, unable to
live amongst them, they went and dwelt at *Seleucia*, a City famous in regard of *Seleucus*,
the Son of *Nicator*, who builded it. In that City dwelt divers Macedonians, divers Greeks,
and a great number of Syrians. The Jews fled thither, and continued there about five
year, without any molestation: But in the sixth year, when the plague encreased in
Babylon, the Jews that remained there, were enforced to seek them some new habita-
tion; and that removing of theirs into the City of *Seleucia*, was the cause likewise, of
their further mischief, as I will make manifest. The Greeks who dwelt in *Seleucia*, are
ordinarily at debate with the Syrians, and have always the upper hand; but after
that the Jews came to inhabit that place, in a certain Sedition that arose among
them, the Syrians had the under hand, by the means of the Jews, who joyned their
Forces with theirs, who of themselves were valiant and good Souldiers.

The Greeks being repulsed in this Tumult, and having no other means left them
to maintain their former honour, but to break that League of Friendship, which
was between the Syrians and the Jews; devised in private, each one with those Sy-
rians with whom they were acquainted, promising to live in peace and amity with
them; whereunto they condescended willingly. For the chiefeft of these two Nati-
ons concluded the Peace, which presently after followed, to the end that on both parts
they should joyn in hatred against the Jews: So that altogether charging them at
unawares, they killed more than fifty thousand of them; they were all put to the
Sword, except some few, who through the mercy of their Friends, and assistance
of their Neighbours, were suffered to escape. These retired themselves to *Ctesiphona* K
City of *Greece*, that was not far from *Seleucia*, where the King resideth every year, and
keepeth the greatest part of his Moveables; hoping in that place, through the re-
verence of the King, they might remain in more safety and security. All the Nati-
on of the Jews that were in these Quarters, stood in great fear: For the *Babylonians*
and the *Seleucians*, with all the *Affrians* of that Country, agreed amongst themselves to
make a general War against the Jews; whereby it came to pass, that they assembled
themselves at *Nearda* and *Nisibis* trusting themselves to the strength of these Fortresses,
which were inhabited also by men who were expert in Arms. See here what the
condition of the Jews was, who remained in *Babylon*.

Fifty thousand
Jews slain in
Seleucia.
The Jews that
were saved,
repair to *Cit-
syphon*.

The Jews re-
tire into *Near-
da* and *Nisibis*.

THE

N

A

THE
NINETEENTH BOOK

OF THE

ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

B

The Contents of the Chapters of the Nineteenth Book.

1. The Cruelties and Follies of the Emperor Caius Caligula: Several Conspiracies against him. Chæreas, being assisted by several others, killeth him: Some Germans of his Guard kill some of the Senators afterward. The Senate condemns the thoughts of his memory.
2. The Souldiers resolve to promote Claudius Caius's Uncle, to the Imperial Dignity. Saturninus's Speech in the Senate, for Liberty. Chæreas sends to kill the Emperess's Cæsonia, Caius's Wife, and her Daughter. Caius's good and evil Qualities. The Souldiers carry Claudius into the Camp, to make him Emperor: The Senate sends to him, to pray him to forbear.
3. King Agrippa encourageth Claudius to accept of the Empire. The Souldiers, who had been for the Senate, forsake it, whether Chæreas would or not; and joyn with those that had sworn to Claudius. So Claudius becometh Master, and condemns Chæreas to die: He suffers with a wonderful Constancy. And Sabinus, who had been one of the chiefeft of the Conspiracy, killeth himself.
4. Claudius the Emperor confirmeth Agrippa in the Kingdom, adding Judæa and Samaria thereunto: He giveth the Kingdom of Chalcis to Herod, Agrippa's Brother; and maketh Edicts in favour of the Jews.
5. King Agrippa goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of Jerusalem. He provideth for the Dignity of the High Priesthood: He is highly displeased at the Dorites insolence, who had caused Cæsar's Statue to be erected in the Jews Synagogue.
6. Petronius, Governor of Syria's Letters to the Dorites, concerning the Emperors Statue, which they caused to be erected in the Jews Synagogue. King Agrippa befloweth the High Priesthood on Matthias. Marius is made Governor of Syria.
7. Silas (General of Agrippa's Forces) his great Imprudence, obligeth this Prince to put him in Prison. Agrippa sorriseth Jerusalem, but the Emperor Claudius commands him to forbear: His excellent Qualities; his stately Buildings: The cause of his falling out with Marius, Governor of Syria: He befloweth the Great Priesthood on Helionus: dieth after a terrible manner: Leaveth for his Successor his Son Agrippa and three Daughters: The Inhabitants of Cæsarea and Schafes prove extremely ungrateful to his Memory. Claudius the Emperor sends Fadus to be Governor of Judæa, because of Agrippa's Minority.

E

CHAP. I.

- F The Cruelties and Follies of the Emperor Caius Caligula: Several Conspiracies against him. Chæreas, being assisted by several others, killeth him: Some Germans of his Guard, kill some of the Senators afterward. The Senate condemns the thoughts of his Memory.



G Thus did not only express and manifest his fury towards those Jews that dwelt in Jerusalem, and in other neighbouring places; but also thorough all the Countries both by Land and Sea, which were subject to the Roman Empire, filling the whole World with an infinite number of mischiefs; yea, such, and so odious, that the like hitherto have never been heard of. But Rome especially felt the force of his fury; but especially the Senators, Patricians and Noblemen were plagued. They also that were called Roman Knights, who, in Wealth and Dignity, were next unto the Senators; for that out of their number, such men were

The year of the
World, 4004.
after Christ's
Nativity, 42.

Herod's Ref-
sine, chap. 1.
Caius's Ty-
ranny towards
the Jews.

Caius's Ty-
ranny towards
the Senators
and Patricians.

were

The year of the
World, 4004,
after Christ's
Nativity, 42.

Caius calls
himself *Jupiter's*
Brother.

Caius spoiled
all the Tem-
ples of Greece.

Caius com-
mandeth *Mem-
mius Regulus*
to transfer *Ju-
piter Olympus*
to Rome.

Caius com-
pareth him-
self with *Jupiter*.

Caius gave
slaves free li-
berty to ac-
cuse their
Masters, and
countenanced
Falses to ac-
cuse his Mas-
ter *Claudius*. Many
conspiracies
against
Caius.

Three con-
spiracies against
Caius.
*Amilius Re-
gulus*, *Cassius*
Chereas, *Ami-
us Minucianus*.

were chosen, who were to supply the Senate, were most persecuted. For with ig-^Hnomies they were abused, with banishments and confiscations weakened, and by slaughterers wholly exterminated. He likewise usurped the Name of God, command-^Hing his Subjects to dignify him with more than humane honours; and ascending the Capitol, which amongst all the Temples in Rome is most religiously honoured, he was so bold as to salute *Jupiter*, and to call him Brother. Many such impieties were committed by him, which shews that his unbridled and extravagant madness did never forsake him. Amongst other his mad pranks that he played, that is worthy of mem-^Hory: for on a time, thinking it to be too much trouble for him to cross the Sea between *Puteoli* a City in *Campania*, and *Misenum* another Town feated by the Sea-shore, in a Gally; and otherwise esteeming it a thing correspondent to his greatness, who^I was Emperor, to exact that superiority on the Sea, which was answerable to his sove-^Ireignty on the Land, betwixt one Cape of the Sea unto another, for the space of thirty furlongs or stades, betwixt which the Gulf had his course, he caused a Bridge to be built, on which he commanded himself to be drawn in a Chariot, as if that way were answerable to the dignity of his deity. He left not one Temple in Greece whatsoever, that he spoiled not of those excellent pictures that were in them; Giving a Commission that all Statues, and whatsoever ornaments or gifts, and presents that were dedicated in any Temple, should be brought unto him; saying, that such things as were admir-^Hable, should be reserved for a place of admiration, such as was the City of Rome: with these spoils of the Temples he adorned his Palace and Gardens, and generally^K all his Houses and Palaces that he had in Italy. He was so impudent also, as to give di-^Hrection, that *Jupiter Olympius* Statue, which the Greeks had in great estimation, and which *Phidias* the Athenian Statuarian had made, should be transported to Rome. But *Mem-^Hmius Regulus*, to whom he directed this Commission, executed it not, because the^H Malons informed him, that without spoiling it they could not remove it from the place. It is reported also, that he was hindered from this execution by such prodigies that are almost incredible: which he assured *Caius* of, giving him to understand, what the occasion was, that had moved him to disobey him therein: and whilst he was in dan-^Hger of death for his delay, the sudden and successful death of *Caius* warranted him from the same. Yea, so far stretched his unbridled fury, that having a Daughter new-^Lly born, he caused her to be carried into the Capitol, and laid at the Feet of the Image of *Jupiter*; saying, that the Child was common betwixt him and *Jupiter*, leaving the judgment to all men, which of the two Parents was the greatest. And notwithstanding all these his misdemeanours, yet did men tolerate him.

He gave liberty to slaves also to accuse their Masters of whatsoever crimes they would: which was so much the more hateful, because all things were done by *Caius* authority, and to his good liking: so that *Pollux*, who was *Claudius* bondman, durst accuse him, and *Caius* the Emperor was contented among the Judges to hear his Uncle brought in question for his life, hoping (although it fell out otherwise) to pick out an occasion to put him to death. For having filled all the Countries of his Empire^M with false accusations, and all sorts of mischiefs, and giving slaves a prerogative above their Masters; their Lords devised many conspiracies against him, some for spite, and with an intent to be revenged of those injuries they had received: others pretending by his death to prevent those inconveniences that threatened them. In a word, his death concerned the security of the Laws, and the safety of all Men: and had he not been speedily cut off, our Nation had almost been utterly exterminated. For which cause I thought good to make an exact and ample declaration of every occasion; namely, for that the knowledge thereof maketh very much towards the manifestation of God's power and will, which brings consolation unto those who are in adversity, and keep them within the bounds of modesty, who suppose that their prosperity should continue always firm, and although they neglect virtue, think that no evil may befall them. Three several Conspiracies were intended against him, to ease the World of this burthenome Tyrant, all of them were attempted by men of great account. For, *Amilius Regulus*, who was born in *Corduba* in Spain, was fully resolved to kill him himself, or to make him away by the means of his Confederates. *Chereas Cassius*, Colonel over a thousand men was the conductor of another Band; and *Amnius Minucianus* was in no less readines to do his utmost herein. The cause that moved them to combine thus altogether in hatred against *Caius*, was, that in respect of *Regulus*, he was by nature a detester of all iniquity: for he was a very generous man, and so free, that he dissembled not any of his designs, but communicated them with many, who were either his friends, or valiant men fit for execution. And as touching *Minucianus*, he was in-^Oduced to see his revenge, through the desire he had to do justice to *Lepidus*, who had been

The year of the
World, 4004,
after Christ's
Nativity, 42.

The Ciren-
sian Games.
Caius causeth
divers to be
murder'd,
who revolt
from his exal-
tation.

Chereas for
many causes
is incited a-
gainst Caius.

A been one of his especial friends, and one of the rarest men that were ever found among the Roman Citizens (whom *Caius* had put to death through the fear he had conceived of him) knowing well that all they, against whom *Caius* was incensed, could not escape with less punishment than loss of life. As for the third man *Chereas*, he could not endure the shame and reproach of cowardice that *Caius* had objected against him, but feared besides, that his friendship and inward familiarity with *Caius* would draw him into manifest dangers: for which cause, and his own security and honours sake, he resolved to dispatch him. Generally all of them were resolved to rid the World of *Caius*, and bring an end to his pride and tyrannical power, for their hope was that their attempt having good success: their Country and Common weal should reap the fruits thereof, for whose security and safety, it became them to hazard themselves, though it were with loss of their lives. But above all the rest, *Chereas* was egged on with a desire he had to grow famous, and through the facility and convenient means he had to do it, because his Colonels room gave him most secure access unto him. About that time the Cirensean Games were solemnized, which is a kind of Pastime which the Romans very willingly behold, and to this intent they resort to the place of these exercises; and the common people is wont to demand somewhat from the Em-^Hperor, which they desire to obtain; and after having examined their requests, do never refuse them. Now they required with instant and importunate supplications, that *Caius* would discharge them of their taxations, and moderate the excessive tri-^Hbutes which they payed: but he would give no ear unto them, and caused those to be apprehended, who called upon the matter most earnestly; sending his Guard, some of them one way, some of them another, to put them to the sword. After he had given this order, and they who received it had fully executed it, a great number of men were killed. The people seeing this, ceased to exclaim any more, preferring their lives to their goods. This horrid sight incited *Chereas* the more to execute his enterprize, to the end he might finish his furious and tyrannical life, whose pleasure was all mens destruction. He had often resolved to kill him at Table yet he deferred to do it, not that he fainted in his resolution, but because he expected some better opportunity. He had been Captain of *Caius* Guard a long^H time.

Caius having appointed him to gather in his Tributes, in the execution whereof he followed his own nature, rather than *Caius* command, and spared those of whom he ought to have compassion for their poverty sake. *Caius* was so displeased here-^Hwith, that he objected against him, that the cause why he delayed the bringing in of his money, was his cowardice and negligence; And among other injuries that he offered him, as oft as he gave him the Watch-word, as he usually went to fetch it once a day upon his Watch day, he gave him the names of women, and others that were ig-^Hnomious persons, notwithstanding that he himself was no less remarkable, for his ef-^Hfeminate daintiness. In those Ceremonies which he himself had established, for his ef-^Hfeminate like a woman, and was disguised with certain veils, whereby he might the better counterfeite that sex, and yet notwithstanding he could object this dishonour to *Chereas*, whom he vexed constantly when he gave him the Watch-word, and so much the more because his companions jeered him with it. For when it was his turn to receive the word from *Caius* mouth, he ordinarily fitted him with such an one as might move laughter, which made him the bolder to conspire with his Confederates, in that he had just oc-^Hcasions to be displeased: among these was a Senator, called *Popedius*, and one that had pass'd through all honours and offices, otherwise an Epicure and lover of delights. *Timidus* accused him (in that he was his enemy) that he had uttered certain injurious speeches against *Caius*: and for proof hereof, he alleged *Quintilla* for his witness, a woman amongst all Stage players dearly beloved of many, but in especial, by *Pope-^Hdus*, by reason of her incomparable beauty: and for that she refused to bear witness in a matter falsely objected against him, whom she entirely loved; *Timidus* required, that she might be examined by torture. *Caius* importuned herewith, commanded *Chereas* with all expedition and diligence to see *Quintilla* tortured: and the rather gave he *Chereas* these Commissions to kill and torment those whom he pleased, for that he had conceived this opinion, that he would acquit himself with more cruelty, to the end he might exempt himself of that reproach of faint-heartedness which was wrong fully ob-^Hjected against him.

Whilst thus *Quintilla* was led forth to be tortured, she trod upon the foot of one of those who were of the Confederacy, giving him to understand that he should be of good courage, for that there was no fear that she would bewray any thing in torture, but would endure it with constancy: notwithstanding, *Chereas* tormented her cruelly^G but would endure it with constancy: notwithstanding, *Chereas* tormented her cruelly

Caius com-
mandeth
Quintilla to
be tortured,
who confe-
sseth nothing.

The year of the
World, 4004.
after Christ's
Nativity, 42.
Popeianus is
abolished.

Chereas con-
fesseth with
Clement and
Popeianus.

which he rather performed by constraint, than of his own free will. And seeing he could enforce nothing out of her, he brought her back to *Caius* in so pitiful an estate, that all they that beheld her, had compassion on her. *Caius* likewise himself was moved, and bethinking him of those pains he endured, he desisted from the inquest and accusation which was prosecuted against *Popeianus* and *Quintilla*, and gave her a certain sum of money, to comfort her against the indisposition that might follow by reason of her torments, which he had so courageously endured.

This displeased *Chereas* very much, as if he had been the cause of all those evils that had happened to those two persons, whom the cruellest of men did bemoan. He consulted therefore with *Clement*, who was Captain of the Foot, and *Popeianus* who had the Command of the Guard, and spake unto them to this effect. "We have (said he) O *Clement*, employed our selves to the uttermost for the Emperors safety: for by our diligence and care we have done so much, that of all those, who have conspired against him, some of them have been killed: the rest in such sort tormented and martyred, that *Caius* himself had compassion on them. But what reward or honour receive we for all these services? *Clement* hearing these words, held his peace, giving manifest testimony by his looks, and the change of his colour, that he was greatly ashamed he had so long time obeyed the Emperors commands: and whilst he thought with himself that it was no policy for him to open his mouth against *Caius* cruelty, *Chereas* emboldened himself to discover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him, that the common Report was, that *Caius* was the cause of them:

But (said he) those that will narrowly examine the truth, will judge that I and *Popeianus* that standeth by me, and you, *Clement*, more than we, have caused the Romans torment, and the World's misery, for that of our own will we have been Ministers of *Caius's* Commands; and although the means lieth in us to make an end of those Violences that are committed against the Citizens, and injuries to the whole World; yet we serve him for his Guard and Hang men, instead of Souldiers. And we bear Arms, not to maintain our Liberty, and the Roman Empire, but to preserve him who keep their bodies and minds in slavery: And every day are we soiled in their blood who are killed and tortured, until such time as some one serve us with the same sauce, to satisfy *Caius's* Cruelty. For it is not for the good will he beareth us, that he maketh use of us; but that which is more, we are suspected by him, and he will cause us to be put to death, as he hath done others: For his displeasure is not limited by justice, but by his will: We also shall serve him for a mark to aim at. For which cause it behoveth us to provide for the security and liberty of all men; and especially, to warrant our selves against all those dangers that threaten us.

Clement declared by apparent signs, that he thought well of *Chereas* resolution, but he counselled him to make no words of it, for fear the Rumour thereof should be spread among the people, and the secrets should be discovered before the execution: and least that *Caius* getting an inkling thereof, they should all of them be drawn into danger of death; and in the mean while, it behoved them to hope that some good fortune would fall out to their furtherance: and that for himself, his age had taken from him the necessary courage that belonged to such enterprises. "It may be (said he) that I may furnish you with some advice more secure than yours is, *Chereas*, for "a more honestier than it is, who is he that can propose? This said, *Clement* returned to his House, ruminating with himself upon those words which he had both heard and spoken. But *Chereas* grew fearful, and conferred with the Colonel *Cornelius Salustius*, whom he knew to be a man of reputation, a lover of liberty, and greatly discontented with the estate for the miseries of the Common-wealth; and seeing it was necessary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing lest *Clement* should discover all the Conspiracy, N considering that delay and procrastination would be but an occasion to hinder the action. When therefore he perceived him to give ear to all that which he intended, and that already he was confirmed with no less resolution than himself was; but in that he knew not with whom he might familiarly communicate the same, he said nothing: whereas otherwise he was ready not only to conceal that which he had heard, but also to declare that which he had in his heart, he was so much the more encouraged. For which cause, without further delay they went to *Mimucianus*, who was conformable unto them in virtue, good affection, and great courage; and who besides that, was suspected by *Caius* by reason of *Lepidus's* death. For, *Mimucianus* and *Lepidus* were very great friends, and had been associates in the same dangers. For *Caius* was feared by all those who had any publick Office, sparing none of them in particular of general, but made them all groan under the burthen of his fury.

Now

A Now they knew well one another, that all of them were displeased to see the Common-wealth in that estate: but the apprehension of the danger suffered them not to manifest the hatred that each of them bear to *Caius*, although their secret, conceited ingendred among them a certain Amity. For, before that time, as often as they met together, they were accustomed to esteem *Mimucianus* for the most honorable man of the Company, as in truth, among all the Citizens of Rome he was the most famous, valiant and best esteemed among them: being therefore assembled at that time, he was first of all requested to speak his opinion. For which cause he asked *Chereas* what the watch word was he had received that day (for all the City knew very well what mockery *Caius* usually used in giving *Chereas* the Watch-word:) *Chereas* notwithstanding this disgrace, failed not to answer him, relying on the wisdom of *Mimucianus*, and said unto him:

But give you me for the Watch word, Liberty; mean while I give you thanks for that you have awaked me more speedily, than of my self I have accustomed to be. You need not now any further enforce your self to incite me by your words, for both you and I have undertaken the same Resolution. Before we were assembled in this place, our thoughts were united. Behold here my sword that is girt unto my side; this shall suffice for us both. And if you please you shall be my Captain, and I will march under your Command, and will follow you under assurance of your assistance and wisdom. They, who have valiant hearts, never want Arms: for it is a confident courage that makes the weapon do execution. That which kindlyeth me thus to this action, is not the consideration of my particular interest: for I have not the leisure to think on those dangers that threaten me, through the grief that I conceive, to see the Liberty of my Country changed into slavery, and the force of the Laws wholly abolished, and all sorts of men condemned to death by *Caius* cruelty. It is I that deserve to be trusted in this execution, and I make you my Judge, since you have the like intention that I have.

Mimucianus, perceiving with what affection *Chereas* spake, embraced him with all love; and after he had praised him, he exhorted him to continue his constancy: then departed they one from the other, with prayers and wishes; and at that time there hapned a preface: that confirmed them the more. For as *Chereas* entered into the Senate, some one among the people cast out a word, that redoubled his courage; Dispatch (said he) that which thou hast to do; for God will assist thee. *Chereas* was somewhat afraid, lest some one of his Associates had betrayed him. But at last, he thought it was some one of those, who, being privy to his resolution, gave him a Watch word to animate him the more; or that it was God; who, governing and observing humane affairs, pushed him forward. After he had imparted this his deliberation to divers; sundry Senators, Knights, and Souldiers being advertised hereof were in Arms. For, there was not any one that supposed not that *Caius's* death was the greatest good hap the Common-wealth could expect. For which cause all of them enforced themselves as much as they could, to assist the execution with courageous and virtuous resolution; and as forward were they in affection as in power; in words as in effect, desiring each of them to be partakers in the dispatch of a Tyrant. For *Calisthus* also, who was *Caius's* free-man and raised by him to great Authority, yea, such as almost equalld him, adjoynded himself to them for the fear he apprehended of all men, and for those great riches which he had gathered together, for that he was a man of a corrupt conscience, and easily won by bribes and presents, doing wrong to all men, and abusing the power he had, against whomsoever he pleased, contrary to all right and reason. Besides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be dissuaded or reconciled. Amongst divers other dangers that he had to apprehend, the greatness of the danger of his riches was not the least, which was the cause that made him serve *Claudius*, and secretly to follow him, under hope, that after *Caius's* death, he should be his Successor in the Empire, and that at that time he should by him be maintained in the same estate, which he enjoyed; and by this means he thought to obtain his amity and good liking, by giving him to understand how *Caius* had commanded him to poison him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that *Calisthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been dissuaded by *Calisthus's* allegations, who had presently received his reward, if he had deferred to execute his Masters command with all expedition in a matter so acceptable to him. So it is; that the Providence of God would not permit *Caius* to execute that rage against *Claudius*; and *Calisthus* was therefore by thanked for the benefit which he no ways deserved.

Those that were about *Chereas* day by day, followed the action very slowly, notwithstanding

The year of the
World, 4004.
after Christ's
Nativity, 42.

Chereas with
certain others
intend to kill
Caius.

Calisthus & *Caius's*
free-man,
certifies *Claudius*
that *Caius*
commanded him to poison him.

Cornelius Salustius.

Annus Mimucianus.

and so forth.

The year of the
World, 4005,
after Christ's
Nativity, 43.
Chereas expe-
dicts the oc-
casion to assail
Caius.

The final con-
clusion of the
Confederates
as touching
Caius death.

standing that he willingly delayed not, but thought on all occasions fit to finish his purpose in, for that he might assail him at such time as he ascended into the Capitol, or even then when he solemnized those Ceremonies, which he had instituted in honour of his Daughter, or at such time as he stood in the Palace to scatter Gold and Silver among the people, by casting him from the top of the Palace into the Market-place, or at such time as he celebrated those Mysteries, that were introduced by him. For, no man suspected Chereas, so discreetly had he behaved himself in all things: and he persuaded himself that no man would have thought that he should lay violent hands on Caius. And although he had done nothing to any effect; yet so it is, that the power of the Gods was sufficient to give him force, and to kill him without drawing weapon. Chereas was fore displeased against his Companions, in respect that he feared that they would let slip their occasion; and although they perfectly knew that he intended it for the maintenance of the Laws, and for the good of them all: yet did they request him to delay a little, for fear lest in the execution he should in some fort miscarry, and for that cause the City might be brought in trouble by the informations that would be made of that act; and that at length when Caius should be so much the better provided against them, they should not know how to shew their virtue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunity to set forward this business, should be the time in which the Games of the Palace were celebrated, which were solemnized in honour of Caesar, who first of all disannulled the Peoples Authority, and appropriated it to himself. This Solemnity is celebrated in a Tent before the Palace, where the noble Citizens, with their Wives and Children remained to behold the sport, and Caesar himself likewise. At that time they concluded that it would be an easie matter for them, when so many thousands of people should be shut up in so narrow a place; so that he, who would step foremost to give the stroke, might very easily be succoured, for that he could have no assistance, although his Guard should have the courage and desire to defend him. Chereas resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater than their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time Chereas assembled all the Confederates, and told them that the opportunity of time had overslipped them, accused and reproached them of slackness in that execution, which had been so virtuously resolved among them: and that it was to be feared, lest if any should be discovered, the whole matter should be frustrate: by which means Caius might grow more cruel than he was before. See we not (said he) that by how much liberty we take from our selves, by so much we augment Caius tyranny? whereas we ought first of all to obtain security for our selves, and afterwards purchase perpetual felicity to others, the greatest glory whereof shall redound unto our selves. Now they having nothing to reply against so honorable a resolution; and yet notwithstanding no ways enforcing themselves towards the action, but remaining altogether amazed without one word speaking, Chereas spake thus:

Most noble and generous Gentlemen, what is the cause that we linger and delay in this manner? See you not that this day is the last day of the Games, and that Caius is ready to go to Sea? for he hath determined to sail into Alexandria, and to see Egypt; truly it will be a small honour for us, if we suffer him to escape out of our hands, to the end that both by Land and Sea, he may triumph over the Romans negligence. How can we choose but condemn our selves justly, and challenge nothing but dishonour, if some Egyptian, supposing that men of free condition could not any longer endure his insolence, should put the matter in execution? For mine own part, I will dream no longer upon your consultations, but this very day will I hazard myself; and betide me what can, I will sustain all fortunes with pleasure and courage. For I am a man of that mind, that no danger can be so great or grievous to daunt me, or draw me from so worthy an enterprize which some other will put in execution if I delay, depriving me of the greatest honour and glory that the world can afford for its deliverance. This said, he departed with an intent to attempt and end the matter, and encouraged the rest to do the like; so that all of them were desirous to set hand to the enterprize, without any further delay. The custom was, that the Captains of the Guard entered the Palace with their swords by their sides, and in such equipage they asked the Emperor the Watch-word. At that time it happened that it was Chereas turn to fetch the Watch-word, a great number of people had flocked to the Palace, to take up their places to behold the Games with great press and noise; wherein Caius was greatly

A greatly delighted, for there was no distinction of place either for Senators or Knights, but each one fate together confusedly, Men and Women, Slaves and Free-men. Caius arriving there first, had offered sacrifice in honour of Caesar Augustus, in whose honour likewise those sports were solemnized. It came to pass that whilst those Beasts were embowelled, that were appointed for sacrifice, Asprenas Gown, who at that time was Senator, was besprinkled with blood: whereat Caius began to laugh; yet notwithstanding, this was a preface for Asprenas. For he was slain that very day that Caius was. It is reported that Caius at that time, contrary to his own nature, behaved himself most affably towards all men, so that all the assistance were astonished to behold the courtesie that he used. After the sacrifice was done, he fate him down to behold the Pastimes, and had about him the most noble of his friends and familiars. Now was there every year a Theatre builded, according to this form and fashion that ensueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egress and regress, without disturbance of those who fate to behold the pastime. There was within the same a certain room, separated from the rest, where the Players and Musicians kept, when the people were seated, and Chereas, with the Captains were near about Caius, who fate on the right side of the Theatre: Battibius one of the Senators, a man very expert in feats of Arms, asked Cluvitus privily in his ear, who fate by him, and had in like sort been Consul, whether he heard any news? who answering him, that he had heard nothing. On this day (said Battibius) shall the Tragedy be plaied of a Tyrants death. Cluvitus made him this reply in Homers words.

Whist! lest some Greek should listen to our talk.

Now whilst some one darted certain Apples and rare and precious Birds at the People, Caius took great pleasure to behold how they strove one with another round about him, buffeting one another to see who should get the fame: but at that present there chanced two prefaces: for the sport that was represented, was of a Judge, who was apprehended and crucified, and in the Dance they represented Cynera, who was killed with Myrrha her Daughter: and there was a great quantity of blood gathered to counterfeit both the murder of the Judge that was crucified, as also of Cynera. It is affirmed likewise, that the day was the very fame, whereon Philip the Son of Amyntas King of Macedon, had been killed by Pausanias one of his familiars, at such time as he entered the Theatre. Whilst Caius was uncertain with himself whether he should remain until the sports were finished, that it was the last day of them, or rather should resort to the Bath, and after he had refreshed himself, return back again thither as he had done before; Minucianus sitting next unto him, fearing lest the occasion should be overslipped, because he had seen Chereas go out of doors, with an intent to go and encourage him. But Caius catcht him by the E Gown, saying, Whither go you, my friend? At which time for the reverence sake that he bare unto Caesar, he fate him down again: but the fear that he had, grew so forcible, that he arose again; so that Caius could not detain him, supposing that he had gone thence to dispatch some important business. At that time did Asprenas counsel Caesar to repair to the Bath, telling him that after his refreshment he might return thither again; all which he did, being desirous that the resolution might take effect. They that were with Chereas were ready disposed to take advantage of the Time, and were agreed each of them to stand prepared and in a readiness, in a place appointed to the Intent to act the Tragedy: and the delay seemed very tedious to them, for it was already three a clock afternoon. So that Chereas seeing that Caius lingered so long, intended to go in unto him and assail him in his seat; but he conceived that he could not bring that to pass without great loss and murder of the Senators, and Knights that were present. Now although he had this apprehension, yet addressed he himself to the execution thereof, supposing that the loss that might happen by the death of some one, would be well recompensed by the security and liberty, that would redound unto all men. When as therefore they were in a readiness to enter the Theatre, news was brought them, that Caius was risen to come forth; by means whereof there arose some noise. For which cause the Confederates turned back into the Theatre, and appealed the people, telling them that they displeased and annoyed the Emperor: but the effect was, to draw him aside from all those, who might yield him any assistance; and so to set upon him. Before Caius marched G Claudius his Uncle, and M. Minucianus his Sisters Husband, and Valerius, who at that time was Proconsul, who might not by any means be drawn from their place, al-

X x 3

though

The year of the
World, 4005,
after Christ's
Nativity, 43.
Caius sacrific-
eth to Ae-
gistus Caesar.
Asprenas.

The Theatre.

Battibius.
Cluvitus.

The year of the
World, 4004.
after Christ's
Nativity, 43.

Caius Calp.

Aquila gave
Caius his
death's wound;
but Chereas
was the author
and chief actor
of the tragedy.

Chereas with
his Confede-
rates retireth
into Germani-
cus's house.

The Germans
Caius's Guard.

though they had the will, by reason of the Place and Dignity which they held. **Caius** H followed after them, accompanied with **Paulus Aemilius**. Now when he was entered into the Palace, he left the ready way where his Officers were, and **Claudius** and his Associates held: and turned aside by an unfrequented way to the Baths, on purpose to see certain young Boys, who were come out of *Asia*, and were sent him out of that Country, partly to sing in those Ceremonies that were instituted by him, and partly to dance in Arms about the Theatre; and in that place **Chereas** came and encountered him, asking him the Watch-word: which **Caius** gave him very reproachfully according to his custom. For which cause without any further delay, **Chereas** assailing him both in word and act, drew his sword and gave him a great wound, which notwithstanding was not mortal: some say that **Chereas**, purposely wounded him after that manner, because he would not kill him at once, but to his greater torment increase the number of his wounds: but I cannot believe it, for that in such executions a man hath no leisure to determine how to strike. And if **Chereas** had such an intention, I account him the veriest fool that might be, for he rather took pleasure to content his despite, than readily to deliver both himself and others, who, by his delay, in being of his Confederacy might be drawn into hazard. For, if **Caius** had not been suddenly killed, he could not have wanted rescue, and it should seem that **Chereas** had not pretended to do so much mischief to **Caius**, as to himself and his fellow-confederates. And being in this uncertainty, whether his enterprize should have fallen out happily or no; he had without reason both undone himself, and lost the occasion, whereas having happily hit home, he might without a word speaking secure himself against those who would offend him. But let every man think what best pleaseth him. **Caius** feeling the grief of the wound (for he was stricken between the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the breast) he cried not at all, neither called for any of his friends: whether it were that he distrusted them all, or that he had some other thoughts; and in lamenting himself he passed forward. But he was met by **Cornelius Sabinus** who was already prepared to encounter him, who thrust him down upon his knees: whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their utmost in murdering him. At length in all mens opinion they agreed on this, that it was **Aquila** that gave him the deadly wound, that severed his soul from his body. But this act ought to be attributed to **Chereas**: For though divers set to their hands in the action, yet was he the first who had bethought him of the action, having a long time before any of them premeditated the same, after what sort it should be attempted: and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution, assembled them: and when every one was to speak his opinion, he concluded the same very discreetly, and had always done far more than the rest; so that by his earnest and honourable persuasions, he encouraged those that were faint-hearted, since at such time as the opportunity presented it self, to set hand to the execution, he was the first that attempted it, and who valiantly struck and made an easy way to the rest, who found **Caius** calm enough, for he was almost dead. For which cause, it is necessary that all which others have done, should be ascribed to **Chereas** advice, virtue and diligence.

Thus died **Caius**, being struck with many mortal wounds. Now when **Chereas** and his Companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came: so much were they ravished with that which they had done: For they drew themselves into no small danger by murdering an Emperor, who was cherished and beloved through the folly of the common people, and whose death the Soldiers would not leave unpunished. Now in that the ways were narrow where the murder was done, and they themselves also were hindered by reason of the great number of people, and Officers and Soldiers that gave their attendance that day, in guarding the Emperors; they took another way, and retired themselves into **Germanicus's** lodging, who was **Caius's** Father, whom they had lately killed. This house adjoynd unto the Palace. For although the Palace was but one, yet consisted it of divers lodgings which were builded by several Emperors; whose names, whether they had begun or finished the works, were imposed upon the same buildings. When therefore they had escaped from the press, they were in safety as long as the inconvenience that had befallen the Emperor was yet hidden. The first report of his death came to the Germans who were of his Guard, being a Company chosen out of that Nation named the Celticque Band, for the preservation of the Emperors Person. These men

A are very prone unto wrath, and amongst all other *Barbarians*, it is a rare thing in them to examine the causes of their execution: otherwise they are most strong in body, and who in the Wars always give the first onset, yielding great advantage to those on whose side they fight. They having notice of **Caius's** murder, were vehemently grieved thereat, for that it is their manner to censure all things not according to right, but as they were answerable to their own profits: **Caius** especially was dearly beloved by them, for he had obtained their favour by bestowing much money upon them: Their Captain was one called **Sabinus**, who was not advanced to that dignity, either for his Virtue or for the Nobility of his Ancestors (for he was but a Fencer) but for his mighty strength and huge body. They therefore ran about with their naked swords searching for **Caius's** murderers from house to house; and meeting with **Aprensus** at first, whose Gown (as we have said) was bedoodied with the blood of the Sacrifice, which was a prelude that boded him but little good fortune, they hewed him in pieces. The second was **Norbanus** (who for his Nobility and Ancestors might derive his Titles from the noblest Citizens, amongst whom were divers Generals of Armies) who seeing they made no reckoning of his Dignity, and being of himself endowed with great force and strength, he took a sword from one of them which first assailed him; with whom he grappled, and made them know that he intended they should buy his blood very dearly; and indeed so had he done, but that, being environed by divers, who assailed him at once, he was beaten down, and struck with many deadly wounds. The third was **Anteius**, one of the number of the Senators, who with some others met not with these men by chance, as the two other had done; but to shew the hatred that he bare unto **Caius**, and the pleasure that he took to see him lye dead, was come out of his House, being egged on with envy to feed his eyes with that spectacle. For **Caius** had banished **Anteius's** Father, whose name likewise was **Anteius**, and not content therewith, he had sent his Souldiers to kill him. He therefore with great pleasure beheld the Carcase of this Tyrant; but hearing the uproar that was raised in every part of the House, he thought good to hide himself: yet could he not avoid the narrow search of the Germans, who were displeased, that they killed all they met, whether they were guilty or guiltyless of the Fact: Thus were these three made away.

But after the rumour of **Caius's** death was heard in the Theatre, every one was amazed, and could scarcely believe it. For although divers of them were very glad that he was taken out of the World, persuading themselves that it would highly profit them; yet did their fear hinder their belief: On the other side, there were some, who desiring not that any such mishap should befall **Caius**, and conceiving in their thoughts, that it was impossible to be done, for that there was no man so bold, as to attempt it; they supposed the Report to be altogether false. Of this mind were certain Women and Children, Slaves and Souldiers. These by reason they received wages at his hand, tyrannized with him, being his ministers in all those abuses that he offered to many good Citizens, in partaking the booty, and other advantages that **Caius** drew unto him. As for the Women and Children, they were of that opinion, by reason that such kind of people take delight in Plays, Jests, Donations of flesh, and other such Pastimes, which **Caius** in word pretended to do to gratifie the common people, but in effect it was to have means to satiate his rage and cruelty. He was also gracious among the Servants and Slaves, for that by him they had liberty to accuse and condemn their Masters, and were therein countenanced by **Caius**. For when they falsely accused their Masters, they were easily believed; and when they discovered their Masters treasures, in recompence of their discovery they were not only made free by him, but also sent home with rich and ample rewards. For the reward that was assigned them, was the eighth part of those Goods that were confiscated. As for certain of the Nobility, although the matter seemed true to some of them, for that before they were privy to that which the rest intended, and notwithstanding they desired that the enterprize should be effected; yet kept they all things close, and gave no sign of joy, nor made any shew that they heard that which was reported. For some of them feared lest if they should be frustrated of their hope, they should bring themselves in danger of punishment, for having discovered their intent sooner than they should have done. They likewise who knew the enterprize and were Confederates with the Actors; yet did they more closely conceal it the one from the other, fearing lest if they should discover the matter to any one of those, who drew any commodity from **Caius's** tyranny, they might betray them; whereby if **Caius** should be yet alive, they might incur the danger of punishment. For the Report was, that he had been wounded in certain places; yet that he was not killed:

The year of the
World, 4004.
after Christ's
Nativity, 43.

Sabinus with
his German
Souldiers
seeketh for
those that
killed Caius:
Aprensus cut
in pieces:
Norbanus.

Anteius.

What sort of
people they
were that la-
mented Caius's
death.

Divers rumours
of Caius's
death.

The year of the
World, 4003
after Christ's
Nativity, 43

killed; but, as yet alive, and among his Physicians hands, who dressed his wounds. **H** No man therefore durst freely discover the secrets of his heart to his Neighbour; for they that spread those Reports, were either friends (and for that cause were suspected as favourers of his Tyranny) or enemies, and by that means, in that they were but finally affected towards *Caius*, there was no certainty to be gathered of that which they said. There arose also another Report, which daunted and beat down the hearts and hopes of the Nobility; namely, that *Caius* setting light by the danger wherein he was, and as little also by the wounds he had received, was come into the Market-place all bloody as he was, and after this manner declaimed before the people: *See here, how they that spread these rumours, preferred their conjectures, which were void of all reason; which distracted those that heard it, according as they were affected.* Notwithstanding all this, no man removed from his place, for fear lest they should be suddenly accused; knowing well that they should be accused, not according to their thoughts and affections, but according to the disposition of their Judges and Accusers.

The German
Soldiers re-
sort to the
Theatre.

But after that the Germans had envired the Theatre with their naked Swords, all that were present expected nothing but death; and as soon as any man entered, they were seized with such an amazement, as if they had already felt the strokes; so that they knew not what to do, having no heart to depart from thence; and otherwise perfwading themselves, that if they stayed there any longer, it would breed them further danger. At length, when the Soldiers were entered into the Theatre by force, all the Assembly cried out, protesting that whatsoever was done, it was besides their knowledge, whether it were either attempted by Conspiracy, or any other means. They therefore most humbly entreated them, that they would spare them, and not inflict the penalty of the guilty on those that are innocent: For their own parts, they prayed them to search out those who had committed the act, if any such thing were committed. And thus spake they with tears, beating their breasts, and calling the Gods to witness; alleging that which the present danger suggested them with, and as much as such as pleaded for their lives could say. By these perfwasions of theirs the Soldiers' fury was abated, so that they began to repent for what they had executed in the Theatre; for this also was cruelty, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was that the heads of *Asprenas* and others that were killed, were carried and set upon an Altar. Whereat all the Assistants were most grievously discontented, remembering themselves of the dignity of the men, and having compassion of that which had befallen them; considering also, that they themselves were not far off from dangers, being uncertain whether they should save themselves, whereby it came to pass, that some of those who had cause to hate *Caius*, durst not freely rejoice at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety.

Auruntius en-
treats the The-
atre, and sig-
nifieth the
Emperor's
death.

At length, *Auruntius*, a man who was gracious among the people, and was one of the common Criers, who had a strong voice; and by crying such goods as were to be sold, had gathered to great substance, as that he was accounted one of the richest men in *Rome*, and in great esteem amongst all men in that behalf, entered the Theatre in a mourning Habit, and after a lamentable manner: And although he inwardly hated *Caius*, yet for the fear he conceived lest he should lose his goods, and in consideration of the present danger, he dissembled his joy; wearing all those Garments of mourning, and using no less lamentation, than if he had bemoaned the death of his dearest friend. After this manner he came into the Theatre, publishing *Caius*'s death, to the intent that the people might not be ignorant of that which had happened: After this, he began to repress the rage of the Germans, and commanded their Captains and Tribunes to put up their Swords, assuring them of the Emperor's death; which act of his did manifestly save the lives of all those who were assembled in the Theatre, and all them likewise, whom they could have met with. For if they had but the least surmise, that *Caius* had as yet been alive, there was not any sort of cruelty which they had not committed: For they bare him so great love and affection, that to secure him from that misfortune, they would have redeemed him with the loss of their own lives. But as soon as they understood he was dead, they repressed their furious rage, which egged them forward to revenge; knowing that it availeth them nothing to discover their affections towards him, in that he could yield them no requital. Besides, the fear they had lest, that in pursuit of their Tyrannous Murthers, the Senate should be intercepted against them, if to be the Government of the Estate, should be returned into their hands, made them contain themselves. Thus was the fury of those Germans appeased for the death of *Caius*.

Mean while *Chereas* (who feared very much, lest *Minucianus* should fall into the hands of the Germans

A Germans hands, and in their fury be murdered by them) fought for him among the Souldiers; enquiring of every one, whether they knew if he were killed or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his presence commended *Chereas*'s exploit, and gave him thanks in the name of the whole Senate; who witnessed that it was to the general benefit, and good of the Common-weal, and that the greatest persons were beholden to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his resolution; alleging that the nature of Tyranny was such, that being puffed up with a short pleasure of unjust and intollerable rule, it finally (as being hated by all good men) determined and ended in misery, as manifestly appeared in that which had befallen *Caius*; who, before any thing was either devised, practised or executed against him, was already hateful to all men; and had in such sort violated all Laws, that his greatest friends were resolved to take Arms against him, who in appearance had deprived him of life, when both in truth and in effect it was he himself, who was the Author of his own ruine.

The year of the
World, 4003
after Christ's
Nativity, 43
Chereas, Mi-
nucianus and
Clement con-
sult about Ca-
sar's death.

Hereupon all they arose who were in the Theatre, and raised great noise and trouble in seeking to save themselves. The occasion was, that a certain Physician called *Arcon*, being called out to go and dress certain men that were wounded; making a shew as if he went to go and prepare such things as were necessary for those that were wounded, made those ill use out with him, who late nearest unto him; but the truth was, he did it to the end to draw them out of the present danger. Mean-while the Senate assembled themselves in the Palace, and the people flocked together to make inquiry after those who had murdered *Caius*: The people with an intire and simple intent, the Senate only to use some formal proceeding. For *Valerius Asiaticus*, who had formerly been Consul, came forth among the people, who were in an uproar; and supposing it a strange matter that no man knew who had killed the Emperor, whilst every one enquired who it was that had done the deed; *O*, said he, would it had been I that had done it. But the Consuls published an Edict, containing the Accusations that were presented against *Caius*; commanding the People and Souldiers, who were as yet in the Theatre, to retire themselves to their Lodgings. And the people were put in great hope, that they should be eased of those Taxations, wherewith they had been burthened: And the Souldiers were promised Honours and Dignities, if they would contain themselves in their accustomed order, and stir up no further trouble. For it was to be feared, lest if they had been further sated in Murthers, the City should have fallen into some great danger, through Rapines and Spoils both of Houses and Temples. But by this time all the whole Senate was assembled, especially those who were Confederates in *Caius*'s murder; who seemed to gather courage, and to speak boldly, as if the Government of the Estate had been fallen into their hands.

Arcon a cer-
tain Physician
dissembleth
some.

The Senate
and people
enquire after
those that slew
Caius. *Valerius*
Asiaticus with-
eth he had
been the Au-
thor.

CHAP. II.

E The Souldiers resolve to promote *Claudius*, *Caius*'s Uncle, to the Imperial Dignity. *Saturinus*'s Speech in the Senate, for Liberty. *Chereas* sends to kill the Empre's *Cecsonia*, *Caius*'s Wife, and her Daughter. *Caius*'s good and evil Qualities. The Souldiers carry *Claudius* into the Camp, to make him Emperor: The Senate sends to him, to pray him to forbear.

WHilst the Estate of the Empire was thus distracted, *Claudius* was suddenly fetched out of his House: for the Souldiers assembling themselves together, and considering among themselves what was requisite to be done, perceived that it was impossible that so many, and so weighty affairs of the Commonweal, should be well managed by a Popular Government; and grant it could be possible, that it would yield them little or no profit: On the other side, if it should happen that one of the chiefest of the Senate were chosen, that he would prove their enemy, for not having contributed to his Election. Whilst therefore, the Sovereign Authority remained as yet undisposed of, they thought fit to elect *Claudius*, who was *Caius*'s Uncle, for their Emperor; who was a man of that reputation, that none of those who were assembled in the Senate, was more capable than he was, both in regard of his Birth, and also of his good Education; who likewise being by them exalted to the Dignity of the Empire, would honour them and with all answerable bounty acknowledge their good deserts. Wherefore they resolved to go to his Lodging, and take him out to declare him Emperor; *Cnaus Sentius Saturninus*, hearing of it and conceiving that there was no time to be lost, to witness both his worth and his courage; he got up (as if he had been compelled, but in effect, of his own accord)

Hedio by Raf.
finis, chap. 2.
The Souldiers
elect *Claudius*
Emperor.

The Germans
fury, awak-
ened by the
death of *Caius*,
is pacified.

The year of the
World, 4005.
after Christ's
Nativity, 43.
Caius, Sentius
Saturninus de-
clareth in the
Senate.
Liberty a pre-
cious thing.

Liberty put-
teth by
Virtue.
Tyrannies
breed many
mischiefs in
Common-
wealths.

Julius Caesar.

An Exorci-
on to maintain
Liberty.

card) and spoke after this manner with a confidence suitable to those brave men, who have made all the World admire the Glory of the Roman Generosity.

Now Lords of Rome, although it be incredible, that the Liberty which hath so long time been unexpected, should return and visit us; yet so it is, that we see the excellency thereof, although it be uncertain how long time the God's will bestow it on us; which is such, that it may rejoice us for the present, what issue soever it may have hereafter. For to them that know what Virtue is, it is no small felicity to live one hour in freedom of mind, and in a free Country, and governed by such Laws, which in times past have made our Commonwealth flourish. For mine own part, I cannot remember our ancient Liberty, for that I was born after the subversion thereof: But I infinitely desire to have the happy fruition of that which we enjoy at this present. And I think them also very happy, who are born and brought up in virtuous Studies. I likewise suppose that a second honour next to the immortal Gods, is to be ascribed to them, by whose Virtue at last, though very late, even in this our Age, we have obtained the felicity to enjoy the same; which happiness would God, with our Inheritances, we might bequeath to our Posterity. For in regard of our selves, this day sufficeth us both, as well all those that are young, as they also who are old. For the aged shall forsake this life with more pleasure, in that they have had the knowledge of that Blessing, which is joyed to their Liberty: And the younger shall be furnished with a Royal Example, in admiring and knowing their Virtues, by whom we enjoy this benefit of Freedom. For in regard of the present time, there is not any thing that we ought more earnestly to affect, than to live virtuously: for only Virtue is the thing that confirmeth men in their Liberty. I cannot speak of the time past, but only by hear-say; but for what I have seen with mine eyes, and perceived by my observation, I know how great mischiefs Tyrannies doth ordain: breed in a Politick Estate: For they utterly extinguish all Virtue, and deprive Freedom of all that perfect magnanimity that may be in them; and teach both to flatter, and to fear, for that the Commonwealth is abandoned, not to the wisdom of the Laws, but to the fury of intemperate Governors. For since Julius Caesar lent his thoughts to overthrow the Popular Government in Rome, and violated the happy course of Law, whereby our State flourished, the Commonwealth hath been overthrown. For in subverting the Law to his good liking, and himself to his particular desires, there is not any kind of misery and mischief, that hath not overthrown our City: so that his Successors have employed themselves to the uttermost, and with a certain emulation, to abolish the Laws of our Country; striving which of them might deprive our Commonwealth of her Noblest Citizens: For that they have made their account, that their security consisted in communicating their secrets with such as were base and abject; abasing, not only the great Courages of those men, who were famous for their Nobility and Virtue; but also by murdering a great number of them by all sorts of Punishments: And whilst all of them endeavoured to be absolute in their Command, they made it their business to oppress the Commonwealth.

But amongst all the rest, Caius, who this day hath lost the benefit of life, hath wrought greater mischiefs himself alone, than any other, by discharging his brutish and leafy wrath, not only against the Common Citizens, but also against his own Parents and Friends; demeaning himself alike towards all men; and manifesting his injustice, in that he passed them most, who were most innocent; and by this means grew hateful, not only to men, but also to the Immortal Gods. For it is not enough for Tyrants to satisfy their Concupiscence, to use all sorts of Injuries, to ravish both men's Wealth and their Wives; but also, they glory, when they may utterly ruin both their Fortunes and Families, who are their enemies. For all Liberty is opposed against Tyranny, and it is impossible (notwithstanding all the miseries that may be imagined or offered) that Freemen should agree with Tyrants, how little time soever it be that they have exercised their Tyranny. They also know too well, with how many mischiefs they have entangled their Subjects (although they have not the spirits to revenge themselves of those wrongs that are done unto them) and being well assured into what incumbrances they have drawn them, persuade themselves, that they have but one only means left them to secure themselves from suspicions, and to procure their own security; which is, to put them to death, if they may possibly do it. Since therefore at this time you are delivered from so many mischiefs, and are no more subject, except to one another (which is a Pledge of Concord for the present, and of security in time to come, and Glory unto him that hath redressed the Estate) you shall deal very well and wisely in my opinion, to provide for the Commonwealth, foregoing very diligently, all that which concerneth the good and profit thereof. It is free for any man to speak his opinion of that which displeaseth him, for that there is no Superior to command their sayings, or that is exempt from reproof, if he offend against the Commonwealth, or that may threaten with the Authority of an Emperor, for that shall be said. For what else, in these later times, hath increased and furthered our over-topping Tyranny, than their slothful fear, who durst in no wise oppose themselves

A themselves against his Lust? For being entangled by a certain kind of pleasure of a quiet life, and accustomed to live after the manner of Slaves, and being afraid also to die untimely, and desirous to live with shame, we are fallen into these scarce sufferable Calamities, and into such mischiefs as have concerned us too nearly. First of all therefore you ought to honour those who have killed the Tyrant, by dignifying them with as great honours as may be imagined, and especially Chereas. For he only had been the man, who by the power of the Gods, and through his great wisdom and valour, hath given you your Liberty. Neither ought you to forget him, but to heap Honours on his head, yea, special favours, as to the man who first of all consulted, and first of all hazarded himself against a Tyrant. It is an honest, and well-beseeming action of men of free hearts, to restore and repay suitable kindness for the benefits they have received: Such is this man in your behalf; not like to Brutus and Cassius, who murdered Caesar; for they were the Originals of Seditions and Civil Wars in this City: And this man, by the death of a Tyrant, hath not only at once delivered you of him, but also hath cut off those mischiefs that arose by him.

Thus spake Sentius, and his advice was entertained with great applause, not only by the Senators, but the Knights also that were there present. Whereupon, a Senator, called Trebellius Maximus arose; and stepping to him, pulled off the Ring which Sentius had on his finger, wherein was inclosed a Stone with Caius's picture in it, which Sentius had forgot to pull off; so intent was he about that which he both said and did; and by this means the engraved Image was broken. Now, in regard it was late, Chereas demanded the Watch ward from the Consul; who gave him the word, Liberty. They were all astonished at his charge, and could scarcely believe that which happened. For since the Popular Government had been abolished, the Consuls had never given the Watch-word, until that present time: For before the City was oppressed by Tyranny, the Consuls commanded the Souldiers. After that Chereas had received the Word, he gave it his Souldiers, who subscribed to the Senates Authority: Of these there were about four Companies, which preferred the Lawful Government before a Tyranny; who also retired themselves to their Officers. As for the People, they returned to their respective homes, full of joy, hope, and courage, for that they had regained the Government of the State, which belonged unto them, and not to any particular Government. In a word, Chereas was their only hope: He foreseeing that there would some mischief follow, if Caius's Wife and Daughter should remain alive; and that if all his Friends and Family should not be utterly extinguished, all those who should be spared, would serve to no other end, but to the Ruin of the Commonwealth, and the Laws: And on the other side, desiring to see an end of that which he had begun, and to satisfy that hatred he had conceived against Caius, he sent Julius Lupus, one of the Captains of the Guard, to kill both his Wife and Daughter; which he did. And the cause why he gave this charge chiefly to Lupus, was, for that Lupus was Cleme's Kinsman, who was a Confederate in the Execution of Caius; to the end, that partaking after this manner in the death of the Tyrant, he might be known to have dealt as forwardly for the Commonwealth, as if, from the beginning, he had been a Counsellor and Agent in the Conspiracy. Notwithstanding there were some of his Companions of that opinion, that it should be a cruelty to deal with a Woman in that sort, for that Caius had offended through the corruption of his own Nature, and not by the counsel of his Wife; and that all those evils which he committed in the Commonwealth, by desolating the Flower thereof, was his own offence, not hers.

There were others that accused her to be the cause of all that which Caius had committed; alledging that she had given him an Amorous Drink, by which he was tied and entangled in such sort unto her, and so led and transported by her love, that he governed all that which concerned the Estate of Rome, and the World subject to Rome: But her Defenders prevailed nothing. For at length it was resolved she should lose her life.

To finish this Tragedy Lupus was dispatched, who lost no time in the accomplishment of their intent who had sent him, for fear he might have been blamed, and accounted but coldly affectionate towards the good of the Commonwealth. Therefore, as soon as he came into the Palace, he found Calpurnia, Caius's Widow, lying by the body of her murdered Husband, destitute of all that which the Law gratifieth those that are dead with; altogether bloody, and greatly afflicted; having her Daughter lying by her: being in this condition, she was heard to utter no other words, but that she blamed Caius, for that he had not given credit to that Council which she had given him so often; which words of hers, were by some interpreted two ways; for some thought that she meant, that she had counselled her Husband to give over his Cruelty, and Murthers

The year of the
World, 4005.
after Christ's
Nativity, 43.
Chereas to be
honoured for
his noble At-
tempt.

Chereas re-
questeth a
Watch-word,
at the Consul's
hands.

Chereas send-
eth Julius Lu-
pus to kill Cai-
us's Wife and
Daughter.

Calpurnia ac-
cuseth Caius,
for that he would
not give cre-
dit to her
Councils.

The year of the
World, 4009.
after Christ's
Nativity, 43.

Murthers which he exercised against his Citizens; and that in his Government, he should use a tempered measure with virtue, for fear, lest his Subjects milking of his manners, should seek his destruction. Others took it, as if he had encouraged *Caius* to set upon the Conspirators, and kill them without any delay; yea, before they had committed any offence, and by that means provide for his security. They therefore said, that *Cassius* blamed *Caius*, for that he had behaved himself too carelessly, in that wherein he had counselled him. Such were the words which *Cassius* spake, and such was the exposition, as divers men interpreted them.

Caius a wicked man.

She seeing *Lupus* coming, shewed him *Caius* body, and prayed him with tears and complaints to come nearer: But perceiving that he made no answer, then she knew the cause of his arrival, and offered her naked throat unto him with a great courage, using such expressions as they ordinarily do, who despair of their lives; the desiring him to defer no longer to finish that Tragedy which his Companions had begun; and soded courageously by the hand of *Lupus*: and after her, was her Daughter killed, which was very young. This did *Lupus* assure *Chereas* of with all expedition. This was *Caius*'s end, after he had reigned four years wanting four months. Before such time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleasure, a favourer of Tale-bearers, exceeding fearful; and for that cause, when he got the upper hand of any man, he was ready to kill him. He esteemed this the only fruit of his power, to abuse it against Innocents; and to gather and heap up great Spoils and Booties, by wicked and unjust Murthers, Rapines and Oppressions; lifting himself above all Humane Authority, and affecting to be esteemed as a God, suffering himself to be transported by the peoples Praises; All that which the Law condemned and punished as a thing most detestable, that made he use of to punish Virtue with. He never remembered any friendship that had been done him, how great soever it either was or had been, when he was in his passion; and was apt to inflict punishments in his rage, on just and upright men. All that which was answerable to Virtue, was odious in his eyes. In all things that pleased him, he had no violent appetites, that it was impossible to contradict him; so that he was not ashamed to use the unlawful company of his own Sister: whereby it came to pass, that the Citizens of *Rome* began to hate him extremely, for that the like had not been seen or heard of: of a long time men could not believe it, notwithstanding they sufficiently expressed the hatred they bare against the fact he had committed. It cannot be said of him, that he builded any work befitting his Royal Magnificence, worthy the mentioning, or profitable either to the present or future World; except some Ports that he made near to *Rhegium* and *Stella*, for Harbour of such Ships as came and went into *Egypt* for Corn; which doubtless is a stately work; and very profitable for such as travel by Sea. True it is, that it was not brought to perfection, but only half finished, because the Work-men wrought slowly. But the chief cause thereof was, that he spent his study in unprofitable matters, and loved rather to consume his Substance, to feed his own private Lusts, wherein he took great delight, than to erect and build any goodly and famous Work, which might have redounded to the profit of the Common-weal. Otherwise, he was an eloquent man, and very expert in the *Greek* and *Vulgar Roman* Tongues, apprehending presently that which others said; and although they had been tedious in their expressions, yet he answered them in an instant; and in Affairs of Consequence, had such a moving persuasion and power, that no man could exceed him, both in regard of his quick Wit, and easie apprehension, because he had taken pains, and had exercised himself in Learning. For being *Tiberius*'s Brother's Son, whose Successour he also was, he was enforced to be studious; seeing that *Tiberius*, who was of the same years, was in like manner excellently learned. *Caius* therefore enforced himself to imitate the Emperor *Tiberius*, whose near Kins-man he was; and surpassed all those that were in *Rome* at that time: Yet, notwithstanding all these great advantages, which his good instruction had bred in him, could not hinder the misfortune that befall him, by the abuse of his Authority. So rare a thing it is to see them who have liberty, to do what they list without punishment, to govern themselves with modesty. In the beginning he took delight in the friendship of very honest men, to get credit and reputation, thinking to outstrip the most excellent: but after he was given over to licentiousness, the affection that he bare them was changed; and instead thereof, he grew more averse from them daily; whereby they were enforced to conspire against him, and seek his ruine.

Caius an excellent Orator.

Now as I have heretofore declared, *Claudius* understanding of that which had befallen *Caius* his Nephew, and seeing all his house wholly troubled for this occasion, was in such distress, that he knew not what to do to save himself; but went and hid himself in a certain corner, where he was surprized, having no other cause to apprehend

Held by Rufus
Imprisoned, 3.

A his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favourably unto all men, being well seen in the Sciences, and principally in the *Greek* tongue, shunning as much as he might all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the Palace was full of fury and fear, and nothing reigned more in general than confusion and disorder; the Souldiers of the Guard, who were the most experienced and bold, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion he was put to death, for which cause they rather bethought themselves on that which concerned their fortunes, and how they might assure themselves in those dangers, seeing the Germans were wholly bent against those who had killed *Caius*; rather incited thereunto of their own cruel natures, than of any good affections they had towards the welfare of the Common-weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Agrippa*'s head, and the rest of the Nobility that were massacred, carried about to be seen; for this cause he kept himself in a certain place, which was only accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the Souldiers of the Palace called *Gratus*, being unable to discern who he was, in regard of the obscurity of the place, and supposing him to be some one that desired to be concealed, he drew near unto him, to the intent he might the better know him: And when *Claudius* behought him, that he would depart and leave him, he passed the more onwards, and laying hold of him, and drawing him into the light, knew him; crying out to those that followed him, 'This is *Germanicus*, let us take hold of him, and create him Emperor. *Claudius* perceiving that he was ready to be attach'd, and fearing lest they should put him to death as they had done *Caius*, behought them that they would pardon him, protesting unto them his innocency, and how he had no ways been either accessory or agent in that which had been done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause to suspect his life: "For (said he) it behoveth thee to rouse up thy spirits, and to bethink thee how to govern an Empire, of which the gods (who have the care of the whole World) have deprived *Caius*, to reward thy virtue with. Arise therefore, and take possession of the Throne of thine Ancestors. This said, he lifted him on his shoulders, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him.

Upon these speeches, divers of the Souldiers of the Guard assembled about *Gratus*, and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a mild nature, who all the time of his life intermeddled with nothing, and who in like sort had been often in great danger during *Caius* life. There were others of them that said, that the judgment of this matter belonged to the Consuls: Whereupon, although a great number of Souldiers flocked about him, and the simple people that were unarmed fled from them; yet could not *Claudius* go on his way; so weak and feeble felt he himself in his whole body. It fortune likewise, that they who carried his litter, perceiving his plight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by the Souldiers. Now when *Gratus* and his associates were arrived in the Court of the Palace, which (as it is reported) is the place which was first of all inhabited in *Rome*, they began to think upon that which was to be done: thither also there flocked a great number of other Souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperial Dignity, in regard of that good affection which they bare to *Germanicus* his Brother, whose memory was much honoured among all those, who had conversed with him. Moreover, they ripped up how many avaricious acts the Senate had committed, and how great errors the chiefest Senators had been guilty of, before the Publick Government was changed. Moreover, they considered the danger and difficulty of their actions then in hand, for that the Government being administered by one only man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompense them according to their merits. This was the effect of their discourse, which they held among themselves, or when they met with one another. All of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the Army, to the intent that no man might hinder them to finish that which they intended.

The Year of the
World, 4009.
after Christ's
Nativity, 43.

Claudius against his will
drawn unto
the Empire.

The cause
that induceth
the Army to
make *Claudius*
Emperor.

Claudius carried on mens
shoulders into
the Army.

Y y

There

The year of the
World, 4007:
after Christ's
Nativity, 43:
Difference
betwixt the
Citizens and
Senators.

The Senate
persuade
Claudius to
reign the
Dignity offer-
ed him.

There fell a debate also betwixt the Senators and Citizens: For, the Senate desirous H
to recover their former Dignity, and enforcing themselves to avoid the slavery that
had befallen them by the wickedness of Tyrants, intending the maintenance of their
present good fortune. Contrariwise, the people envied them that Dignity. And
knowing that their Emperors should be as it were bridles to restrain the avarice of
the Senate, and the refuge of the People, they were very glad to see that *Claudius* was
advanced, making their account that if he were created Emperor, they should avoid a
Civil War, like unto that which happened in *Pompeius* time.

"The Senate knowing that *Claudius* was carried into the Army by the Souldiers,
chose out some of their order, and sent them as Embassadors in their behalfs, to
signifie unto him, that he ought to use no violence in obtaining the Empire, but ra-
ther to remit the charge of the Commonweal to the Senate. That he both was and
should be one of the Senators, and have the conduct of the Commonweal, and dis-
pose it according to Law, persuading him to call unto his remembrance those grievous
mischiefs which the former Tyrants had wrought in the Commonweal, and what
dangers he himself had also suffered with them, during the reign of *Caius* their late
Emperor. That it should ill become him, who had detested the fury of others Ty-
ranny, now willingly to be drawn to oppose himself against his Countrey. That if
he would obey them, and continue to express the virtue and constancy of his Life,
which in times past he led with commendation, he should obtain those Honors which
free Citizens could afford him, and in suffering himself to be governed by Laws, to
the end he might have part in the command, and to be commanded in his turn, he
should obtain the praise of virtue. That if he would not be disswayed by the death
of *Caius*, which was fresh in memory, for their own parts they would hinder his
proceedings as much as in them lay. They also alledged, that they were
provided with Souldiers, and store of Armour, and a great number of domestick
servants, all which they would employ against him: But over and above these
things, they had far greater helps, namely, their hope, and good fortune, and
the gods, who were wont to fight for those who maintain virtue and goodness.
They solemnly protested also for their own parts, that they were of that mind, that
there was nothing more honest and just, than to fight for their Liberty and Countrey.
The Embassadors that brought this message were *Veranius* and *Broccus*, who both of
them were Tribunes of the People. They prostrating themselves on their knees before
him, humbly besought him, that he would not engage the Commonweal in a Civil War.
And seeing that *Claudius* was inclosed with a great number of Souldiers, in respect
of whom the Consuls were of no force, they besought him, that it would please him to de-
mand the Government at the Senates hands, and receive it from them if he were resol-
ved to be Emperor; for that it would be an act more holy, and just, if he should
obtain the same with their good will, and not in despite of those, who would vouch-
safe it him willingly.

CHAP. V.

King Agrippa encourageth Claudius to accept of the Empire. The Souldiers, who had
been for the Senate, forsake it, whether Chareas would or not, and joyn with those
that had sworn to Claudius. So Claudius becometh Master, and condemns Chareas
to die: He suffers with a wonderful Constancy. And Sabinus, who had been one
of the chiefest of the Conspiracy, killeth himself.

Claudius de-
nieth to give
over the Digi-
nity that was
offered him.
Helo & Ruf-
fians, chap. 4:
al. 3.

Although *Claudius* knew with what presumption the Senate had sent this
Embassage, yet he modestly entertains the same for the present. But sup-
posing that it stood very little with his security to commit himself to their trust, and
being encouraged by the exhortation of the Souldiers, who promised him their ut-
most endeavour, and by the incitation of King *Agrippa*, he determined by no means
to let the Sovereignty slip out of his hands, in that it was so willingly and freely be-
stowed on him when he thought least on it. After that *Agrippa* had performed all
those duties unto *Caius* which were requisite for such an one as had been by him advanced
to Honour, and having taken his body and laid it in a litter, he brought him out
before the Souldiers of his Guard, and assured them that *Caius* was yet alive, and for
that he found himself sick of those wounds that he had received, he sent to seek for
Physicians. But afterwards understanding that *Claudius* was taken by the Souldiers,
thrust so much, that he got himself passage unto him, whom he found altogether daunted, and

The Year of the
World, 4007:
after Christ's
Nativity, 43:
Claudius con-
firmed in his
resolutions by
Agrippa.

A and ready to surrender all things into the Senates hands; and encouraged him, to
take upon him the Government of the Empire, which the Souldiers had offered him.
Which done he departed, and was suddenly sent for by the Senate, whither he re-
turned altogether perfumed, as if he were returned from some Banquet, and had known
nothing of that which had happened: He therefore asked the Senators, what was be-
come of *Claudius*, who told him of the truth; and besides that, required him to give
them his opinion and counsel, touching the present Affairs: "His answer was, That he
"was ready to adventure his life in the behalf of the Senate: Yet, by the way he told
"them, that they ought to have an especial regard of the Common-weal, rather than
"all the pleasure they could pretend; and that they who would be Lords of an Em-
pire, had need of Arms and men to maintain themselves, lest being weak and un-
provided, they should be deceived in their expectations. The Senate replied, That
"they had great store of Furniture, and that they would contribute money; that
"they had good store of Souldiers, to whom they would add their Slaves, and give
"them liberty. But *Agrippa* replied, Would God, Grave Fathers, that you were a-
ble to perform the matters you intend; yet will I not fear to discover that unto
"you, which concerneth you nearly. You know well, that the Army that is with
"*Claudius*, consisteth of such men, who have been long time trained up in Fears of
"Arms, and that those that are to fight on your side, are but men gathered together;
"and such as you joyn with, are the very scum of your Slaves, who are both
"untractable and untrained. We shall therefore enter fight against expert Souldiers, and
"commit our fortunes to such men as scarcely know how to draw their Swords: I ra-
"ther think it fit that we send unto *Claudius* such men, as may persuade him to give
"over the Empire. And to perform this Message, behold my self in a readiness to be
"commanded by you.

To this effect spake *Agrippa*; and hereunto the Senators agreed, and sent him to
Claudius, appointing him others to accompany him. As soon as he came to *Claudius*,
he secretly discovered unto him in what perplexity the Senate was, and gave him in-
structions to answer and carry himself like an Emperour, and to shew his Dignity and
Power. Whereupon *Claudius* gave the Ambassadors this answer; "That he won-
dred not that the Senate were so unwilling to be commanded by a Sovereign, in
"regard of that cruelty which the fore passed Emperours had used to their destruc-
"tion. But for the present they should taste of his mercy, and feel his moderate
"Rule; and they should live under the Government of such an one, who although in
"name he had the Imperial Authority, yet that in effect he would govern all things
"by their disposition. For which cause, he wished them in no sort to distrust him,
"whom, as they themselves could witness, they had seen and known to have dealt
"virtuously and justly in many Affairs, although the state of times had been far
"different. Those that were sent from the Senate hearing these words, returned back
again. But *Claudius* instantly assembled his Army, and exacted an Oath of Fidelity
B from every one of them who were of his Guard in way of Largess,
five thousand Drachma's, amounting to some twenty five Pound a man, of our sterling
money. He presented their Captains also with Presents answerable to their Quality,
promising to perform no less bounty to all the rest, in what place soever they were.
Hereupon the Consuls assembled the Senate in the Temple of *Jupiter* the Victorious,
before day, and some of them hid themselves through the fear they had of that which
should be spoken: Others departed out of the City, and returned to their Countrey
Farms, foreseeing with themselves the issue of all these things; and perceiving that
their hope of Liberty was lost, they thought it far better for them to be exempt from
danger, and to pass their life in quietness, though it were with Subjection, than to be
altogether uncertain of their security and safety, by maintaining the Dignity of the Se-
nators: Yet, about a hundred of them drew themselves together, and no more. Now
whilst they were consulting upon that which they were to do, they suddenly heard a
shout of Souldiers that were assembled round about them, requiring the Senate to chuse
them an Emperour, and not to suffer their State to be lost through a multitude of Go-
vernours; and to this effect spake they, lest the Government should be given to divers,
and not to one. This course of theirs gave little content to the Senators, both in re-
gard of the loss of that liberty which they expected, as through the good liking they
had of *Claudius*; notwithstanding, there were some that pretended some hope to be
advanced, both in respect of the Nobility of their Race, as in regard of their Alliance
G that they had by Marriage with the *Cæsars*. For, *Marcus Minucianus*, a man of himself
of Noble descent, and who had married *Julia*, *Caius's* Sister, stood up to demand the
Sovereign Government; but the Consuls restrained him, alledging excuse upon excuse.

Agrippa tel-
leth the Senate
his opinion.

Agrippa with
some others, is
sent to Clau-
dius.
Claudius's an-
swer to the
Ambassadors.

The Souldiers
Oath taken.

The Souldiers
require a Mo-
narch at the
Senates hands.

Some affect
the Empire.

The year of the
World, 4007,
after Christ's
Nativity, 43.

Another, *Minutianus* also, one of *Caius's* Tutors, withdrew *Valerius Asiaticus* from thinking on those things: And there had happened as great a slaughter as had ever been heard of, had any of these had the liberty to desire the Empire, or oppose themselves against *Claudius*. For amongst others, the Fencers, who were of no small number, they of the Watch, and the Sayers, joined themselves together with the Army. They therefore, that pretended to demand the Empire, gave over their Suit, partly in the Cities behalf, partly from their own private security.

About break of day *Chereas* and his Companions went forth to debate the matter with the Souldiers; and made signs to them, that he would speak with them, but they made a great noise to cut them off from proceeding any farther, for all of them were earnestly bent to have an Emperor and Sovereign Lord; and required with all expedition, that they might have one proclaimed and known. So the Senate understood, by the Souldiers disdaining its Authority, that it was impossible to re-establish the Republick; and on the other side, the Souldiers misregarding so worthy an Assembly, was unsufferable to *Chereas* and his Confederates against *Caius*. At length, *Chereas* being unable to conceal his Passion, and hearing that they asked for a Monarch, promised that he would give them one, if they would bring him a Token from *Eutychus*, who was the Wagoner to the Green Band, whom *Caius* had loved extremely; inasmuch as he employed his Souldiers in servile Labours, as to build him Stables for his Horses, besides several other reproaches, threatening them that he would bring them *Claudius's* head; and told them that it was a shame, after having taken the Empire from a Fool and a Mad-man, to give it to a Block-head. Yet none of these words could divert them from their purpose; but all of them drew their swords, and with displayed Colours, marched towards *Claudius*, to unite themselves with those, who had already bound themselves by an Oath, to serve him faithfully. So that the Senate was abandoned, and destitute of all defence; and there was no difference betwixt private men and Consuls. All of them were astonished and confuted, not knowing what to do, because they had thus provoked *Claudius's* displeasure against them. And now fell they to reviling one another, in testimony of the repentance they conceived for their proceedings. Whereupon *Sabinus*, one of those who had murdered *Caius*, arose, and protested, that he would sooner cut his own throat, than consent to the establishment of *Claudius*, or behold with his eyes, the misery and thraldom of his Country: He likewise encouraged *Chereas*; telling him that he deserved very little by cutting off *Caius*, if he thought to live without the liberty of his Country. To which he answered, That he made no account of his life; yet that he intended to sound *Claudius's* mind, and with this resolution they concluded. Mean while some of the Senators thought on every side to break through the midst and thickest of the Souldiers, to go and do reverence and homage to *Claudius*: Amongst whom was *P. Pompeius* one of the Consuls, whom the Souldiers accused to be one of the principal Actors to incite the Senate to recover their Liberty; and they drew their Swords against him; and if *Claudius* had not restrained them, they had surely dispatched him: But he made him sit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but some of them were wounded, even then when they pressed forth to salute *Claudius*: *Apomus* retired himself fore wounded, and the rest were in great danger to lose their lives. But King *Agrippa* drawing near unto *Claudius*, desired him to use as much lenity as was possible in him towards the Senators; for that if any mischief should befall them, he should have no other persons to command. To the which Counsel of his *Claudius* gave place, and assembled the Senate in the Palace, causing himself to be carried thorough the City in the company of his Souldiers, who marched before him, keeping back the common people. But amongst those that killed *Caius*, *Chereas* and *Sabinus* were come out into the streets, notwithstanding they were forbidden by *Pollio*, whom not long before *Claudius* had made Captain of his Guard. And as soon as *Claudius* came into the Palace, whither he assembled his friends, he pronounced sentence against *Chereas*. For although his action was accounted both generous and noble, yet he was condemned for this, because he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in safety. He was therefore led to his death with *Lupus*, and divers other Romans. It is said of *Chereas*, that he endured this accident with a great courage, which he expressed, not only in that he changed not his countenance, but also by the reproaches which he gave *Lupus*, who wept. For when *Lupus* was putting off his Cloaths, and complained of the cold that he felt, he taunted him thus, alluding to his name, which was *Lupus*; That never any cold

The Souldiers
with displayed
Ensigns repair
to *Claudius*.

Sabinus rather
chuseth death
than to allow
of *Claudius*.

P. Pompeius,
the Consul,
with others,
resort to *Cla-*
udius.

Claudius is
persuaded by
Agrippa, to
use the Sena-
tors more
mildly.

Those that
murdered
Caius are ex-
ecuted.

A did harm to a Wolf. Furthermore, when he came to the place of Execution, where a great number of people were gathered together to behold the spectacle, he asked the Souldier that was appointed to behead him, if he were a cunning headf-man, and whether he had a new Sword; wishing him to use that wherewith he murdered *Caius*. His death was happy, for he received but one stroke; whereas *Lupus* was faint-hearted and received divers, because he stretched not out his neck freely. Some few days after, at such time as the Romans solemnized their Expiations, and that every one honoured the memory of his dear Friend, they gave *Chereas* a part of that honour, and cast his portion into the fire; saying, That was to deface and purge their ingratitude whereof they were guilty towards him. Thus ended *Chereas* his Life. But for *Sabinus*, although *Claudius* had not only absolved him, but also suffered him to exercise his Office, as he had done before; yet he thought that he should do amiss, and against Justice, if he falsified his Faith to his Associates and Confederates; for which cause he thorned his own days, thrusting his Sword through his own body, to the very hilts.

The Year of the
World, 4007,
after Christ's
Nativity, 43.

Sabinus kil-
leth himself.

C H A P. IV.

Claudius the Emperor confirmeth Agrippa in his Kingdom, adding Judea and Samaria thereto: He giveth the Kingdom of Chalcis to Herod, Agrippa's Brother; and maketh Edicts in favour of the Jews.

One of the first things that *Claudius* did after his establishment in the Empire, was to disband those Souldiers whom he suspected; and published an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many Praises; adding moreover unto his Government all that which his Grandfather had possessed; to wit, *Judea* and *Samaritis*, which in that they were as one Lawfull inheritance, appertaining unto him. He gave himself out of his own Dominions, *Abela*, and all the Country about *Libanus*, that in times past appertained to *Lysimachus*. And he caused the Alliance that was past betwixt them, to be engraven and registered in an open place of the City of *Rome*. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of *Celicia* and *Comagene*. He set *Alexander Lysimachus Alabarcha* at liberty, who had been his old Friend, and sometimes Governour in *Arabia*, and once his Mother *Antonia's* Steward; who had been committed Prisoner through *Caius's* displeasure, and espoused *Bernice*, *Agrippa's* Daughter, to his Son *Marcus*; which after the death of *Marcus*, who died before he was married, was afterwards married with her Father *Agrippa's* allowance, to *Herod* his Brother, for whom *Agrippa* begged of *Claudius* the Kingdom of *Chalcis*. At that very time, the Jews that were in the City of *Alexandria*, mutined against the Greeks; for after *Caius's* death, the Nation of the Jews which had been oppressed during his Reign, and injuriously dealt withal by the Alexandrines, recovered their former courage. For which cause *Claudius* gave Commission to the Governour of *Egypt*, to pacifie and appease that Up-roar. He sent also his Letters Patents into *Alexandria* and *Syria*, at the request of the two Kings, *Agrippa* and *Herod*, to this effect:

Tiberius *Claudius Cæsar Augustus Germanicus*, Father of the people, signifieth this that followeth: Understanding that the Jews, Inhabitants in *Alexandria*, and for that cause called *Alexandrines*, have at all times enjoyed the self-same Privileges of the City, which the ancient and first Alexandrines have had: Which Favours they have obtained by the Leave of those Princes that were our Predecessors, as it hath been plainly made known unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that since *Alexandria* hath been united to our Empire by *Cæsar Augustus*, their Privileges have continued in force during the several Successions of many of our Governours; which Rights of theirs have never been called in question, no not in that time when *Aquila* was Governour in *Alexandria*: Since in like sort *Cæsar Augustus* hath not letted them, but when the Governour of their Nation was dead, they might establish other Substitutes and Governours in his place; commanding that all of them should yield him obedience in observation of their Laws and Customs, without constraint or impulsion to do any thing contrary to their Religion. Yet notwithstanding, the Alexandrines have mutined against the Jews, being in the City of *Alexandria*, in the time of the Emperor *Caius*, by reason of the folly and frenzy of *Caius*, who disgraced and oppressed the Nation of the Jews, because they would not violate their Religion, nor acknowledge the said *Caius* for a God. Our Will and Pleasure is, That no one of the Privileges of the Nation of the Jews be abolished by

He doth Re-
flect, Chap. 5.
Abela, &
Cæsar giv-
eth *Agrippa*,
Judea & *Sama-*
ritia, and *Lys-*
imachus's Coun-
try.

Antiochus
King of *Coma-*
gene.

Alexander
Lysimachus
Alabarcha.

Herod, *A-*
grippa's Bro-
ther created
King of *Chal-*
cis.

Sedition in
Alexandria,
betwixt the
Greeks and
Jews.

Claudius's Ed-
ict in favour
of the Jews in
Alexandria.

The year of the
World, 4008.
after Christ's
Nativity: 43.

Claudius's Edict in the be-
half of the
Jews scattered
through the whole Em-
pire.

reason of Caius's frenzy; but my mind is to maintain those which heretofore have been given them, to the end they may continue and live according to their ancient Laws and Customs: Commanding you and every one of you very carefully to provide, that after the publication of this our Ordinance, they be no ways troubled. This was the Tenour of that Ordinance which was made in favour of the Jews in Alexandria.

But that which was generally made in favour of those, who were dispersed throughout the whole World, was to this effect: Tiberius Claudius Caesar Augustus Germanicus, High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth. Our well-beloved Friends, the Kings, Agrippa and Herod, have required us, that we will permit all those Jews that live under the Roman Empire, to use the same Laws and Privileges which they have used heretofore, as we have granted to the Jews that dwell in Alexandria. Which suit of theirs we have willingly granted; not only in favour of those that require the same, but also for that I think them worthy of such a favour; for whom I have been intreated, in regard of the fidelity and friendship they have always expressed towards the Romans. My pleasure therefore is, that no City, either Grecian or otherwise, shall deny any privilege, from whence they shall be excluded; for that since the Emperor Augustus, they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews that live under our Empire, of what place soever they be, may observe their ancient Customs without any contradiction: giving them to understand, that hereafter they use our Clemency so much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, That this present Ordinance be published by the Magistrates of Cities, Colonies and Countries of Italy, and be sent unto Kings and Foreign Princes, by fit Ambassadors, within thirty days at the least, to the end that they should be in such sort set up, that they may be seen and read by all those that pass by.

CHAP. V.

King Agrippa goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of Jerusalem. He provideth for the Dignity of the High Priesthood: He is highly displeased at the Dorites insolence, who had caused Caesar's Statue to be erected in the Jews Synagogue.

Claudius sendeth Agrippa into his Kingdom.

BY these Edicts of Claudius Caesar, which he sent both to Alexandria, and other parts of the World, it plainly appeareth how well affected he was towards the Nation of the Jews. And presently after this, after he had dignified Agrippa with all kinds of Honour, he sent him back into his Kingdom, to govern the same; commanding all his Presidents and Lieutenants in his Provinces, through which he was to pass, to give him a friendly and honourable Convoy. But he, having wisely and happily dispatched his Affairs, returned in all haste. As soon as he came to Jerusalem, he offered his Sacrifices of thanksgiving which he had vowed, without omitting any thing that was commanded by the Law. He caused also divers Nazarites to cut off their hair, and offered in Gift that Chain of Gold that Caius had given him; which was of the same weight the Iron Chain was of, wherewith his Royal hands were manacled, in memory of the Adversity he had past, and the Testimony of the exchange thereof into better Fortune; commanding that it should be hanged up in the Temple, and over the Chamber of the Treasury, to testify unto those that should behold it, that the highest Estates are subject to alterations; and that God can raise men again, from Obscurity, to happy Fortune. For this Chain that hanged in the Temple, being consecrated to God, manifestly exprest unto all men, that King Agrippa was upon a very small occasion deprived of his former Dignity, and made Prisoner, and then a little while after that, he being delivered from his Bonds, was raised and exalted, to a famous Kingdom; to signify thereby, that Humane Affairs are of that nature, that that which is the greatest, may be easily overthrown; and that which is declining, may recover again its ancient Honour and Dignity. When therefore Agrippa had duely and devoutly acknowledged God's mercies, he deposed the High Priest Theophilus the Son of Ananus; and bestowed that Honour on Simon surnamed Canthara, the Son of Boethus. This Simon had two Brothers, and Boethus was their Father, whose Daughter had been married to King Herod, as heretofore it hath been mentioned. Simon held the Priesthood with his Brethren and his Father, as the three Sons of Simon High Priest, Son of Onias had done, during the Empire of the Macedonians; as we have declared in our former Books. After the King had given order for the Priesthood, he

Simon the Son of Boethus placed in Theophilus's room. Herod & Rufinus, Chap. 6.

The year of the
World, 4008.
after Christ's
Nativity: 43.

Agrippa re-
storeth the
Tributes to
those of Jeru-
salem.
The Dorites
place Caesar's
Statue in the
Synagogue of
the Jews, and
thereby vehe-
mentely offend
both Agrippa
and Petronius.

A he thought good to recompence the good affection that they of Jerusalem had born unto him; for which cause, he acquitted them of those Tributes that every Family paid, knowing that it became him to shew kindness unto them, who had been faithful and well affected towards him. He created Sifas, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of constancy in case of Religion, who also had daily exprest the same in their actions and unbridled rashness, brought the Image of Caesar into the Temple of the Jews, and erected it in that place: which insolence of theirs highly offended Agrippa, who continued it as an Act that tended to the abolition of the Religion of their Country: For which cause, with all expedition he repaired to Petronius, who was Governor of Syria; and complained against those Dorites, who was no less displeased with the action, than he himself. For he supposed that such breach of Religion, was the means to further Impiety, and for that cause he wrote to those which had attempted this Innovation, somewhat sharply, to this effect following.

CHAP. VI.

Petronius, Governor of Syria's Letter to the Dorites, concerning the Emperor's Statue, which they caused to be erected in the Jews Synagogue. King Agrippa bestoweth the high Priesthood on Matthias. Marius is made Governor of Syria.

PUBLIUS Petronius, Lieutenant to Tiberius Claudius Caesar Augustus Germanicus, to the Magistrates of the Country of Doria, health: Whereas Caesar hath published an Edict, by which he permitteth the Jews to live according to their Laws and Customs, some one amongst you have been so presumptuous as to contradict the same in effect (although in words you protest that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, inasmuch as in the same you have set up Caesar's Image; not only thereby opposing your selves against the Jews, but also against the Emperor himself; whose Image might have been better placed in his own Temple, than in a Foreign Temple: And you have placed it in their Synagogue, whereas by right, every one ought to be master of his place, according to Caesar's Judgment: For it should be very ridiculous in me to allege mine own judgement after that of Caesar's, who hath granted the Jews the liberty to live according to their own Laws and Customs, and hath commanded that they should converse in equal freedom among the Greeks. For these causes I command you, That they who have been so bold as to condemn Augustus's Decree (against whom their own Magistrates have been displeased; excusing themselves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain Proculus Vitellius; to yield a reason of that which they have done; exhorting the Magistrates, that if they will not be accounted Parties in this Contempt, they endeavour to discover those that are guilty to Proculus, and give order that no Sedition or Violence be offered thereupon. Which notwithstanding it seemeth that they effect, although we and the most honoured King Agrippa, whom I take for my good and special Friend, endeavour nothing more, than that the Nation of the Jews should not assemble, and take Arms, under colour of their defence. And to the end, that whatsoever Augustus hath ordained concerning this matter, may be the better known unto all men, I have added this Edict which he published in Alexandria: And although they are sufficiently known unto all men, yet hath the most honoured King Agrippa read them unto me, when I sat in my Tribunal Seat; concluding, according to right, that the Jews ought not to be excluded nor hindered from enjoying those benefits, which are granted unto them by Caesar: I therefore charge all men, that henceforward they take heed lest they seek any occasion of Mutiny or Sedition, and that every one live according to his religion. See here how Petronius proceeded in this matter, both to amend that which was past, and also to prevent that which was to come, that none should be so bold to attempt the like. After this, Agrippa took the Priesthood from Simon Canthara, and gave it again to Jonathan the Son of Ananus, whom he esteemed to be more worthy than the other. But Jonathan declared that he was not desirous of this Dignity, for in effect he refused it; saying, O King, I most willingly acknowledge the honour which it pleaseth you to bestow upon me; and know well, that it is a Dignity, which of your own free will you bestow upon me; notwithstanding that, God judgeth me unworthy. It sufficeth me, that I have once been invested with the Sacred Flabit: For at that time I wore it with more holiness, than I can now receive it at this present; yet notwithstanding, if it please you to know one that is more worthy of this honour than my self, I will

Alas, chap. 5. P. Petronius writeth to the Dorites to send them to him, who have broken Caesar's Edict.

Jonathan the Son of Ananus is restored to the Priesthood, and re-
sisteth it, and prayeth that his Brother Ananias may minister.

The year of the World, 4005. after Christ's Nativity, 43. Marfus Predest of Syria.

will inform you of one. My Liege, I have a Brother, who towards God and you, is both pure and innocent, whom I dare commend unto you for a most fit man for that Dignity. The King took great pleasure in these his words, and leaving Jonathan, he bestowed the Priesthood on Matthias his Brother, according as Jonathan advised him: And not long after this, Marfus succeeded in Petronius's room, and took upon him the Government of Syria.

C H A P. VII.

Silas (General of Agrippa's Forces) his great Imprudence, obligeth this Prince to put him in Prison. Agrippa fortifieth Jerusalem, but the Emperour Claudius commands him to forbear: His excellent Qualities; his stately Buildings: The cause of his falling out with Marfus, Governour of Syria: He bestoweth the Great Priesthood on Elioneus: dieth after a terrible manner: Leaveth for his Successor his Son Agrippa, and three Daughters: The Inhabitants of Caesarea and Sebaste prove extremely ungrateful to his Memory. Claudius the Emperour sends Fadus to be Governour of Judea, because of Agrippa's Minority.

Hedia & Rufinus, chap. 7. Silas, by too much reviving the King's miseries and misfortunes, and ripping up his own defects, groweth unto the King's hatred, and is sent Prisoner into his Country.

Silas being made General over the King's Army, and for that he had always been faithful unto him, and had never forsaken him in any danger that was offered, without partaking the utmost extremity; but had always adventured on the greatest dangers, in respect of his entire and constant resolution; he made this account, that being to firm a friend to the King, he should also be partaker and Companion with him in the Honour: I therefore he submitted not himself to the King, but challenged to himself a liberty to speak what he pleased. For this cause he grew hateful in the King's sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those Adversities the King had past, the rather to express how affectionate he had been towards him; and his continual talk was nothing else, but of the hardships he had endured. Now, for that he observed no measure in this discourse, the King took it as an injury done to his Honour, and was offended with the unbridled Licence of this man's prattle: For nothing foundeth more harsh in a man's ear, than the memory of his fore-past misery; and it is but the part of a fool to rip up the Courties he hath employed on another man. At length, Silas grievously provoked the King's displeasure against himself, that rather subscribing to his wrath, than his wit, he not only dispossessed Silas of his Generals Place, but also sent him bound into his Country, there to be held Prisoner. Yet notwithstanding, time allwaged this displeasure; and the King taking it into better consideration, and remembering what Silas had endured in his behalf, he revoked the Sentence that he pronounced. And as he was ready to celebrate the Festival day of his Birth, and all his Subjects were to take their pleasure; he speedily sent for Silas, to the end he might be partaker thereof, and feast with them. But Silas, who was of a free nature, supposing that he had just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this manner: "To what honour doth the King invite me at this present, purposely to deprive me of it again? For he hath not only deprived me of those Honours which he bestowed upon me, in acknowledgment of the affection I have always shewed unto him: But he hath altogether abused me; if he thinks that he can restrain me from speaking freely, he deceiveth himself. For my Conscience knoweth how many hazards I have delivered him from; and as long as I breathe, I will ring in all mens ears, how much I have endured for his Conservation and Honour, in recompence whereof I am this day in Bonds, and shut up in an obscure Prison, which I will never forget. Yea, and when my Soul shall depart out of this Body, she shall bear with her the remembrance of those benefits I have employed on him. These words spake he with a loud voice, desiring them to relate the same unto King Agrippa; who seeing that he was grounded in an incurable folly, left him in Prison.

Agrippa fortifieth the Walls of Jerusalem.

After this, the King began to fortifie the Walls of Jerusalem, on the side of the new Town, upon the common charge, encreasing them both in length and breadth: Which if he might have thoroughly finished, it had been an invincible Fort. But Marfus the Governour of Syria, acquainted Caesar what the work was, and Claudius suspecting some Commotion, wrote expressly to Agrippa, commanding him thenceforward to desist from further building of the Walls, according to that form wherein he began; whereunto he would not disobey. This King Agrippa was of nature so ready to exercise Liberality, and

The year of the World, 4005. after Christ's Nativity, 43. Agrippa favoured the Jews more than Herod.

A and took so great pleasure to use his magnificence towards all sorts of Nations, that the great expenses he was at, obtained him great reputation. So that his whole pleasure and delight was, to shew courtesie unto all men, and to purchase good esteem, being every way different in nature and disposition from King Herod his Predecessor. For Herod was naturally malicious, extrem in punishing, and irreconcilable to those with whom he was displeased, manifestly expressing that he loved the Grecians better than the Jews. For he beautified those Cities that belonged to strangers, and gave them money, and erected them Baths, and sumptuous Theatres, and Temples, and in some of them Galleries: But as for the Cities of the Jews, he bestowed not this bounty on any of them, no not the least reparation or gift that was worthy the speaking of. Contrariwise King Agrippa was very courteous and affable, and equally imparted his bounty unto all men. He was courteous unto strangers, and testified no less by the bounty he bestowed on them. To his Country-men he behaved himself affably, and especially he was merciful to all those that were in misery. For which cause his ordinary Court, and the place he took most pleasure in, was Jerusalem. He was a diligent observer of the Laws of his Country, and lived religiously, and with as great piety as was possible: Neither passed there one day, wherein he offered not Sacrifice. It happened at one time, that a certain cunning Lawyer, who was called Simon, and dwelt in Jerusalem; had assembled the people by reason of the King's absence, who for the present was in Caesarea: In which Assembly he alleged many things against him, that he was a prophane man, and that upon just cause he was forbidden to enter the Temple, in that it was not lawful nor decent for those that were unclean to enter thereinto. These words of Simon's, thus wrongfully spoke against him, were signified to the King by Letters sent by the Governour of the City: When therefore he fate him down in the Theatre, he commanded that very Simon to sit next him; and in peaceable and kind manner, he spake thus unto him: Tell me, I pray thee, what seest thou worthy of reprehension, or done contrary to Law, in that which is done here? Simon not having any thing to reply, belought him to pardon him. The King grew friends with him far sooner than it could be imagined; resolving with himself, that mercy doth far better become a King than wrath, and that moderation is more requisite, than cruelty; so that after he had bestowed certain Presents on Simon, he dismissed him. Now, although he had many reparations in divers places, yet he honoured those of Berith above all the rest, and builded them a Theatre surpassing all other in sumptuousness and beauty: And besides that, he made them a sumptuous Amphitheatre, and Baths, and Porches no way inferior. The Dedication also of these things were celebrated with great pomp and magnificence; he also made great Shows and Playes in the Theatre, in which there were all sorts of Musick and Recreations; expressing in all things the greatness of his Magnificence; and being desirous to delight the people with a Combat, he gathered all the Malefactors he could get, and made two several Companies of seven hundred a piece, and brought them together to fight, to the end that in skirmishing they might receive their punishment; and besides, that by this Warlike Exercise, he might present the people with a Pass-time, concluded with the punishment of wicked men; for they fought so desperately, that not one of them came off alive.

Hedia & Rufinus, chap. 8. Agrippa is displeased with Marfus, for sending away the Kings.

After that he had finished these above-named Buildings in Berith, he resorted to Tiberias, a City of Galilee, and was admired of all the other Kings, so that Antiochus King of Comagena came to visit him: The like did Samisgeran, King of the Emeſenians, Co-ty King of Armenia the less, and Polemon Lord of Pontus: And besides all these, Herod Prince of Chalcis, and his Brother: All whom he received and entertained most magnificently and amiably, to shew his greatness; to the end, that all men might perceive that he was deservedly honoured with the presence of so many Kings. And whilst these Princes were with him, Marfus the Governour of Syria visited him likewise, whom, to the end he might express the reverence he bare to the Romans, he met with, seven furlongs off from the City. This interview of so many Kings, was the original of that discontent that grew betwixt him and Marfus; who seeing all those Kings that came to see Agrippa, sitting in the same Chariot with him, suspected such Concord, and so great Amity; supposing that this agreement of so many Kings, would be no ways profitable or beneficial to the Romans. For which cause he presently sent unto them, charging them with all expedition, to return each of them into their own Countreys: Which strict Commission, Agrippa took to ill, that he never had any kindness for Marfus afterwards. He took the Priesthood from Matthias, and gave it to Elioneus the Son of Citharus. After he had reigned three whole years over Judaea, he came to Caesarea, which in times past, was called the Tower of Straton; and there he made Sports in hon-

The year of the World, 4005, after Christ's Nativity, 43. Agrippa is flattered in the Theatre for a God, and spitteth the Owl which the German forces told him of that five days after he should die.

nour of *Cæsar*, where all the Nobility of the Countrey was present. On the second day of this Solemnity, he being appraised in a Robe of Silver, made with admirable Workmanship, came into the Theatre in the morning: Where at the first reflex of the rising Sun beating upon his Robe, he shined so bright, that all those that beheld him were seized with reverence and fear. Whereupon, a company of base Sycophants (whose flatteries do usually poison the hearts of Princes) cried out thus, *Be merciful unto us; hitherto we have feared thee as a man, but henceforward we will confess and acknowledge thee to be of a Nature more excellent than mortal Frailty can attain unto.* Agrippa reproved them not for using these words; neither rejected he their palpable and detestable Flattery as he ought to have done. But not long after, he looking upwards, perceived an Owl over his head, perched upon a cord, and knew presently, that he was but a messenger of his misfortune; whereas formerly he had denounced unto him his felicity, and conceived thereupon a most hearty and inward grief: And suddenly he was seized with a terrible griping in his belly, which began with very great vehemency: For which cause, turning his eyes towards his friends, he spake unto them after this manner: *Behold him (said he) whom you esteem for a God, condemned to die; and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalf: For I, who by you have been adored as one immortal, am under the hands of death. But I must willingly entertain that which God pleaseth to send me: For I have not lived in obscurity, but in so great and wonderful felicity, that each of you have bid me happy.*

Whilst he spake thus, his griefs augmented in such sort, that he was brought almost to his last; for which cause, he was with all expedition conveyed into his Royal Palace, and the rumour was spread in every place, that very shortly he would be dead. For which cause the people, with their Wives and Children, put on Sack cloth, according to the custom of the Countrey, to the end they might solicit God's Mercy on the King's behalf; and all the City was filled with tears and lamentations. The King that lay in an upper Chamber, and looking down into the Court, saw them lying thus on the earth, could not refrain from tears. And after he had, for the space of five days without ceasing, been tormented with griping in his belly, he gave up the Ghost, in the fifty fourth year of his Age, and the seventh year of his Reign: For he had reigned four years under the Empire of *Caius Cæsar* (having first of all governed *Philip's* Tetrarchy three years, to which was added the Seignior of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæsar*; during which time he governed over the above-named Countreys; and moreover, over *Judea*, *Samaria* and *Cæsarea*. His Revenue amounted to twelve hundred Myriades; besides which, he made many Loans. For in regard he was very liberal in giving, he spent far more than his Revenue; and spared not any thing to shew himself magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcias* the King's Lieutenant and Friend, agreed between themselves to send *Aristo*, one of their truest Servants, to kill *Silas*, who was their enemy, as if they had been commanded by the King.

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, seventeen years old; and three Daughters, one of which, that was called *Bernice*, was married to *Herod*, his Father's Brother, when she was sixteen years old: The two other were *Mariamme* and *Drusilla*; this *Mariamme* being of the age of ten years, was promised in marriage by her Father, to *Julius Archelaus*, *Chelcias's* Son; and *Drusilla*, which was six years old, was promised also to *Epiphanes*, Son to the King of *Comagene*.

After *Agrippa's* death, they of *Cæsarea* and *Sebastæ* forgot those benefits they had received from him; and used him no less despitefully, than as if he had been their utter enemy: For they reproachfully abused him after his death, and reviled him in such sort, that it is unseemly to report the same. Moreover, all the Souldiers, who were at that time many in number; went into the King's Lodging, and with one accord seized the Statues of the King's Daughters, and carried them to the Brothel-house; where, after they had placed them, they uttered all the indignities they could possibly; practising such shameful matters, as they may not be expressed. Besides this, resting themselves in the publick places, they banquetted in the open Street, wearing Chaplets of Flowers on their heads, and perfuming themselves with Odours, to sacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus they expressed their ingratitude, not only towards their King *Agrippa*, who had bestowed so many Liberalities on them; but also towards *Herod*, his Grand-father, who had builded their Cities, and to his extreme charge, erected their Ports and Temples. At that time *Agrippa*, the deceased *Agrippa's* Son, was at *Rome*, and was brought up under the Emperor *Claudius*. When *Cæsar* understood how those of *Cæsarea* and *Sebastæ* had injuriously dealt with

Agrippa, *Agrippa's* Son.

A *Agrippa*, he was highly displeased, and moved with their ingratitude: And his purpose was, to send the younger *Agrippa* with all expedition, to take possession of the Kingdom of his Father, and therewithal to discharge him of his Oath; but divers of his free men and Friends, who were in great credit with him, dissuaded him from it; alledging that it would be a dangerous thing to commit the greatness of such a Kingdom to a young man, who scarcely had as yet attained to the age of eighteen years; and for whom it was impossible to support the care of so great a Kingdom, considering that if he were at man's estate, he should find himself over-burthened with the charge of a Kingdom. This advice of theirs was approved by *Cæsar*, and for this cause he sent *Cuspius Fadus* to govern *Judea*, and the whole Realm; honouring his dead Friend in this, in that he would not suffer *Marsus*, who had been his Enemy, to enter into his Kingdom. He gave especial Commission also, that *Fadus* should sharply punish those of *Cæsarea* and *Sebastæ*, for the injuries they offered to his deceased Friend, and the excesses that was committed against his Daughters who were yet living; commanding him to transport the Companies of the *Cæsareans* and *Sebastens*, and the five Roman Legions into the Countrey of *Pontus* to serve in that place, and to take those Roman Souldiers that bare Arms in *Syria*, to serve there: Yet, notwithstanding this Command, they were not displeased; for they sent Ambassadors to *Claudius* to appease him, and by this means they obtained the favour to remain in *Judea*. After this, they gave beginning to those most grievous mischiefs and calamities that beset the Jews; for they spread the seed of the War which was awakened under *Florus's* Government. And for that cause, after that *Vespasian* had obtained the Victory, as it shall be hereafter declared, he caused them to depart out of that Province, and made them seek their Habitation elsewhere.

The year of the World, 4005, after Christ's Nativity, 47. *Claudius* intendeth to send young *Agrippa* into his Father's Kingdom, but is dissuaded; and sendeth *Cuspius Fadus* for President, into *Judea* and those parts.

The Jews themselves were the cause of those Wars which began under *Florus*.

THE

THE
TWENTIETH BOOK
OF THE
ANTIQUITIES of the JEVVS: ^I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Twentieth Book.

1. The Emperor Claudius taketh the Government of Syria from Marfus, and giveth it to Longinus. Fadus, Governor of Judæa, punisheth some seditious People, and Robbers, who disturbed the Province: He commands the Jews to carry back the High Priest's Vestment, to the Fort Antonia; but the Emperor giveth them leave to keep them at young Agrippa's request: He was King Agrippa the Great's Son, and was then at Rome.
2. Izates, King of Andiabena, and Queen Helena his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protects visibly. Fadus, Governour of Judæa, punisheth a man and his followers, who deceived the Jews.
3. Tiberius Alexander succeeds Fadus in the Government of Judæa; and Cumanus succeeds Alexander. Herod King of Chalcis's death; his Children: Claudius the Emperor giveth his Dominions to Agrippa.
4. The horrid Insolence of a Roman Souldier, causeth the death of twenty thousand Jews: Another Souldiers Insolence.
5. A great Quarrel between the Jews of Galilee, and the Samaritans, who bribe Cumanus, Governour of Judæa: Quadratus Governour of Syria sends him to Rome with Ananias the High Priest, and several others, to clear themselves before the Emperor; who put some of them to death. The Emperor condemns the Samaritans, and banisheth Cumanus; maketh Fœlix Governour of Judæa, giveth Agrippa the Tetrarchy that Philip had, viz. Bathanea, Trachonit and Abila; and taketh Chalcis from him. The Marriage of Agrippa's Sisters. The death of the Emperor Claudius. Nero succeeds after him: He giveth the Lesser Armenia to Aristobulus, Herod's Son, King of Chalcis; and to Agrippa some part of Galilee, viz. Tiberiades, Tarichee, and Juliad.
6. Fœlix, Governour of Judæa, causeth Eleazar the High-Priest to be murdered; and his Murderers commit other Murders, even in the Temple. Robbers and false Prophets are punished. A great debate betwixt the Jews, and the other Inhabitants of Cæsarea. King Agrippa establisheth Ithmael High-Priest. Violences committed by the High-Priests.
7. Fœstus succeeds Fœlix in the Government of Judæa. The Inhabitants of Cæsarea obtain of Nero to have the Jews freedom recalled. King Agrippa causeth an Apartment to be built, from whence all that was done about the Temple might be seen; the people of Jerusalem cause a high Wall to be built to hinder it, by the Emperor's Authority.
8. Albinus succeeds Fœstus in the Government of Judæa; and King Agrippa giveth and taketh away often the High Priesthood. Ananus the High Priest causeth Saint James to be put to death. Agrippa enlargeth the City of Cæsarea, and calleth it Neronias.

K

- A Neronias. The Favours he granted to the Levites. The List of the High Priests since Aaron.
9. How Florus, Albinus's Successor, offered many injuries to the Jews, which constrained them to take Arms against the Romans.

CHAP. I.

- B The Emperor Claudius taketh the Government of Syria from Marfus, and giveth it to Longinus. Fadus, Governor of Judæa, punisheth some seditious People, and Robbers, who disturbed the Province: He commands the Jews to carry back the High Priest's Vestment, to the Fort Antonia; but the Emperor giveth them leave to keep them at young Agrippa's request: He was King Agrippa the Great's Son, and was then at Rome.

After King Agrippa's decease (as we have heretofore declared in our former Book) the Emperour Claudius sent Cassius Longinus to succeed Marfus in the Government of Syria, whom he deprived of that honour in memory of Agrippa; who, during his life time, had often-times required by Letters that he should not suffer Marfus to govern the State of Syria. As soon as Cassius Fadus came into Jewry, to take charge of that Countrey, which he was to govern under Cesar; he found the Jews that dwell on the other side of Jordan in an uproar, who had taken Arms against the Philadelphians, about the limits of a certain Village, called Mia, which was stored with valiant men. Those who inhabit beyond Jordan, had armed themselves in this manner, without the consent of their Governours; and had killed a great number of the Philadelphians: Which when Fadus understood, he was much displeased, for that they had not reserved the cause to his hearing, and complained to him of the Philadelphians; but were so bold of their own Authority, and without fear, as to take up Arms. Having therefore apprehended some three of them, who had been Authors of the Sedition, he commanded them to Prison, and executed one of them called Annibis; and banished the other two, whose names were Ananias and Eleazar.

C

D

E

F

G

Not long after this, Tholomeus the Captain of the Thieves, was also taken, and brought unto him, who commanded him to be executed, for having committed many Robberies in Idumæa and Arabia; and by this means all the Countrey of Judæa was cleared of all Thieves, by the care and providence of Fadus. After this he sent for the High Priests, and the Governours of Jerusalem, commanding them, according to the Emperour's direction, to deliver up into the Castle of Antonia the Sacred Robe, which the High Priest only was accustomed to wear; to the end, that it might be at the Romans disposal, as in times past it had been. They durst not contradict his Command, yet notwithstanding, they required Fadus and Longinus (who at that time was come to Jerusalem with a great power, for fear the Jews, by reason of this Injunction, should raise a Rebellion) first that it might be lawful for them to send their Ambassadors unto Cesar, to beseech him that the Sacred Robe might remain in their custody. Secondly, that it might please them to expect the answer which Cesar would return to their request. Fadus gave them this answer, that he permitted them to send their Ambassadors to Rome, provided, that before-hand they delivered him their Children for Hostages; which when they had readily performed, the Ambassadors were sent away. Now, when they came to Rome, the younger Agrippa (who was his Son that lately died) knowing the cause of their coming, and being ordinarily accustomed to attend upon Cesar (according as we have heretofore declared) besought Cesar that he would grant the Jews their request, concerning the Sacred Robe; and that it might please him to signify no less unto Fadus. On this his Petition Claudius gave the Ambassadors Audience, and told them that he favoured their suit; desiring them to be thankful to Agrippa, upon whose suit he respected them, and granted their Demands: And besides this Answer, he delivered them a Letter to this effect.

Claudius Cesar Germanicus, Conserver of the people, Consul created the fifth time, Emperour the fourth time, Father of the Countrey the tenth time; to the Magistrates of Jerusalem, the Senate, People, and all the Nation of the Jews.

Being required by our well beloved Agrippa, whom I both have, and at this present do bring

Z. z

The year of the World, 4009. after Christ's Nativity, 47. Herod & Rufinus, chap. 1. Cassius Longinus Prefect of Syria.

Fadus punisheth the Jews for their Insurrection against the Philadelphians. Ananias executed, Ananias and Eleazar banished.

Tholomeus the Arch-thief. Fadus requireth that the High Priest's Garment should be delivered into the power of the Romans, and kept in the Castle of Antonia. Altes, chap. 2. The Jews deliver Pledges, to the intent they might be permitted to send Letters to Cesar.

up with me; I have heard your Ambassadors, who were admitted to my Presence by his means; and have received their thanks for the benefits I have bestowed on your Nation: I have also willingly inclined to that instant and express request you have made unto me, and it is my pleasure, that the Sacred Robe of the High Priest, and the Holy Miter, remain in your custody, in such manner, as our most dear and right honoured Friend Vitellius heretofore ordained: To which demand of yours, I vouchsafe my allowance: first in regard of mine own Piety, and that I desire that every one should serve God according to his own Religion. Moreover, in so doing, I shall gratifie King Herod and young Aristobulus, whose affection towards me I am privy to, and whose good inclination towards you I can witness; for whom I have a particular kindness, by reason of their singular Virtue. I have also written to this effect to Cuspius Fadus mine Agent: the names of those who have received my Letters, are Cornelius the Son of Ceron, Triphon the Son of Theudeon, Dorotheus the Son of Nathanael, and John the Son of John. Given the eight and twentieth of June, in the year wherein Rufus and Pompeius Silvanus were Consuls. At the same time Herod, who was Agrippa's Brother that had lately deceased, to whose hands in times past the Governour of Chalcis had been committed; required the Emperour Claudius to grant him the power over the Temple, and the Sacred Vestments, and the Authority of chusing the High Priest; all which he obtained: And from that time forward, until the end of the War of the Jews, this power remained in all his Successors. According to this Authority, Herod deposed Canthara from the Priesthood, and gave the Succession thereof to Joseph the Son of Canus.

C H A P. II.

Izates, King of Adiabena, and Queen Helena his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protects visibly. Fadus, Governour of Judea, punisheth a man and his followers, who deceived the Jews.

AT that time Helena Queen of Adiabena, and her Son Izates, conformed themselves to the Religion of the Jews, upon this occasion that ensueth: Monobazus King of Adiabena, who was also called Bazeos, having fallen deeply in love with his Sister Helena, married her, and got her with Child. Upon a time it hapned, that sleeping with her, he laid his hand on her belly, whilst she lay asleep; and he thought that he heard a voice that commanded him to take away his hand from off her belly, lest he should crush the Fruit that was therein, which by God's Providence should have a happy beginning, and no less fortunate ending. Monobazus was much troubled at this voice, and as soon as he awoke, he told it to his Wife; and afterwards, when the Child was born, he called him Izates. Besides, he had another elder Son by the same Wife, who was called Monobazus, according to his own name. And he had also other Sons by his other Wives; yet notwithstanding, Izates was most manifestly his best beloved, and so cherished by him, as if he had been his only begotten Son; for which cause, his other Brothers envied him. The Father manifestly perceived all this, yet he pardoned them; knowing that they did it not for malice, but for the desire that every one of them had to be best esteemed by his Father. Notwithstanding, being afraid lest some mis-hap should befall Izates, by reason of the hatred his Brethren bare unto him, he gave him many great Gifts, and sent him to Abemerigus, who reigned at that time in a Fort called Spaspis; committing his Son's life into his hands. Abemerigus also, entertained him very kindly; and loved him so, that in process of time he gave him Samacha his Daughter to Wife; and for her Dowry, he gave him a Countrey of great revenue.

Monobazus being old, and seeing he had not long time to live, desired before his death, that his Son might come and visit him; he therefore sent for him, and received him very lovingly, giving him a Countrey which he called Ceron, which bringeth forth great abundance of Odoriferous Plants. In this Place was the remainder of the Ark, in which Noah was saved, during the Deluge; which remnants are to be seen at this day, if any man have a desire to behold the same. Izates remained in that place, until his Father's decease. But on the very day of his death, Helena sent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their assembly, she spake unto them after this manner:

I suppose (said she) that you are not ignorant of my Husband's mind, who hath desired that

Izates

A Izates might be King in his stead, and hath esteemed him most worthy of such an honour: yet I expect your judgment in this point. For he that receiveth the Sovereignty, not from one man's hand, but from many, and hath the same confirmed unto him by their consent, is happy. She used this discourse unto them to try what their intent was, who were there assembled. They understanding her mind, prostrated themselves first of all upon the earth before the Queen, according to the custom of their Countrey, and afterwards answered her, that they approved the King's election, and took pleasure to obey Izates, whom his Father deservedly, and to all their contents and the desire of the common people, had preferred above the rest of his Brethren: alleging moreover, that they would put his Brethren and Kinsmen to death before his coming, to the end that he might enjoy the Kingdom with all security: for by their deaths all the fear that might grow by their hatred and envy, might be extinguished. Hereunto the Queen answered; That she gave them thanks for the favour they bare unto her and her Son Izates: notwithstanding she required them to suspend their judgments touching the death of his Brethren, until such time as Izates himself should give his consent therunto.

They seeing they might not obtain the liberty to put them to death, were of opinion that they should be kept Prisoners until his coming, to the end that they might do him no harm in his absence; and that moreover, until his coming, there might one be appointed to govern the State, whom she should esteem most trusty and faithful unto him. Whereunto Helena consented, and made his elder Brother Monobazus King, and set the Diadem on his head, and gave him his Father's Seal-ring, with that Robe which they call Sampera; exhorting him to govern the Kingdom until his Brothers arrival. Izates having certain notice of his Father's death, resorted thither speedily, and receiving his Brother Monobazus's willing surrender, took upon him the Government of the Kingdom.

Whilst Izates was in the Fortrefs of Spaspis, a certain Merchant who was a Jew, called Ananias, having access to the Kings wives, taught them the manner how to serve God according to the Religion of the Jews: And Ananias by their means growing acquainted with Izates, taught him the like, and accompanied him into Adiabena; being drawn thereunto by his earnest intreaties, when Izates resorted thither upon his Fathers sending for. It chanced also that Helena was in like manner instructed by another Jew, and retained the Rites and Religion of the Jews.

After that Izates came into his Kingdom, and knew that his Brethren and Kinsfolk were imprisoned, he was much grieved. Conceiving therefore with himself that it would be a great impiety in him to suffer them to be put to death, or kept in prison; and that on the other side, it were a dangerous matter for him, if being at liberty they should remember the evil they had endured: For this cause he sent some of them to Rome for Hostages, with their Children, unto the Emperour Claudius, and the rest unto Artabanus King of Parthia. Afterwards when he was thoroughly assured that his Mother was wholly addicted to the Religion of the Jews, he endeavoured the more to shew himself zealous therein: and supposing that he could not be a perfect Jew, except he were circumcised, he prepared himself to be circumcised. Which when his Mother understood, she endeavoured to her uttermost to hinder his resolution, assuring him that in so doing he should bring himself in great danger; for that in being King, he would draw himself into the dislike of his Subjects, if they should have notice that he was addicted to a new Religion, and to strange Ceremonies, and that they would not endure, that being a Jew, he should be their King: so she for a while by her dissuasion restrained him from his desire. But the King required of Ananias, who according with Helena in the course of her dislike, threatened Izates, that if he would not obey his Mother, he would forsake him, and depart from him, for that he feared, lest if the matter should be publicly known, he should suffer some punishment, as being the only Author and Instructor of the King in unbecoming matters; that otherwise he might serve God, although he were not circumcised, since he had resolved to live according to the Institution and Laws of the Jews, and that God would pardon him: for in this, true Religion consisteth more, than in circumcision of the body, though he were not actually circumcised, since the necessity and fear of his Subjects over-ruled him. By which words the King for that time was persuaded to proceed no further. But a little after (for he was not wholly altered in that affection which he had) another Jew called Eleazar, coming from Galilee, and accounted a Learned man in the Doctrine of our Religion, persuaded him to be circumcised. For coming one day unto him, to salute him, he found him reading of the Books of Moses, and said unto him; O King, contrary to your knowledge you offend the Law, and God likewise; for it sufficeth you not, that you understand the same, but the

Z z

chiefeft

The year of the World, 4009. after Christ's Nativity, 47. Izates was made King by his Mother Helena and the Nobility, and Monobazus governeth the Kingdom till his coming.

Izates and his mother Helena learn the true service of God according to the manner of the Jews.

Izates sendeth his Brothers to Claudius Caesar and Artabanus. Izates is dissuaded by Helena his Mother from circumcision.

Eleazar persuadeth Izates to be circumcised.

Helio & Rufinus, chap. 2. c. 1. Monobazus the King of Adiabena begetteth two Sons: one Helena his Sister, Monobazus and Izates.

Izates sent to Abemerigus, marrieth his Daughter Samacha.

Ceron very fruitful in Ananias, in which the Reliques of Noahs Ark are to be seen.

The year of the
World, 4009.
after Christ's
Nativity, 47.

They that re-
ly on God, and
put their con-
fidence in him,
do always reap
the reward of
their Piety.

Helena the
Queen of A-
rmenia re-
solveth to Je-
rusalem.
Abas, cap. 6.

Artabanus re-
solveth him-
self to Izates,
and requireth his
assistance.

Izates com-
misereth Art-
abanus and pro-
misseth him his
assistance.

chiefest matter you are tied unto, is to do that which the Law commandeth; how long there-fore will you remain uncircumcised? And if as yet you have not persued the Law as touch-
ing this point, read it now, to the end you may know what great impiety it is to omit it.

After the King had heard this, he would no longer defer his Circumcision: for which cause withdrawing himself into another chamber, he called a Chirurgion unto him, who asked that which he required; and afterwards calling his Mother and Master *Ananias* unto him, he told them what had pass'd: Whereupon they grew strangely amazed, fearing the King should be in danger to lose his Kingdom, if this action of his should come to light; for that his Subjects would not endure, that such a man that followed a contrary Religion, should be their King: They feared also, lest they themselves should be in danger, forasmuch as the cause of all this matter would be imputed to them. But God by his Providence prevented, left any of those things which they feared should come to pass: for he delivered *Izates* himself and his Children likewise out of many dangers, yielding them his assistance in their doubtful and desperate conditions; declaring in effect, that those that only put their trust in him, and depend upon his Providence, are never deprived of the fruit of their Piety. But of these things we will speak hereafter.

When *Helena* the Kings Mother perceived that the state of the Kingdom was in peace, and that by all mens opinion, both home bred and strangers, her Son was reputed happy by the good will of God, she was seized with a desire to go and visit the City of *Jerusalem*, and adore God in the Temple, which was so much renowned through the whole world, and offer Sacrifice of Thanksgiving therein; for which cause she besought her Son, that he would suffer her to perform her Vows; who willingly condescended to her desire, and furnished her Royally with all things that were necessary for such a Voyage; giving her a great Sum of Money with her, and bringing her on her way many days journey: So that at length she arrived in *Jerusalem*, to the great advantage of the Inhabitants of that City. For at that time the City was oppressed with a grievous Famine, so that many died for want of food; for which cause *Queen Helena* sent her servants, some into *Alexandria* to buy a great quantity of Corn, the rest into *Cyprus* to buy dried Figs, who returned with all expedition they might; whereupon *Helena* distributed the Victuals amongst the poor, leaving a singular memory of her Liberality to the whole Nation. Her Son *Izates* also understanding of this Famine, sent a great sum of Money to the Governour of *Jerusalem*. But hereafter I will declare what other benefits the King and Queen have bestowed upon our Nation.

Now *Artabanus* King of *Parthia*, perceiving that the Princes of the Kingdom had conspired against him, resolved with himself to go to *Izates*, for the security of his person, hoping by that means, if it were possible, to recover his Kingdom. He therefore retired thither, and brought with him about one thousand men of his Kinsfolk and domestick servants. And by the way he met with *Izates*, whom he knew very well by his Royal Train, notwithstanding he was unknown unto him by countenance. Drawing therefore near unto him, he first of all humbled himself on his knees, according to the custom of the Countrey, and afterwards spake unto him after this manner:

Dread King, forsake me not who am thy servant, neither reject thou my prayers. For being dejected by means of my misfortunes, and of a King become a private man, I have need of thy succour. Consider therefore the inconstancy of fortune, and think with thy self, that by providing for me, thou shalt provide for thy self. For if thou makest no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

These words he pronounced with tears, and with looks fixed upon the ground: When *Izates* had heard *Artabanus*'s name, and saw his humble and submissive condition, he leapt immediately from his Horse, and laid unto him, King, be of good courage, and let not thy present and perplexed condition dishearten thee, as if thy misfortunes were irrecoverable. For this sorrow of thine shall be suddenly changed, and thou shalt find a better Friend and Ally, than thou hopest for at this time: For either I will recompense thee of thy Kingdom of *Parthia*, or I will lose my own. This said, he caused *Artabanus* to get on Horseback, and walked by him on foot, yielding him this honour, as to a greater King than himself. Which when *Artabanus* saw, he was discontented, and sware by his Honour and Fortune to come, that he would feet on ground, if he would not get up on Horseback and ride before him; whereunto he obeyed, and mounting upon his Horse again, he conducted him to his Palace: yielding him all the honour that was possible, both in his Banquets and in his Assemblies, not regarding his present condition, but his former Dignity: considering with himself, that such casual misfortunes

The year of the
World, 4009.
after Christ's
Nativity, 47.

Izates writeth
to the Parthians,
and persuadeth them
to receive their King,
Artabanus, re-
storeth the Kingdom to
Artabanus.

Izates receiveth great honours and gifts at Artabanus hands.

Antiochia and Mygdonia builded by the Macedonians. *Vardanes*, after their fathers death, labour-eth to persuade *Izates* to make War against the Romans, but he prevaileth not.

After *Vardanes* was slain, the Kingdom is committed to *Gotarza*, *Vologas* King of *Parthia*, *Monuraz*, and his kindred think to receive the Jews Religion.

The Adiabeni conspire with the King of *Arabia* against *Izates*.

A misfortunes and changes are incident to all men. Moreover he wrote unto the Parthians, perswading them to receive their King *Artabanus*, assuring them on his Faith and Oath, that he would obtain a free pardon for all that which was past, and to that intent he offered himself to be an Arbitrator between them. The Parthians gave him this answer, That they would not refuse to entertain him, but that they could not: For that one who was called *Cinnamus* was advanced in his Place and Dignity, and that they feared lest a Sedition should happen amongst them. *Cinnamus*, who was a noble and honourable minded man, knowing that their intent was such, wrote himself unto *Artabanus*, who had nourished and brought him up, exhorting him to return upon his Faith, and to receive again his own Kingdom. *Artabanus* upon this Motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and prostrating himself before his feet, called him King; and afterwards taking the Diadem from off his own head, he set it upon *Artabanus* head; who by this means was restored to his former estate by *Izates* mediation, after he had been driven out of his Kingdom by his chiefest Nobility. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that possibly he could imagine: for he permitted him to wear the fraile *Tiara*, and to sleep upon a gilded Bed, which is a Privilege which belongeth only to the Kings of *Parthia*. He gave him also a plentiful and great Countrey which he had taken from the King of *Armenia*. This Countrey was called *Nisibis*, where in times past the Macedonians had builded the City of *Antioch*, by them called *Mygdonia*.

Presently after *Izates* was thus honoured, *Artabanus* died, leaving his Kingdom to his Son *Vardanes*; who repaired to *Izates*, praying him to joyn with him in that War which he intended to make against the Romans; but he prevailed not with him. For *Izates* knowing the Romans force and good fortunes, imagined that he undertook a matter beyond his power. Besides, he had sent five of his young Sons to *Jerusalem* to learn our tongue and discipline, and his Mother likewise to adore in the Temple, for which cause he the rather held back and disswaded *Vardanes* from going against the Romans, whose power and conquests he ordinarily reckoned up unto him, to the end he might discourage him, and by these assertions caused him to give over his purpose and intent of War against them. But the Parthian was displeased with his perswasion, and for that cause denounced a present War against *Izates*. But his enterprize had but a fruitless issue; for God cut off all his hopes. For the Parthians understanding what *Vardanes* intent was, and how he was resolved to make a War against the Romans, killed him, and gave the Kingdom to his Brother *Gotarza*, whom not long after this, his Brother *Vologas* killed by treason, restoring to his two Brothers by the Mothers side these Provinces, that is to say, the Kingdom of *Media* to *Pacorus* who was the eldest, and *Armenia* to *Tridates* who was the younger.

When *Manabazus* King *Izates*'s Brother and the rest of his Kinsfolk saw how happily all things succeeded to *Izates*, and how in respect of his Piety towards God, he was honoured and revered by all men, they also resolved themselves to forsake their Religion, and to serve God after the manner of the Jews. But this intent of theirs was discovered. Whereupon the chiefest among them grew displeased; yet they did not manifest their despite, but kept it hidden in their hearts, expecting some fit occasion to revenge themselves as soon as they might. They wrote also to *Abas* King of *Arabia*, and promised him great sums of Money, if he would take Arms against their King, promising him upon the first charge, they would forsake him, for that they desired to be revenged on him for having forsaken their Religion. Having therefore confirmed their promise with an Oath, they incited him to make haste; the King of *Arabia* performed that which they required, and marched forth against *Izates* with a great power. And when the first charge was ready to be given, and before they came to blows, all *Izates* Soldiers forsook him; and turning their backs to their enemies, fled in great disorder, as if they had been surprized with a panick fear; yet was *Izates* no way daunted; but having discovered that it was treason and conspiracy of his greatest Peers, he retired also into his Camp, where he enquired of the Cause that they pretended. After he knew that they had plottd with the Arabian, he caused the Conspirators to be put to death: And the next day after went out to fight, and killed a great number of his enemies, and constrained the rest to betake them to flight. He pursued their King also into a Fort called *Asam*, which he battered and assaulted with such vigour and diligence, that he took the same with a great quantity of booty that was therein, and returned to *Adiabena* with great triumph: But he took not *Abas* alive, for he himself had prevented his captivity with his death. The Lords of *Adiabena* seeing themselves frustrated of their former hopes, in

The year of the
World, 4009.
after Christ's
Nativity, 47.
The Lords of
Adiabena per-
suade Volage-
sus to kill Isar-
tes.

that by God's hand they were delivered into the hands of their King, could not con-
tain their displeasure, but practised further mischief: for they wrote their Letters to
Volagefus, King of *Parthia*, desiring him to kill *Isates*, and to bestow another King up-
on them, who was a Parthian, for that they hated their King who had abolished their
Religion, and had embraced a strange Law. The Parthian understanding hereof, pre-
pared himself for War; and having no just colour or pretext to authorize it, he sent
a messenger unto him to redemand those honours which his Father had given him,
which if he refused, he denounced War against him. *Isates* was not a little troubled
in his mind, when he understood this message: For he thought that if he should re-
store the gifts, he should do himself great prejudice, for that it would be imagined
that he did it for fear; knowing on the other side that if the Parthian should recover
his cause to God, trusting that he would take care of him. And building upon this, that
the greatest good he might have, was to have God to help, he shut his Wives and Chil-
dren into a strong Castle, and his Corn in his strongest Tower; and afterwards burned
all the Hay and Forrage: and having after this manner provided for all things, he ex-
pected the approach of his Enemy. The Parthian came forward sooner than he was
expected, with a great power of Horse and Foot. For he marched forward in all haste,
and encamped near unto the River that separateth *Adiabena* from *Media*. *Isates* like-
wise encamped not far from thence, having with him about six thousand Horse. To
whom the Parthian sent a Messenger to give him to understand how great his power
was, which extended from the River *Euphrates* as far as *Babylonia*, shewing him what
Kings he had under his subjection, threatening him to punish him very severely, in that
he behaved himself so ungratefully towards his Benefactors; yea, that the God whom
he adored, could not deliver him out of the King's hands. Hereunto *Isates* answer-
ed, that he knew well that the Parthian far exceeded him in power, but that he was
far better assured that God's power extended beyond all mens contradiction. And
having returned them this answer, he betook himself to his Prayers, and prostrating
himself upon the earth, and casting ashes on his head, and fasting himself, his Wives
and Children, he called upon God, and prayed after this manner: O Lord Almighty,
if I have not vainly submitted my self to thy protection, but have intirely chosen thee
for my only and true God, be thou my help and assistance, and not only deliver me
from mine enemies, but also abate and controul their pride, who have not been a-
fraid in their blasphemous Language, to prophane thy holy and sacred Name, and ut-
ter blasphemous Speeches against thy Power. Thus prayed he with sighs and tears,
and God heard him; for the very same night *Volagefus* received Letters by which he
was certified that a great number of *Dahans* and *Sacans* taking opportunity by his ab-
sence, were entered into the Kingdom of *Parthia*, and spoiled the whole Countrey. For
which cause he returned back into his Countrey, without any further trouble. And
thus *Isates* by God's providence was delivered from the *Parthian* threats.

Isates deliver-
eth up the
Kingdom to
his Brother
Monobazus,
and dieth

Not long after this, after he had lived fifty five years, and reigned four and twenty, M
and left behind him four and twenty Sons, he died, and appointed his Brother *Monobazus*
to succeed him in the Kingdom, requiting hereby his Faith and Loyalty, in that
during the time of his absence, and after the death of his Father, he had faithfully
ruled and governed the Kingdom to his use. His Mother *Helena* hearing news of his
death, lamented very grievously that the being his mother, was deprived of a Son that
so zealously honoured and feared God, yet notwithstanding she was comforted, when
he understood that her eldest Son was to succeed him in the Kingdom, and hastened
with all diligence to go and meet him. As soon as he arrived in *Adiabena*, she lived
not long time after her Son *Isates*. Whereupon *Monobazus* took both her body and
his Brother's Bones, and sent them to *Jerusalem*, commanding that they should be bu-
ried in three Pyramids which *Helena* had builded, some three stades or furlongs from
Jerusalem. But hereafter we will recite the acts and gifts of *Monobazus* during his
reign.

Helio & Rog-
nus, chap. 8.
Theudas per-
suadeth the
people that
with a word
he will cause
Jordan to di-
vide it self, and
yield them free
passage: He
with his fol-
lowers are
slain

But during *Fadus* Government in *Judea*, a certain Magician called *Theudas* per-
suaded a great number of the people to take all their goods and substance, and to
follow him to the River of *Jordan*; for he said he was Prophet, and told them that
the River should divide it self into two parts upon his Commandment, and yield
them free passage. By these words of his, he deceived divers of them. But *Fadus*
sent some Troops of Horse, who charged them on the sudden, and killed a great num-
ber of them, and took divers of them Prisoners alive; amongst whom was *Theudas*,
whose head was stricken off, and was afterwards carried to *Jerusalem*. This is that
which befel the Jews under *Fadus*'s Government.

CHAP.

A

CHAP. III.

3. Tiberius Alexander succeeds Fadus in the Government of Judea; and Cumanus suc-
ceeds Alexander. Herod King of Chalcis's death; his Children: Claudius the
Emperor giveth his Dominions to Agrippa.

AFTER *Fadus*, succeeded *Tiberius Alexander*, the Son of that *Alexander* who had
been Governour of *Alexandria*; a man of as great Riches as any one of his time
and place, who surpassed likewise his Son *Alexander* in piety, who forsook the Reli-
gion of his Forefathers. At that time there happened a great Famine in *Tewry*, during
which, Queen *Helena* sent huge Sums of Money into *Aegypt*, and bought Corn, and di-
stributed the same to those that were in want, according as I have said before. At
the same time *James* and *Simon*, the Sons of *Judas* of *Galilee*, who had busied them-
selves to incite the people to resist the Government of the Romans, were put to death
at such time as *Cyrenius* valued each mans Goods, as we have heretofore declared.
These did *Alexander* command to be crucified. *Herod* King of *Chalcis* took away
the Sovereign Priesthood from *Joseph* the Son of *Camydis*, and transferred it to *Anani-
as*, the Son of *Nebedeus*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died
Herod, who was Brother to King *Agrippa* the Great, in the eighth year of *Claudius* *Cae-
sar*. He left behind him three Sons; *Aristobolus*, whom he had by his first Wife *Ber-
nicianus*; and *Hircanus* by *Bernice*, his Brother's Daughter. *Claudius* *Cesar* gave his
Kingdom to *Agrippa* the younger. During the time that *Cumanus* governed, there hap-
pened a Sedition in *Judea*, whereby divers Jews miscarried. The cause of all which ac-
cidents I will rip up from the Original.

Helio & Rog-
nus, chap. 8.
Tiberius Alex-
ander Govern-
our of Judea.
James and Si-
mon, the Sons
of Judas of
Galilee cruci-
fied.

The year of the
World, 4011.
after Christ's
Nativity, 49.

CHAP. IV.

4. The horrid Infolence of a Roman Soldier, causeth the death of twenty thousand Jews:
Another Soldier's Infolence.

AT the time of the Feast of *Pascha* (during which time the Jews are accustomed to
feed on unleavened Bread) a great number of people assembled themselves from
all parts, to the City of *Jerusalem*. Whereupon *Cumanus* fearing lest by this occasion
there should arise some Commotion, he gave order that a Company of his Souldiers
should be armed, and should keep their Guard in the Porches of the Temple, to the
end, if any trouble should happen, they might repress it. Those Governours, who
had been his Predecessors, had done the like in such manner of Assemblies. It came
to pass, on the fourth day of the Feast, that a certain Soldier discovering those Pri-
vities which were undecent to be seen, shewed them before the people; wherewith
they that beheld the same were much displeased and provoked, saying, that the dis-
honour was not done to them, but to God. And some of the boldest of them uttered
certain Speeches against *Cumanus*, saying, That the Soldier was set on by him; which
when *Cumanus* understood, he was in like manner grievously offended, in regard of
those Injuries; yet exhorted those, whom he saw too forward, to keep the Peace,
for fear lest a Sedition should arise during the time of the Feast: And seeing they
would no ways obey him, but contrariwise they ceased not to injure and revile him,
he commanded that all the Forces he had should be in Arms, and retire themselves in-
to the Fort of *Antonia*, that was near unto the Temple, as we have heretofore declared.
The people seeing the armed Soldiers, were afraid, and began to fly; and because the
places thorough which they issued, were but narrow, they imagined that they were
pursued by their enemies; so that they thrust on one another in their flight, and divers
of them were thronged to death. In this mutiny there died twenty thousand men;
and after this, instead of a Feast, there was nothing but mourning; and without be-
thinking themselves of their Prayers and Sacrifices, all of them began to weep and
lament. So great a mischief sprung from the insolence of one Soldier. This first Lamen-
tation was scarcely finished, before a second succeeded the same. For some of those
who had a part in this Mutiny, being about a hundred stades from the City, robbed
one *Stephen*, that was *Cesar*'s Servant, in the High-way, and took from him all that
which he had: Which when *Cumanus* understood, he presently sent some of his Sol-
diers to spoil those Villages, which were nearest to the place where the Feat was com-
mitted, and to bring the chieftest Inhabitants thereof in Bonds unto him. In this pillage
a cer-

Helio & Rog-
nus, chap. 9.
Act 10.

In the Feast of
Pascha, a cer-
tain Soldier
showing his
Privy Mem-
bers, moveth
a Sedition
among the
people, where-
by twenty
thousand Jews
lost their lives.

Stephen, Cesar's
Servant robbed
in his journey;
for which
cause, Cumanus
spoileth the
Villages near
to the place
where this
Robbery was
done.

The year of the World, 4011, after Christ's Nativity, 49. A certain Soldier teaches the Books of Moses's Law, and therefore is beheaded by Cumanus's command.

a certain Soldier found a Book of the Law of Moses in one of those Villages, which he took and brought, and before them all tore it in pieces, with horrid Blatphemies and vile speeches against the Law and whole Nation. The Jews understanding hereof, suddenly assembled themselves in great numbers, and ran to *Cesarea*, where *Cumanus* kept for that present, requiring him that he would revenge, not their cause, but God's, whose Law was on that sort dishonoured; signifying unto him, that it was impossible for them to live, so long as their Law was thus condemned. *Cumanus* fearing lest a second mutiny and uproar should be raised among the people, by counsel of his Friends, cut off the Souldiers head, who had committed that Crime against the Law; and by this means appeased the Sedition that was ready to take head.

CHAP. V.

5. A great Quarrel between the Jews of Galilee, and the Samaritans, who bribe *Cumanus*, Governour of Judaea: *Quadratus* Governour of Syria sends him to Rome with *Ananias* the High Priest, and several others, to clear themselves before the Emperor; who put some of them to death. The Emperor condemned the Samaritans; and banished *Cumanus*; makes *Felix* Governour of Judaea, giveth *Agrippa* the Tetrarchy that *Philip* had, viz. *Barhanza*, *Trachonit* and *Abila*; and taketh *Chalcis* from him. The Marriage of *Agrippa's* Sisters. The death of the Emperor *Claudius*. *Nero* succeeds after him: He giveth the Lesser Armenia to *Arifobulus*, Herod's Son, King of *Chalcis*; and to *Agrippa* some part of Galilee, viz. *Tiberiades*, *Tarichee*, and *Juliad*.

Herod & Rufinus, chap. 10. alius, 12. Certain Samaritans kill divers Galileans in their way to Jerusalem. The year of the World, 4014, after Christ's Nativity, 52.

The Galileans in revenge of their injuries, burn certain Villages of the Samaritans, and spoil the same.

Herod & Rufinus, chap. 10. alius, 12. The Samaritans accuse the Jews before *Numidius* governour.

Here happened also a quarrel betwixt the Samaritans and the Jews, upon this occasion: They of *Galilee*, who resorted to the City of *Jerusalem* at the times of our solemn Feasts, were accustomed to pass thorough the Country of the Samaritans. And at that time it happened, that their way lay thorough a Burrough called *Nais*, situate in a great Champain Field: where a Quarrel arising betwixt divers Inhabitants of that place, and some Passengers, a great number of the Galileans were murdered. Which when the Magistrates of *Galilee* understood, they resorted to *Cumanus*, requiring him to execute Justice on those that had murdered their Country-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this Contempt of his, persecuted the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them that slavery is of it self very harsh; but that when it is accompanied with injuries, it is intolerable. But their Magistrates endeavoured to pacify them, promising them to deal so effectually with *Cumanus*, that he should punish the Murderers; but they gave them no Audience, but fell to Arms, requiring *Elezar* the Son of *Di-nethy*, to be their Leader. This *Elezar* was a Thief, who for many years made his abode in the Mountains; they therefore spoiled and burnt certain Villages of the Samaritans. After that the report of all that which had passed, came to *Cumanus's* ears, he took some Troops out of *Sebaste*, with four Companies of Foot, and armed the Samaritans likewise to go and fight against the Jews; whereof they killed many, and led more of them away Prisoners. When the chiefest Magistrates of *Jerusalem* saw in to what a number of miseries they were fallen, they clothed themselves in Sackcloth, and cast ashes on their heads, exhorting those that were mutinous, to consider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cause of their Country's utter ruine; that they should see the Temple burnt before their eyes, and themselves, their Wives and Children, made Slaves. By which words, in the end, they being persuaded, returned home, and heretook them to their business. The Thieves also retired again into their strong Holds, and from that time, all *Judea* was full of Robberies. The Governours of *Samarita* resorted to *Numidius* *Quadratus*, Governour of Syria, who dwelt at that time in *Tyre*; to accuse the Jews, for that they had fired their Villages, and plundered them; telling him, that their loss did not so much trouble them, as for that they saw the Romans were condemned by the Jews; who notwithstanding, ought to appear before them as their competent Judges; yet, nevertheless, that they assembled themselves, as if the Romans were not their superiors. For which cause they addressed themselves to him, to the end, they might have redress of those wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who answered to the contrary,

The Year of the World, 4014, after Christ's Nativity, 52. The Jews lay the burthen of the Wars on the Samaritans and *Cumanus*.

Atrary, alledging that the Samaritans themselves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money, had smothered the matter, and done no justice on the murderers. When *Quadratus* heard this, he reserved the judgment till another time, telling them that he would give sentence in the matter when he came into *Judea*, and had examined the truth on both sides; so that they returned without doing any thing.

Shortly after, *Quadratus* came into *Samarita*, where he heard that the Samaritans had been the Authors of the trouble; and on the other side knowing that some Jews likewise intended some insurrection, he caused them to be crucified, whom *Cumanus* had left in prison. From thence he transported himself to *Lydde*, which is a Burrough of no less bigness than a City; in which place he sitting on his tribunal Seat, heard the Samaritans the second time, and discovered by the report of a certain Samaritan, that one *Dortus*, one of the chiefest among the Jews, and four other his Confederates, induced the people to rebel against the Romans. *Quadratus* caused them to be executed. As for *Ananias*, who was the High Priest, and the Captain *Ananus*, he sent them bound to Rome, to render an account to the Emperor *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritans and Jews, that they should speedily repair to Rome; whither *Cumanus* and Captain *Celer* should conduct them, to the end they might be judged by *Cesar* himself, upon the information taken on both sides. And fearing lest the common people of the Jews should break out into some Rebellion, he repaired to the City of *Jerusalem*, to give order that the Jews should attempt to raise no new stir; but when he came thither, he found all in peace, and busied in the celebration of the Feast, and offering Sacrifices to God, according to their accustomed Ceremonies. Being therefore assured that no man would rebel in that place, he left them to their solemnities, and repaired to *Antioch*.

But the Jews that were sent to Rome with *Cumanus* and the principal Samaritans, had a day assigned them by the Emperour to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cesar's* friends and free-men, to have the upper hand of the Jews; and indeed the day had been theirs if young *Agrippa* had not been at Rome. For he seeing that the matter was handled to the disadvantage of the Jews, besought *Agrippina* the Emperour's Wife, that she would prevail with her husband, that he would be pleased to take full knowledge of that which was done; and that afterwards he should execute due justice on those whom he found guilty of that fedition. *Claudius* favourably gave ear to this request; and hearing the whole matter, he found that the Samaritans were the first Authors of all those mischiefs, and caused them to be put to death who came before him to plead, and banished *Cumanus*: He gave order also that Captain *Celer* should be sent back to *Jerusalem*, and that there in sight of all the people he should be dragged about the City, until he died. He sent *Claudius Felix*, *Pallas* Brother, to govern *Judea*.

In the twelfth year of his Reign, he gave *Agrippa*, *Philip's* Tetrarchy, with *Barhanza* and besides that, added thereunto *Trachonit* and *Abila*, which in time past appertained to *Lysanias* Tetrarchy; taking from this, the Province of *Chalcis*, which he had governed for the space of four years. After that *Agrippa* had obtained this gift at *Cesar's* hands, he married his sister *Druisilla* to *Aleizus* King of the *Emessians*, who consented to be circumcised, because *Epiphanes*, King of *Antiochus* Son would not give ear unto the marriage, for that he refused to entertain the Religion of the Jews, although in times past he had promised his Father no less. He gave *Mariamne* to *Archelaus*, *Chelcias* Son, who by her Fathers consent was formerly promised him, on whom he begat a Daughter called *Bernice*. A little after this, the Marriage of *Aleizus* and *Druisilla* was broken off on this occasion following: When *Felix* governed Jewry, he saw *Druisilla* and fell in love with her, she surpassing all other women in Beauty. He therefore sent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greatest friends among the Jews, who persuaded her to forsake her first Husband, and to marry *Felix*, giving her to understand that she should be happy, if she refused not this match. She unadvised, and resolved to rid her self from the hatred which her Sister *Bernice* bare towards her (who hated her in regard of her beauty, and for this cause ceased not to injure her) condescended to forsake the Religion of the Jews, and to marry *Felix*, by whom she had a Son called *Agrippa*; whose death hereafter I will declare, and how in the Emperour *Titus's* time he died, and was burned in the fire of the Mountain *Vesuvius* with his Wife. *Bernice* remained a Widow, very long after *Herod's* death, who was both her Uncle and her Husband, and the reports

Dortus with four others are crucified. *Ananias*, *Ananus*, *Cumanus*, *Celer*, and some others are sent to Rome.

Alias cap. 13.

Agrippa moveth *Agrippina* to intreat *Cesar* to heat the cause of the Jews.

Herod & Rufinus, chap. 2. alius 13. *Claudius Felix* Governour of Judaea. *Druisilla*.

Mariamne.

Felix seduceth *Druisilla* from her husband.

The year of the
World, 4018.
after Christ's
Nativity, 56.

Polemon King
of Cilicia mar-
ried Bernice.
Mariamne
scorning Ar-
chelaus, mar-
ried Demetrius.

Helio & Ruf-
inus, chap. 10,
alias 15.

Agrippina,
Messalina, and
Pattina Claudi-
us's Wives.

Nero Empe-
ror.

The year of the
World, 4019.
after Christ's
Nativity, 57.

Nero a tyrant.
Nero's
tyranny.

was that she had the company of her Brother. At length he wrought so much, that H
Polemon King of Cilicia caused himself to be circumcised, to the end he might marry
her, purposing by that means to make it known how fallily he had been accused.
Whereunto Polemon gave ear, because she was rich. But this Marriage continued not
any long time: For Bernice through her impudency, as it is reported, abandoned
Polemon, who giving over that Marriage, forsook also the Religion of the Jews. At
the same time Mariamne having forsaken Archelaus her Husband, married Demetrius,
one of the chiefest Jews that were in Alexandria, both in regard of his descent, as al-
so his riches: who at that time also exercised the office of Archibarcha, that is to say, the
Governour of Arabia. She caused the Son she had by him to be called Agrippinus.
But of all this I will speak more exactly hereafter.

The Emperor Claudius died after he had reigned thirteen years, eight months
and twenty days. Some say that he was poisoned by Agrippina his wife, the daughter
of Germanicus, Claudius's Brother. She was first married to Domitius Enobarbus, one
of the greatest men of Rome; after whose death, and long Widowhood, she was at
length married to Claudius, into whose house she brought her Son, called Domitius, by
his own Fathers name. Claudius had put Messalina his Wife to death, for the jealousy
he had of her; although he had had children by her, namely Britannicus and Osta-
via: And for his daughter Antonia, who wasthe eldest of all his children, and begot-
ten on Patina one of his former Wives, she was married to Nero, whom Claudius
named and adopted for his Son. Agrippina, feared lest Britannicus, growing to mans
estate, should succeed his Father in the Empire, and desirous to make her own Son
Emperor, as is reported; she left nothing unattempted that might bring her Hus-
band to his death; and presently sent Burrus, who was General of the Army, with
some other Captains, and those of the greatest power among other his free-men, to bring
Nero into the field, and proclaim him Emperor. He being thus established in the
Empire, caused Britannicus to be secretly poisoned; and not long after this, he open-
ly caused his Mother to be put to death, yielding her this recompence, not only for
that she had born him in her womb, but also because by her means he had obtained
the Empire. He likewise murdered Orestia his wife, the Emperor Claudius's daugh-
ter, and divers other Noblemen, under colour of some Conspiracy intended against him.
But I will not prosecute this matter, for that there are divers who have writ Ne-
ro's History; of whom some have no regard of the truth, but have spoken at their
pleasure, for that he had been their Benefactor: Others transported with hatred and
despite against him, having not been ashamed to publish such impudent lies against his
renewed, that they deserve to be condemned. Neither do I wonder that they have
invented so many lies against Nero, considering that in those Histories which they
wrote of the former Emperours, they have not studied to speak truth, although
they had not any occasion to hate them, considering that they lived a long time
after their death. For my own part, I am resolved never to deviate from the
truth, contenting my self to touch only by the way those things that concern my
purpose; neither will I treat in particular, but of what relateth to my Country, with-
out diffembling our own faults, any more than the afflictions that they brought upon
us. I will therefore return to the discovery of our Affairs. Azizus King of Emesene
being dead the first year of the Emperor Nero's reign, his Brother obtained the
Kingdom: Aristobolus the son of Herod King of Chalcis, had the Government of the
lesser Armenia from Nero, who gave Agrippa a certain portion of Galilee, commanding
those of Tiberias and Tarichea to live under him. Besides this, he gave him Julius,
situate beyond Jordan, with fourteen Burroughs near adjoining thereunto.

CHAP. VI.

Felix, Governour of Judaea, causeth Eleazar the High-Priest to be murdered; and his
Murderers commit other Murders, even in the Temple. Robbers and false Pro-
phets are punished. A great debate betwixt the Jews, and the other Inhabitants of
Cæsarea. King Agrippa establisheth Immanuel High-Priest. Violences committed by
the High-Priests.

But the affairs of Judaea grew daily worse and worse: For the Country was stored
again with Thieves and Inchanters, who deceived the common People. Felix ap-
prehended many of them daily, and caused them to be executed. He took Eleazar
also the Son of Dinatus, who was Captain of those Outlaws and Thieves that ranged
in

Alias cap. 16.
Felix punish-
eth the thieves
and Magicians
and other
seducers of
the people.
Eleazar the
son of Dinatus
sent to Rome.

A in the Countrey. Felix had given him his word, that he should no ways be endan-
gered; whereupon he came and submitted himself, and was presently fettered and
sent to Rome. Whereas the Governour hated extremely Jonathan the High Priest,
because he used to find fault with him for his misbehaviours, lest he should be blamed
for him, because it was through his means that the Emperour had made him Govern-
our; he resolved to make an end of him; there being nothing more unflattering to
the wicked, than to be rebuked. To compass his design, he bribed a man called Do-
ra, who was born in Jerusalem, and was one of those in whom Jonathan reposed his
greatest trust; to bring in certain Thieves to murder Jonathan; who willingly listen-
ed to his demands: and desirous to gratify the Governour, by this means that en-
sued, brought that to effect which he had intended. There were certain Thieves that
came up to Jerusalem, under Colour of Devotion; who carrying their Swords close
hidden under their Garments, accosted Jonathan, and killed him. Now, for that this
Murder was let slip, and not punished; from that day forward, the Thieves resorted
boldly to solemn Feasts, having their weapons hidden under their garments; and
thronging in among the people, killed some of those who were their Adversaries and
others, to pleasure those who had hired them with ready money to rid them of those
they mis-liked. And they did so, not only up and down the City, but in the Temple
likewise; where they killed some who little suspected that any impiety should be com-
mitted in that place. For my own part, I think that God hath destroyed our City, in
C destruction of that Impiety: and for that he accounted the Temple impure, he hath
sent the Romans, who hath set it on fire to purge the City, and make us slaves, with
our Wives and Children; intending thereby to reach us Widow by our own miseries.
Thus was the City filled with these Thefts and Murders. And as for the Enchanters
and deceivers, they persuaded the common people to follow them into the Desert,
promising them to shew them signs and miracles done by the power of God; where-
unto divers gave ear, and at last suffered the penalty of their folly: For Felix recal-
ling them back again, punished them.

At the same time there came a certain man from Egypt to Jerusalem, who termed
himself a Prophet: who incited the common people to follow him to the Mount called
D Olivet, situate not far off from Jerusalem, and only distant some five furlongs from
thence; telling them, that from thence he would make them see the Walls of the City
fall unto the ground, by which way he promised to give them entry: Which being
reported to Felix, he caused the Soldiers to arm themselves; and departing out of
Jerusalem with great store of Horse and Foot, he let upon them, and killed four hun-
dred of them, and took two hundred alive; as for the Egyptian, he escaped out of
the skirmish, and no man knew what became of him. The Thieves also, incited the
people anew to make War against the Romans, telling them that they ought not to
yield them obedience; and they burned and spoiled divers of those Boroughs which
opposed themselves against them. It chanced also, that the Jews that inhabited Cæsa-
rea, mutined against the Syrians that were in the same City, in that they strove to
have an equal Authority in the Government of the State as well as they. The Jews
pretended the Title of Superiority, because that Herod, who was a Jew, had builded
the City of Cæsarea; on the other side, the Syrians owned the Jews sayings to be true?
but they replied also, that Cæsarea was formerly called the Tower of Straton, and that
at that time there was not one Jew that inhabited the same. Which when the Govern-
ours of that Countrey heard, they laid hands on the Authors of this Sedition, as well
of the one, as of the other party, and gave them the Bastinado; pacifying by this
means, the trouble for a little space. For the Jews once more being puffed up with
their Riches, and contemning the Syrians, injuriously reviled and provoked them: On
the other side, the Syrians being weaker in substance, but as great in heart (by reason the
greatest number of those that bare Arms with the Romans, were Cæsareans and Seba-
steans) at some times break out into opprobrious speeches against the Jews; and at
length the quarrel grew to that heat, that they cast stones at one another, so that on
both sides divers of them were both killed and hurt; yet the Jews had the upper hand.
Felix perceiving that this debate might breed a War, came in between them, requi-
ring the Jews to desist from further violence, and commanding his Soldiers to beat
down those who would refuse to obey him; by which means a great number were kil-
led, and divers taken Prisoners. Moreover, he gave his Soldiers liberty to spoil, and
rob divers very rich houses. The other Jews, who, besides their Authority, were re-
nowned for their moderation, fearing lest the like misery should befall them, besought
Felix to found a retreat, and to call in his Soldiers, and to spare that which as yet re-
mained, being fore grieved at that which had happened; to which Felix con-
descended

The Year of the
World, 4019.
after Christ's
Nativity, 57.

Felix conspi-
rith against
Jonathan.

The deceitful
Magician.

Helio & Ruf-
inus, chap. 12,
alias, chap. 17.
A false Pro-
phet draweth
the Jews to the Mount
Olivet.

Helio & Ruf-
inus, chap. 13,
alias, 18.
A broil in Cæ-
sarea between
the Syrians
and the Jews.

The year of the
World, 4020.
after Christ's
Nativity, 58.

The year of the World, 4020. after Christ's Nativity, 58. *Ishmael* the Son of *Phabius* High Priest. The strife between the High Priests and the Priests.

scended. At the same time King *Agrippa* gave the Priesthood to *Ishmael*, the Son of *H Phabius*. There arose also a diffention betwixt the High Priest, and the other Priests and Governours of *Jerusalem*; and each Faction walked forth, accompanied with a Troop of proud and mutinous persons, who decided their debates with bitter words, and flinging of stones, so that no man might pacifie them; For all things were fo out of order, as if there had been no Magistrates in the City; and the impudency and audaciousness of the High Priest permitted so much, that they sent their Servants to the Barns to seize the Tenths that were due unto the Priests; whereby it came to pass, that some poor Priests died for want: so much did the violence of the Seditious at that time prevail above all right.

C H A P. VII.

Fœstus succeeds *Fœlix* in the Government of *Judæa*. The Inhabitants of *Caesarea* obtain of *Nero* to have the Jews freedom recalled. King *Agrippa* causeth an Apartment to be built, from whence all that was done about the Temple might be seen; the people of *Jerusalem* cause a high Wall to be built to hinder it, by the Emperor's Authority.

Albin, 19. *Fœlix* accused.

After that *Portius Fœstus* had been sent by *Nero* to succeed *Fœlix* in the Government of *Judæa*, the chieftest of those Jews that inhabited *Caesarea*, repaired to *Rome* to accuse *Fœlix*; and without all doubt he had been punished for the injuries he had committed against the Jews, if *Nero* had not pardoned him upon his Brother *Palas*'s submision and entreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chieftest among the Syrians wrought *Berillus*, who had sometimes been *Nero*'s Master, and at that time was Secretary of Estate in the Greek Tongue, by mighty Bribes, to beg of *Nero* the revocation of the Right and Title which the Jews enjoyed in the Government and Administration of the Commonweal. For which cause *Berillus* solicited the Emperour, and obtained a Letter from him, which was the cause of those mischiefs that afterwards happened in our Nation; for the Jews of *Caesarea*, understanding what Commisison the Syrians had gotten, were so much the more encouraged to make War.

The Cut-throats among the Jews.

Therefore, as soon as *Fœstus* was arrived in *Judæa*, he found the Countrey grievously afflicted with Robberies, and the whole Countrey was ruined with Fire and Sword. The Thieves likewise at that time encreased mightily; they used short Swords after the manner of a Persian Cymetre, and crooked like the Roman Falchion; with which they killed divers: For, thrusting themselves into the press of the people that came in great multitudes on the Festival days to celebrate God's service, they killed those very easily whom they pleased; and oftentimes repairing to their enemies Villages, they spoiled and burnt them. But *Fœstus* sent divers Forces, both of Horse and Foot, against certain Jews that were seduced by an Enchanter, who had promised them to free them from all their troubles, if they would follow him into the Desart; they killed both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a stately Building within the Palace at *Jerusalem*, near unto the Porch. This Palace in times past appertained to the Asmoneans, and was situate in a high place, with a fine Prospect, from whence they might with pleasure behold the City of *Jerusalem*, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chieftest men of *Jerusalem*, seeing this building, were very much displeased; for neither doth our Custom or Law permit that any one should look on that which is done in the Temple, and especially forbiddeth that any man should behold the Sacrifices and Oblations: They therefore builded a high Wall upon the Gallery, which was within the Temple on the West side, which did not only hinder the sight of the Royal Chamber, but also that of the Gallery without the Temple on the West side, where the Romans kept Guard near unto the Temple, on the Festival days. Herewith was King *Agrippa* highly displeased, and the Governour *Fœstus* far more than he, who commanded them to pull down the Wall: But they besought him that he would give them License to send their Ambassadors to *Nero*, to this intent; alleging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chieftest Nobility, and with them *Ishmael* the High Priest, and *Chelcias*, the Treasurer of the Temple, unto *Nero*; who no sooner heard their suit, but he pardoned them, not only for that they had done, but he commanded that

Fœstus dissatisfies a great deceiver, with all his followers. *Albin* & *Ruffinus*, chap. 15. *Albin*, chap. 10.

The chieftest men of *Jerusalem* stop up the Prospect of *Agrippa*'s house.

A that the building should remain as it was. All which he did in favour of his Wife *Poppea*, who was entreated by the Jews, the being a devout Princesse, to sue for them. She therefore commanded the ten Ambassadors to return, and kept *Chelcias* and *Ishmael* for Pledges with her. The King understanding how all things had past, gave the High Priesthood to *Joseph*, surnamed *Cabi*, which was the Son of *Simon*, who in times past had been High Priest.

The year of the World, 4020. after Christ's Nativity, 58. *Joseph Cabi* the Son of *Simon* made High Priest.

C H A P. VIII.

B *Albinus* succeeds *Fœstus* in the Government of *Judæa*; and King *Agrippa* giveth and taketh away often the High Priesthood. *Ananus* the High Priest causeth Saint *James* to be put to death. *Agrippa* enlargeth the City of *Caesarea*, and calleth it *Neronias*. The Favours he granted to the Levites. The List of the High Priests since *Aaron*.

Cæsar being advertised of *Fœstus*'s death, sent *Albinus* to govern *Judæa*. But King *Agrippa* commanded *Joseph* to lead a private life, and advanced in his stead a certain man called *Ananus*, the Son of *Ananus*, who was reported to have been most happy; for he had five Sons, all which supplied the place of the High Priest, after him: It had long time before them enjoyed it; the like whereof hath never happened to any of our Priests. The younger *Ananus*, who, as we said, was advanced to this place, was a rash and head-strong man, that followed the Sect of the Sadducees, who (as we have already declared) were amongst all other the Jews, the most severe in executing Justice: Whereas therefore, *Ananus* was of this disposition, he thought that he had a fittocation offered him to do what he pleased after *Fœstus*'s death, and whilst *Albinus* was as yet upon his way. He therefore ascended and sat down in the Tribunal, assisted by the Judges; and caused *James*, the Brother of *JESUS*, who was called *CHRIST*, to appear before him, with certain others, and accused them for transgressing the Law, and blasphemy against God, and caused him to be stoned to death. They that were men of upright Conscience within the City, and diligent observers of the Law, were very much displeased with this Act; and sent secretly to the King, beseeching him to prohibit *Ananus*, that hereafter he should commit no such like offence: For that his first action was not allowable. Some of them also went to meet *Albinus*, being on his way to *Alexandria*, to inform him that it was unlawful for *Ananus* to assemble the Council without his License. *Albinus* perswaded by these words, wrote a cholerick Letter to *Ananus*, wherein he threatened to punish him. And for the same cause, King *Agrippa* dispossessed him of the Priesthood, after he had held the same for the space of three months; and in his stead he established *Jesus* the Son of *Damnanus*. After that *Albinus* was arrived in *Jerusalem*, he employed all his care and study to pacifie the Country by executing divers of the Thieves.

Albinus Governor of *Judæa*. *Ananus*, the Son of *Ananus* High Priest. *He* & *Ruffinus*, chap. 16. *Albin* 21. *Ananus* had five Sons that succeeded him in the Priesthood.

The year of the World, 4025. after Christ's Nativity, 63. *James* the Brother of our Lord stoned. *Ananus* accused before *Albinus*. *Jesus* the Son of *Damnanus* possessed *Ananus*'s place.

But the High Priest *Ananus* daily encreased in honour and credit, and purchased the good will of the Citizens, by his liberality and great gifts. But he had some mischievous Servants about him, who converted with those that were most intemperate and audacious; who repaired from Barn to Barn, and took up many Tithes that belonged to the Priests, and beat those that refused to render them. The Priests used no less violence than their servants, having no man that might restrain them; whereby it came to pass, that the Priests, who were formerly maintained by the Tenth, died at that time for want of Victuals. And the Thieves renewing their entrance into the City by night, during the Feast that was celebrated at that time, took the Secretary of Captain *Eleazar* alive, who was *Ananus*'s Son, who was the High Priest: And having bound him, led him out of the City; sending *Ananus*'s word, that they would deliver his Secretary, if he would prevail so much with *Albinus*, as to deliver them their ten Companions then Prisoners, who were taken by him; to the performance whereof, *Ananus* perswaded *Albinus* by manifest reasons: And by obtaining his demand, encreased and begat a number of miseries. For the Thieves used all the cunning means they could devise, in apprehending some one of *Ananus*'s house; and when they had taken any one of them alive, they would not deliver him, except before, they might have one of their own delivered. So that encreasing both in courage and number, they became more and more insolent to afflict the Countrey.

Some forcibly gather the Tenths of the Priests.

The Thieves, apprehend *Ananus*'s Kindred and Servants.

Caesarea being newly built by *Agrippa*, and called *Neronias*. The British receive much kindness at *Agrippa*'s hands.

G At that time King *Agrippa* enlarged the City of *Caesarea*, surnamed *Philippi*; and in honour of *Nero*, called it *Neronias*. He builded also to his great charge, a Theatre in favour of the Berytians: he distributed Oyl and Corn for every one of the people, and

The year of the
World, 4026.
after Christ's
Nativity, 64.

Ananias Cof-
tars, and
Saul prepared
to spoil the
weaker.

Hadro & Ruf-
inus, chap. 17.
Jethon cap. 22.
Ananias exe-
cuted the
hainous Male-
factors.

Agrippa giv-
eth them of
the Tribe of
Levi leave to
wear the Lin-
en-Garment.
Agrippa per-
mitteth the
Ministers of
the Temple to
sing the Sa-
cred Hymns.

The people of
the Jews be-
secheth the King
that it may be
lawful for
them to re-
pair the
Porch.

Matthias, the
Son of The-
ophilus, High
Priest.

Hadro & Ruf-
inus, chap. 18.
The Succes-
sion and num-
ber of the
High Priests
among the
Jews.

There were
eighty three
High Priests
in all.

adorned all the City with most antick and fine Portraitsures upon the Porches. In short, he transported into that City almost all the Ornaments of the rest of the Kingdom: For which cause his Subjects began to hate him, seeing he deprived them of their rare Ornaments, to adorn one strange City. *Jesus* the Son of *Gamaliel* succeeded in the Priesthood, which the King had given him, and taken away from *Jesus* the Son of *Damnias*; who resigned his place against his will. Whereupon, there arose a discord between them; for having assembled their resolute followers, they came from bitter words to blows and stones. But amongst all the rest, *Ananias* was the richest in wealth, and by his bounty reconciled the more unto him. *Cosphorus* also, and *Saul*, gathered each of them a Band of Rascals, and desperate men. These two were of the Blood-Royal; and by reason of their affinity and alliance with *Agrippa*, they were well beloved: For which cause they were insolent and violent, oppressing always the weaker sort. From this time forward the estate of our City grew desperate, encreasing daily more and more in wickedness.

When *Albinus* understood that *Gessius Florus* came to succeed him, desiring that they of *Jerusalem* should acknowledge some of his good deeds, he called before him all those Prisoners that were notoriously guilty of Murder, and caused them to be executed. As for those that were imprisoned upon any small or slight cause, upon payment of their Fines, he delivered them; and in so doing, the Prison was cleared of Malefactors; and from that time, the Country remained full of Thieves and Robbers.

The Levites who were ordained to sing Hymns to God, solicited the King to assemble the Council, and thereby to permit them to wear the Linnen Robe, which the Priests were accustomed to use; telling him that such an Ordinance would dignifie his Estate very much, in that he would be always famous in memory of this new Establishment. This Suit of theirs was easily granted; for the King, after he had consulted with those who were his Assistants, suffered the Levites that sung the Hymns, to lay aside their ordinary Robe, and to apparel themselves in Linnen, as best liked them. He permitted also, that another part of the Levites, who intended the service of the Temple, should learn to sing the Hymns and Psalms, as they had required: All which he did, contrary to the Ordinances of the Country; which being broken, there was nothing else to be expected but punishment.

At that time the building of the Temple was finished. And the people perceiving that more than eighteen thousand Work-men should be idle, and deprived of Wages, whereupon they were accustomed to live by the building of the Temple: On the other side, being loath to reserve their money through the fear they had of the Romans; to provide for those Workmen (in the entertainment of whom they resolved to employ their Treasure, for if any one of them wrought but one hour of the day, he was suddenly paid his wages) they requested the King, that it would please him to repair the Eastern Gate, on the outward part of the Temple, situate in a Defcent, the Walls whereof were in height four hundred Cubits; made of square stones of white Marble; from the top to the bottom; and every stone twenty foot long, and six foot thick.

This Work was first builded by King *Solomon*, who was the first that builded our Temple. But *Agrippa*, to whom *Claudius Cesar* had given the Commission of building of the Temple, thinking with himself, that it was very easy to break it down, but very hard to build it up; and that to re-edifie the Porch, it would cost much time and expence, he denied their request; permitting them nevertheless, to pave the City with broad Stone. He took the Priesthood from *Jesus* the Son of *Gamaliel*, and gave it to *Matthias*, the Son of *Theophilus*; in whose time, the Wars betwixt the Romans and the Jews began.

But I think it not amiss, but very answerable to the course of this present History, to speak of the High Priests, and to shew how they had their beginning, and to whom this honour may be lawfully communicated, and how many they were in number until the end of the War. The first of them was *Aaron*, *Moses*'s Brother, after whose death his Children succeeded him; and from that time forward, the honour hath continued with their Successors. For it is a Law observed by our Ancestors, that no man should be admitted to the Priesthood, except he be of *Aaron*'s Posterity: For albeit he were a King, if so be that he were of another Line, it was impossible for him to obtain the Priesthood. All the Priests after *Aaron*, who (as we have said) was the first, until *Phanias*, whom the Seditious created Priest in the time of the War, have been in number eighty three, whereof thirteen have executed the Office from the time that *Moses* erected God's Tabernacle in the Desert, until such time as arriving in *Judea*, King *Solomon* builded a Temple to God. For in the beginning, the High Priesthood continued

with

The year of the
World, 4026.
after Christ's
Nativity, 64.

A with the Possessors for term of life; but afterwards, although the Priests were yet alive, yet were there other Successors put in their rooms. These thirteen were of *Aaron*'s Posterity, and obtained this degree in succession, the one after the other. Their first Government was Aristocracy, which is the Government of the Nobility; afterwards a Monarchy; and at last a Royal Government. The number of years wherein these thirteen flourished, were six hundred and twelve years, from the day that our Fathers departed out of *Egypt*, under the conduct of *Moses*, until the building of the Temple in *Jerusalem* by King *Solomon*.

After these thirteen High Priests, there were eighteen others; who after *Solomon*'s time succeeded one after another, until the time that *Nebuchodonosor* King of *Babylon*, having encamped before the City, took it, and burned the Temple, and transported our Nation into *Babylon*, and led away the High Priest *Josedech* Prisoner. The time of the Priesthood and continuance of these eighteen, was four hundred sixty years, six months and ten days; so long as the Jews have had the Royal Government. After the surprisal of *Jerusalem* by the Babylonians, until such time as *Cyrus*, King of *Persia*, dismissed the Jews, and gave them leave to return from *Babylon*, into their own Country, with permission to re-edifie their Temple, there are seventy two years; and at that time the Captives being returned, *Jesus* the Son of *Josedech*, took upon him the High Priesthood; who, with those of his Posterity, to the number of fifteen, have governed in a Democracy, or Popular Government, until the time of *Antiochus*, surnamed *Eupator*, for the space of four hundred and fourteen years.

This *Antiochus* was the first, who, with his General *Lysias*, displaced *Onias*, surnamed *Menelaus*, of his Priesthood, commanding him to be killed at *Berith*; and after he had driven his Son out of the Succession, he established *Jacim* High Priest; who notwithstanding, was of *Aaron*'s Race, but not of his Family. For this cause *Onias*, the Son of *Onias*, and Nephew to the deceased *Onias*, retired himself into *Egypt*; Where growing familiar with *Ptolemy*, *Philometor* and *Chopatra* his Wife, he persuaded them to build a Temple in the Confines of *Heliopolis*, not unlike to that of *Jerusalem*, and to create a High Priest in the same; of which Temple in *Egypt*, we have made very oftentimes mention. After that *Jacim* had held the Priesthood for the space of three years, he died without

D Successor; so the City remained seven years without a High Priest. Again, the *Almonians* recovered the Government of their Nation, and after they had made War against the *Macedonians*, they established *Jonathan* High Priest, who exercised the Office seven years; but afterwards he was killed in an Ambush, and Treason conspired against him by *Tryphon*, as we have declared elsewhere. After him, *Simon* his Brother undertook the Priesthood, who was, not long after killed treacherously by his Son-in-law at a Banquet. After him succeeded his Son *Hircanus*; who enjoying this Dignity for the space of thirty one years, died when he was very old, leaving behind him *Judas*, surnamed *Aristobolus*; who dying, left his Brother *Alexander* his Heir, both of the Kingdom and High Priesthood. After that *Aristobolus* had obtained the

E Royal Government, he enjoyed both Dignities one whole year. For this *Judas*, surnamed *Aristobolus*, was the first that set the Diadem on his head, causing himself to be called a King; the which *Alexander* did continue; for he also joyed the Kingdom with the High Priesthood, and reigned twenty seven years: And feeling himself draw near to his death, he left in *Alexandra* his Wives hands, to dispose of the Priesthood as he pleased: She therefore bestowed it on *Hircanus*; and as for the Kingdom, he kept it in her own hands nine years, and afterwards died. Her son *Hircanus* was High Priest for so long time: For after *Alexandra*'s death, his Brother *Aristobolus* made War against him; and having overcome him, he took the Kingdom from him; and not only seized on the Crown, but the Priesthood. After he had reigned three

F years, and as many months, *Pompey* repaired to *Jerusalem*, and took it perforce; and laying hold of *Aristobolus*, sent him bound unto *Rome* with his Children. After which, he restored the Priesthood once more to *Hircanus*; committing the Government of the Nation unto his hands, forbidding him in the mean space to wear the Diadem. Besides the first nine years, *Hircanus* governed twenty and four: But *Barcaphanes* and *Pacorus*, Princes of the Parthians, passed *Euphrates*, and made war against *Hircanus*, and took him alive Prisoner, and made *Antigonus*, *Aristobolus*'s Son, King. But after he had governed three years and three months, *Sofus* and *Herod* took him alive perforce, and *Antonius* sent him to *Antioch*, where he was beheaded. After that *Herod* was created King by the Romans; there was never any High Priest created of the Posterity of the *Almonians* (for he gave the High Priesthood to certain men of obscure and base extraction, who were of the Order of Priests) *Aristobolus* only excepted. This *Aristobolus* was *Hircanus*'s Nephew, who was a Prisoner among the Parthians;

A a a 2

and

The year of the
World, 4026.
after Christ's
Nativity, 64.
Archelaus
Ruin by Herod.
Joseph. 15. c. 3.

and having given him the Priesthood, he married *Mariamne*, his Sister, to the intent to continue himself in the good liking of the people, in remembrance of *Hircanus*: But afterwards fearing, lest all of them should turn to *Archelaus's* side, he caused him to be killed, by finding out a means to cause him to be stifled, at such time as he bathed himself in a Fish-pond near to *Jericho*, as we have declared before this. After him he bestowed the Priesthood no more on any of the Line of the Asmoneans. *Archelaus* his Son, followed his Father's steps in respect of the Priesthood; and from that time forward, the Romans have enjoyed the Sovereignty over *Jewry*. All they then, that have exercised the Priesthood from *Herod's* time, until the day that *Titus* took the City and the Temple, have been in all twenty and eight: All the continuance of their Government was one hundred and seven years. Some of these governed during *Herod's* life, and in the days of *Archelaus* his Son: But after these two were dead, the Government was Aristocratical, or of the Nobility, wherein the Priests had the Government over the whole Nation. Thus much have we thought fit to speak at this time concerning the High Priests.

C H A P. IX.

How *Florus*, *Albinus's* Successor, offered many injuries to the Jews, which constrained them to take Arms against the Romans.

The year of the
World, 4028.
after Christ's
Nativity, 66.
Gessius Florus
Governour of
Judea.
Gessius Florus
worsh than
Albinus.

Gessius Florus being sent by *Nero* to succeed *Albinus*, filled all *Judea* with many mischiefs and milerics. He was a Clazomenian born, and was married to a certain Woman called *Chopara*, no less mischievous than himself; who, being beloved by *Poppaea*, *Nero's* Wife, obtained this Dignity for him. He behaved himself so insolently and violently in all his Government, that through the great injustice he committed, the Jews praised *Albinus*, as if he had been their Benefactor. For he concealed his mischief, taking care lest it should be discovered: But *Gessius Florus* behaved himself so, as if he had been sent to make open shew and sail of his Villanies, published his injustice in the ears of our Nation, without omitting any injustice in executing and inflicting punishment on the innocent. For he was pitiless and covetous, and made no difference between Noble and Ignoble, and was not ashamed to be partaker with Thieves; of whom there were divers, who made it their profession to steal, without any fear, in that they were assured of their safety, because he was partaker with them. And in a word, there was no moderation in him; so that the poor Jews being unable to endure such intolerance, were constrained to abandon their own houses, and to fly their Countrey, and remain in some more commodious place of security; yea, though it were among strangers. What need I speak any more? he that constrained us to draw our Swords against the Romans, was *Florus*; we made this account, that it was better for us to die all at once, than to perish by little and little. In short, the War began the second year of *Florus's* Government in that Province, which was the twelfth year of *Nero's* Empire. But they that desire to know exactly all that which we have been constrained both to do and suffer, may peruse my Books of the Wars of the Jews. For which cause, in this place I will end this ancient History.

This Ancient History containeth all that which hath been reported to be done since the first Creation of man, until the twelfth year of *Nero's* Empire, omitting nothing that hath befallen the Jews, as well in *Egypt*, as in *Syria* and *Palestine*: All that likewise, which we have been enforced to suffer under the Assyrians and Babylonians; as also our estate under the Persians and Macedonians, and finally under the Romans. All this, as I suppose, I have compiled and gathered together with careful diligence; and I have enforced my self to recite the number of those, who have been High Priests for the space of two thousand years. I have also collected the Succession of Kings, their Actions and Government, with the Power of their Monarchies, according as it is amply described in Holy Scriptures, as also I have promised in the beginning of my History. Moreover, I dare boldly say, that whatsoever I set down, is so true, that there is no man, either Jew, or of what Nation soever, yea, although he should have employed the uttermost of his power, could more exactly communicate the same unto the Greeks, than I have done. For in their Confessions and Opinions who are of our Nation, I have such knowledge in that which concerneth our Doctrine, as I surpass them all: And as for the Grecian Disciplines, I have studied and learned the Tongue, although I cannot boast of the familiar and fit Pronunciation of

The Epilogue
of the Anti-
quities of the
Jews.

Joseph expert
in the Greek
and Hebrew
Tongue.

A of the same, for that I have lived in the Country. For amongst us we make but slender reckoning of those who are exercised in divers Tongues: for that this study is accounted profane by us, and common, not only to free persons, but also unto slaves; and they only are esteemed to have profited in Wisdom, who fully know the Contents of the Law, and who can expound the Holy Scriptures. For this cause, although divers have busied themselves in this exercise of writing Histories, yet there are scarcely two or three of them that have written successfully, and have received the Fruits of their Labours. And it may be that it will not be thought amiss, if I freely speak somewhat of my Progeny and Life; considering that there are men at this day living, who can approve or prove me in that I set down. And in this place I will make an end of my Ancient History, which I have reduced into twenty Books, containing sixty thousand Verses. And if God grant me life, I will shortly treat of our Wars, and the events of the same that have happened hitherto, which is the thirteenth year of *Domitianus Caesar's* Empire, and the fifty sixth year of my Age. Moreover, I am resolved to discover in four Books, the divers opinions of the Sects of the Jews, as touching God and his essence, and our Laws; according to which certain things are permitted us, and others are forbidden.

The year of the
World, 4030.
after Christ's
Nativity, 61.

This Volume
was written.
The year of the
World, 4037.
after Christ's
Nativity, 68.

The end of the Antiquities of the Jews.

A a a 3

THE
Lamentable and Tragical
HISTORY
OF THE
WARS
AND
UTTER RUINE
OF THE
JEVVS.

Comprised in Seven BOOKS:

BY

FLAVIUS JOSEPHUS, The Son of MATTHIAS.

Formerly Translated into *English*, By *Tho. Lodge*, D. M. P.
And now Revised, the Translation refined, according to the late French Copy of it
Published by Monsieur *Arnauld*, D'Andilly.

L O N D O N:

Printed for *T. Basset*, *N. Ranew*, *R. Chiswell*, *I. Robinson*,
M. Wotton, *G. Conyers*, *A. Roper*, and *G. Sawbridge*.
M DC XC III.

A

THE P R E F A C E, IN WHICH

C

The Author taxeth divers Historiographers of untruth;
and declareth his intent, and specifieth the principal points
of this History.

D



He War of the Jews against the Romans, was of all other the
greatest that ever was attempted in our Age, or heard of in
any other, either between City and City, or Nation against Na-
tion: Yet there have been some persons, who (rather building
their discourse on the vain and false reports of others, than
their own knowledge) have written the History of it by hear-
say; and filled their discourse not only with Vanity, but
also with Contradiction. Others there are, who, though
Witnesses or Actors in the same, nevertheless, have according
to their own fancy, related many falsehoods, either out of flat-
tery to the Romans, or hatred against the Jews: Whose Writings are full of nothing
but Accusations of the one; and praises of the other, without observation of Historical
Verity. For this cause, I Joseph the Son of Matthias, by Birth an Hebrew, a Citizen
and Priest of Jerusalem; who, in the beginning of those Wars, bore Arms against the
Romans, and afterwards (being thereunto forced by necessity) was present at all those
things, which were attempted and prosecuted in those Wars; have thought good to
write in the Greek Tongue (in favour of all those who acknowledge the Sovereignty of
the Roman Empire) all that which heretofore in my own Language I have written, to
inform other Nations: When these great Wars began, the Romans were at Civil Wars
among themselves: And the younger and more turbulent sort of Jews, trusting to their
Riches and Courage, excited so great troubles in the East, to make use of this opportu-
nity, that whole Nations were in apprehension to be brought into subjection to them, be-
cause they had confederated with those of their Nation, that inhabited the parts beyond
Euphrates, to revolt altogether. Moreover, at that time the Gauls, who bordered
upon the Romans, suffered them not to live in peace: And the Germans also began to
take Arms. In a word, after the death of Nero, Seditions reigned every where: so
that by reason of the opportunity of these times, many went about to make themselves
Kings: And the Soldiers led with the hope of gain, desired nothing more than trouble
and alteration. Now, because these matters were important, the trouble I had to
see the truth disguised, made me take care to inform exactly the Parthians, Babylonians,
and the farthest distant Arabians, and those of our Nation, inhabiting beyond
Euphrates, together with the Adiabenes, of the true cause of this War, of all that
passed in it, and how it was ended; lest those who were not present in it, should be ignorant
thereof, and deceived by flattering and fabulous Historians. Yet some of these there be,
who

The duty of
an Historio-
grapher, and
how things
that are past
should be
written.

E

Joseph himself
had a hand in
the Wars of
the Jews.

After Nero's
time all things
full of trouble.

Joseph had
written this
History in the
Hebrew
Tongue be-
fore.

who (besides their false informations) stick not to write Histories, not only void of all truth, but also no ways answerable to the Subject which they undertake. For whereas they labour to extol the Romans, and debase the Jews; I cannot understand how they can be held great, who triumph in the Conquest of men so obscure and abject. Nay, whilst they thus extol the Romans valour in conquering the Jews, they consider not the continuance of the War, nor the multitude of the Roman Forces, nor the honour of their Captains; whose Glory is much impaired, if they lessen that of the resistance, by which the valour of the Jews render'd the execution of the enterprise so difficult. For my own part, I am not resolved to contradict those, who shall enhance the Glory and noble Actions of the Romans, nor to extol and cry up the deserts of my own Nation; but my resolution is, in all truth and sincerity to set down each Occurrent, without respect or partiality towards either part.

In performance whereof, I will order my discourse according to the matter I treat of, and as my grief and sorrow shall invite me to lament the miseries of my Country. For the Civil Dissention, that dismember'd the same, was the cause that brought it to confusion: And those Tyrants that reigned amongst us were such, who forcibly drew the Romans, with Sword and Fire, to effect the Desolation of our Holy Temple. The truth whereof Titus Caesar himself can justify, who destroyed the same; who during all those Wars, still pitied the people, for that they (as he well perceived) were kept in awe by the Scditions: And oftentimes, of his own accord, he deferred the taking of the City, and purposely protracted the Siege, to the intent that in the mean time the Authors of the Scditions might have leisure to repent and submit themselves. Now, if any man think that I write this, as one that exclaimeth against the Tyrants, and their Depredations; or that in bewailing the miseries of my lost Country, I accuse their Villanies too passionately, and thereby transgress the limits of a History; let it be imputed to my grief, and so pardoned. For amongst all the Cities that ever were conquered by the Romans, our City only attained to the top of felicity; but now, alas, 'tis brought into extremum Misery, Captivity and Desolation. Nay, if all the Misfortunes and Calamities which the World from the beginning hath seen, be compared with the infelicity and fall of the Jews, they are slight and inconsiderable.

And to increase our sorrow, 'tis not to Foreigners, but to our own Countrymen, that we are to attribute the cause of our miseries. Wherefore, if any man too severe and Stoical, reprehend this my Lamentation, let him consider only the deeds I recount in the History which I write, and pass over the Lamentations and sorrows of me, who am the Historiographer. I confess I have often blamed, and perhaps with reason, the most eloquent Grecians; that (although these our most miserable and memorable Wars hapned in their days, in respect whereof, all other former troubles are obscure and of no reckoning) they have restrained their Tongues and Pens, to the end they might carp at those with greater liberty, who undertake the publishing thereof; whom, though in Learning and Eloquence, they exceed, yet they have the advantage of having managed publick Affairs. These censurers of others, write the Histories of the Assyrians and Medes, as if the ancient Writers had ill reported the same; though indeed they come as far behind those ancient Authors, in their manner of writing, as they do in the design they had in writing. For such as, in times past, published any worthy History, endeavoured to write that which they themselves had seen; and they were Eye-witnesses of those Affairs they committed to writing, they more effectually performed all that they promised, because they accounted it an act of dishonesty to report and publish Lies instead of History. And truly, in my opinion, that man is worthy commendation, who striveth by his studious endeavours, to Register, not only the Occurrences of times past, but also those memorable events that have hapned in his own days: And be it only and truly, is to be accounted industrious, not that altereth and pruneth at his pleasure another man's Works, but he that of himself accomplish an History whereof no man hath before written. For my own part (being a stranger) I have spared no labour and expence, to declare the truth of these events in the ears of the Greeks and Romans. For, as touching their own learned men, their months are always open where their own interest, publick or private, is concerned; but if they come to a History, wherein they should both tell truth, and with great labour enquire of those things that are past; here the travel is too tedious, the bit is in their teeth, so that they leave the matter to their performance who are uncapable and unapt both in stile and study to register the Actions of Princes and great Captains; whereby it appears, that the Grecians make as little account of the truth of History, as we esteem and seek it.

Now,

Now to discover unto you the Original of the Jews, what their Estate hath been in times past, and after what manner they departed out of Egypt; to shew what Countries they conquered, and what Colonies they planted, were, in my judgement, both impertinent and to little purpose; considering that divers of mine own Nation have before my time written an exact History of the actions of our Ancestors: yea, many Greeks also have translated these men's Writings into their own Tongue, without much deviating from the truth. I will therefore begin my History in that time where these Writers, and our own Prophets have ended theirs, and set down at large all those Wars that happened in my time. As for those things that precede my particular knowledge, I will only touch them briefly, and in a word or two. First, I will relate how Antiochus, surnamed Epiphanes, took the City of Jerusalem, and possessed the same for the space of three years and six months; and how he was driven out of that Country at last, by the Assuaneans. After this I will set down the Dissentions that happened amongst Antiochus's Successors for the Kingdom; and how by this means they drew Pompey and the Romans into their Affairs. How Herod, likewise the Son of Antipater, being assisted by Solius, put an end to the Rule of the Assuanean Princes: And how, in Augustus Caesar's time, after the death of Herod, and during the Government of Quintilius Varus, a Sedition was raised among the people: And how in the twelfth year of Nero's Reign, the War began. What likewise hapned in Cestius's time; and what Warlike exploits the Jews performed in their first Attempts and Revolts; how they strengthened the Cities and Forts about them; and how Nero (bearing of the great Overthrow which his Army received under Cestius their General, and fearing lest he should lose all) made Titus Vespasian General of his Army; who being attended by his eldest Son, came into Judea, accompanied with as great a number of Romans as he could possibly gather; how great a number of his Allies were defeated in Galilee; what Cities they took in that Province, either by Assault, or by Composition. Besides all these things, I will express what Order and Discipline the Romans observe in their Wars, and how they are accustomed to exercise their Soldiers. I will describe also the places and nature of the Country of Galilee and Judea, together with the Mountains, Lakes and Fountains thereof, with all the Properties of the same; not forgetting those miseries which the Captive Cities suffered; and how they were surprized. All which (together with all those evils and miseries which during those troubles befel my self) I will discourse with all truth and diligence, the rather because I publish them to many who are no ways ignorant of them.

After this, I will set down how (upon the declining and downfal of the Jews) Nero died; and how at such time as Vespasian had undertaken the expedition to Jerusalem, he was re-called from it, to receive the Imperial Dignity; and how when he returned into Egypt to establish that Province, the Jews began to mutiny among themselves; how many Tyrants arose among them, who hatched much civil discord and debate in their Government. Moreover, how Titus departing out of Egypt, came the second time into Judea, and ranged over the Country; and how and where he levied and encamped his Armies. How, and how often, the City was vexed by Scditions, especially at such time as he himself was present. What Onsets he gave, and how many Mounts he raised, in beginning the City with a tripple Wall: The strength and Provision of the City: The Situation and Platform of the Temple and the Altars therein: The Rites and Ceremonies used on Festival days: The seven Purifications, and the Offices of the Priests: The Garments also of the High Priest, and the Holy Sanctuary of the Temple. All which I will recount without any dissimulation or swerving from the truth of History. After this, I will relate what cruelty the Tyrants used towards their own Countrymen, what Humanity the Romans shewed to strangers, and how often Titus (who desired to save both the City and Temple) exhorted the Scditions to mutual Amity. Furthermore, I will report how the people of the Jews (after the many and grievous Calamities which they suffered in the Siege, by War, Sedition, and Hunger) were at length reduced into servitude after the taking of that great and potent City. Neither will I omit the slaughter of such as deserted their Nation, neither the punishment inflicted on those that were Captive: I will set down how the Temple was burnt against Caesar's Will, and what an infinite Mass of Sacred Treasure was consumed by the Fire, and what signs and wonders hapned before the same: The Captivity also of the Tyrants themselves, and

Antiochus Epiphanes, the first Author and Fountain of the Wars of the Jews. The Epitome of the Wars of the Jews.

The signs and changes after Nero's death.

Titus besieging Jerusalem. The manners and Sacrifices of the Jews.

The Humanity of the Romans towards the Jews.

The burning of the Temple, and the overthrow of the City.

The Preface.

The Romans triumph over the Jews. The cause why he wrote this History.

and the number of those that were led away into Captivity, and what miseries they endured: How the Romans continuing their Wars, utterly ruined the Fortresses of their Captives: Finally, how Titus travelling through the whole Countrey, established a Form of Government; and afterwards returning into Italy, triumphed with much honour. All these things I have comprehended in seven Books, endeavouring as much as in me lieth, to avoid all occasion of reproof from those men who know these Affairs, and were Actors in the War. Which I have done for their sakes who love truth. And according to that Order and Form I promised, I will begin my History.

THE M

Book I.

557

A

THE FIRST BOOK

OF THE

ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the First Book.

1. *The Destruction of Jerusalem by Antiochus King of Syria. The overthrow of the Syrians by Matthias Maccabæus and his Sons.*
2. *The Succession of Princes; from Jonathan to Aristobulus.*
3. *Of Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodore, and Demetrius.*
4. *Of the War of Alexander, King of the Jews; with Antiochus and Aretas; and of Aristobulus and Hircanus.*
5. *Of the War between Hircanus and the Arabians; and of the taking of Jerusalem.*
6. *Of the War of Alexander with Hircanus, and also of Aristobulus.*
7. *Of the death of Aristobulus, and the War undertaken by Antipater and Mithridates.*
8. *How Antipater was accused before Cæsar; of the Priesthood of Hircanus, and how Herod made War.*
9. *Cæsar's death. Cassius comes into Syria; Herod ingratiates with him. Malichus poysons Antipater, who had sav'd his life: For which Herod causes him to be slain.*
10. *How Herod was accused, and set free.*
11. *Of the War of the Parthians against the Jews; and of Herod's Flight and Fortune.*
12. *Of Herod's War for the recovery of Jerusalem, after his return from Rome; and how he was opposed against the Thieves.*
13. *Of the death of Joseph: How Herod besieged Jerusalem; and how Antigonus was slain.*
14. *Of the treacherous practices of Cleopatra against Herod. Herod's War against the Arabians, and of a very great Earthquake.*
15. *How Herod was confirmed in the peaceable Possession of the Kingdom of Judæa, by Augustus Cæsar.*
16. *Of the Cities and Monuments repaired and builded by Herod, and of his felicity and liberality towards strangers.*
17. *Of the disagreement between Herod and his Sons, Alexander and Aristobulus.*
18. *Of Antipater's Conspiracy against his Father Herod.*
19. *How Herod should have been poisoned, and how the Treason was discovered.*
20. *How Antipater's malicious practices against Herod were discovered and punished.*
21. *Of the Golden Eagle, and of Antipater's and Herod's death.*

F

CHAP. I.

The Destruction of Jerusalem by Antiochus King of Syria. The overthrow of the Syrians by Matthias Maccabæus and his Sons.



At such time as Antiochus, surnamed Epiphanes, made War against Ptolomey the Sixth King of Egypt, for the whole Dominion of Syria, those of the chieftest Authority and Nobility among the Jews, were divided into two Parties: And that of Onias the High Priest being become the strongest, expelled the Sons of Tobias out of the City; who fleeing to Antiochus for refuge, besought him in all humility, that he would lead his Forces into Judæa; offering themselves to be his Guides in the Expedition. Antiochus

The year of the World, 3800. before Christ's Nativity, 162.

The year of the
World, 3800.
before Christ's
Nativity, 162.
Ant. 1. 12. c. 16.
Antiochus be-
ing stirred up
by Tobias's
Sons, invaded
Judea, and
surprised Jeru-
salem.

Ant. 1. 15. c. 4.
The High-
Priest Oti-
lioth to Pto-
lomy.

Ant. 1. 12. c. 7.
Antiochus al-
tereth the Cu-
stoms of the
Jews.

Bacchides' cru-
elty to-
wards the
Jews.

Ant. 1. 1. c. 8.
Matthias con-
federated
with others,
maleth War
against Antio-
chus.

Antiochus di-
eth, and leav-
eth the King-
dom to his Son
Antiochus;
who gather-
eth a huge
power, and in-
vades Jewry.
Ant. lib. 12.
c. 14. c. 15.
Eleazar dieth,
being slain by
an Elephant.

Eleazar pre-
serveth hono-
rable life.

Antiochus (who had long desired such an occasion) easily condescended to their request; and levying a great Army, he entered their Country, took Jerusalem, and slew most part of them who favoured Ptolemy. He gave his Soldiers liberty to sack the City, spoiled the Temple of the great Riches which were in it; and for the space of three years and six months forbade the Sacrifices, which before time were accustomed to be offered every day to God in that place. Whereupon Onias the High-Priest fled to offer every day to God in that place. Whereupon Onias the High-Priest fled to offer every day to God in that place. Whereupon Onias the High-Priest fled to offer every day to God in that place.

But Antiochus not satisfied with the unexpected surprise of the City, nor with the pillage and slaughter of the Citizens, was so far transported by his passions, and incensed with the remembrance of those rays which he had sustained during this War, that he compelled the Jews to renounce their Religion, to forbear the Circumcision of their Children, and to immolate Swine upon the Altar. The abhorrence which the High-Priest and honestest amongst them could not refrain to declare against those Abominations, cost them their lives. For Bacchides, who was Governour of all the Garisons of Judea, by the appointment of Antiochus, being naturally very cruel, omitted no opportunity to execute his wicked Orders; inasmuch that he particularly tormented such as were of Noble Birth and Quality; and every day represented to them the fresh face and memory of the desolation of their City. But, at length, a Tyranny so insupportable animated those that suffered it, to attempt the means of freeing themselves from it, and of executing revenge upon the Authors. Matthias (or Mathathias Mac-
cabees) the Son of Simeon, one of the Priests, who dwelt in a Village called Modin, accompanied with his five Sons and his own Household, armed with Swords, flew Bacchides; and fearing the power and multitude of the Enemy's Garisons, presently retired himself into the Mountains. Thither retired divers of the people unto him; by which conflux, growing more confident and courageous, he defended from the Mountains, and overcoming the Captains of Antiochus, drove them out of the Borders of Judea. By many instances of such happy success, he became so renowned, that he was by common consent of the people (whom he had delivered from the subjection of strangers) made their Ruler: And when he died, he left his eldest Son who was called Judas, to succeed him in the Government. This brave Son of so brave a Father, could not doubt of the endeavours which Antiochus would use, to revenge the losses he had received; and therefore he gathered together an Army of his own Countrymen, and was the first among the Jews that made a League with the Romans. Antiochus failed not (as he had foreseen) to enter into Judea with a powerful Army; and this great Captain repelled him with a great Overthrow. And whilst the remembrance of this Victory was yet fresh in mens minds, he assaulted the Garison of Jerusalem, which as yet was entire; in which Conflict he forced them to forsake the high Town, which is called Holy, and betake themselves to the lower part: And having recovered the Temple, he purified it, and compassed it with a Wall, and made new Vessels for the Service of God, and placed them there; (because those that had been formerly consecrated there, were profaned.) He built likewise another Altar, and began to renew the accustomed Sacrifice, and observe the Rites of Religion.

Scarce was the City brought to its former Estate, but Antiochus died; leaving behind him Antiochus Empator, his Son and Heir, not only of his Kingdom, but also of his hatred against the Jews: Who having gathered together fifty thousand Foot, and almost five thousand Horse, and fourscore Elephants, entered by the Mountains into Judea, and took a Town called Bethsara; near which Judas met him, in a place called Bethsazar, where the passage was something strait: And before they joined Battle, Eleazar, Judas's Brother, seeing one Elephant higher than the rest, bearing a great Tower on his back, and adorned with golden Furniture, thought Antiochus had been there; and ran from his Company, breaking the ranks of his Enemies, till he came to the Elephant: but he could not reach him whom he deemed to be the King, he was so highly mounted; all he could do, was to wound the Elephant in the belly with his Sword, till the beast fell upon him, and pressed him to death; which act of his had no other success but this, that by attempting so great a matter, he gave testimony that he preferred Glory before his Life. For he that rid on this Elephant, was but a private person; and although Antiochus had been there, Eleazar had achieved something more in this valiant attempt; but yet he adventured his life, in hope to perform some great exploit. This act of his was a preface unto his Brother Judas, of the event of that days Battle; for the Jews fought stoutly, and a long time; but yet Antiochus's Army (being both more in number, and more fortunate) obtained the Victory; and

Judas

A Judas after the loss of many of his company, fled to the Gophonites, with those of his side who escaped. Antiochus advanced afterwards to Jerusalem, from whence after some stay he departed for want of Provisions, leaving a sufficient Garison there; as for the rest of his Army, he led them for their Winter-quarters into Syria. But notwithstanding the King's departure, Judas rested not; but encouraged by many of his Nation, who daily came to him, and gathering all together those who escaped out of the former Battle, he fought with the Forces of Antiochus at a Village named Adasa; where after many proofs of his valour in assaulting and slaughtering a great number of his Enemies, he himself at length was slain; and within a few days after, his Brother John also was betrayed, and slain by their Treacheries who favoured B Antiochus.

The Year of the
World, 3800.
before Christ's
Nativity, 162.
Antiochus de-
parting from
Jerusalem, leaveth a suf-
ficient Garison
there.
Ant. 1. 12. c. 18.
Judas fighteth
with Antiochus
and is slain.
Ant. 1. 13. c. 1.

CHAP. II.

The Succession of Princes from Jonathan to Aristobolus.

After Judas, succeeded his Brother Jonathan in the dignity of Prince of the Jews. He carefully studied the Peace and Security of his People, and fortified himself by the friendship of the Romans, and was reconciled to Antiochus his Son; yet did not all these things procure his safety. For Tryphon (who was Tutor to the young Antiochus) laying wait for him, and seeking to spoil him of his friends, took Jonathan at such time as he came with a small company to Antiochus who was at Ptolemais, and binding him, led an Army against Judas: From whence being repulsed by Simon, Jonathan's Brother, in displeasure and revenge thereof he slew Jonathan.

But Simon valiantly bestirring himself in the Conduct of the affairs of the Common-wealth, took Zara, Joppe and Jamnia (which were bordering Towns) and overcoming the Garison of Accaron, he destroyed the City, and assisted Antiochus against Tryphon, who besieged Dora, before that expedition which he made against the Medes. Yet would not the greedy mind of the King be satisfied, notwithstanding Simon had thus faithfully served and assisted him to the ruin and death of Tryphon: but in a short time after, he sent Cendebus (the General of the Army) to harass and spoil Judea, and to take Simon Prisoner. But Simon, though very aged, acted both youthfully and valiantly, and sent his Sons before with the most resolute men he had against Antiochus, and himself with the residue of his Army, assaulted another quarter of the Enemies Camp; and having laid many ambushes in the mountains, he obtained a great victory. After which he was made High Priest; and delivered the Jews from the subjection of the Macedonians, under which they had been two hundred and seventy years. Finally, by the treachery of Ptolemy his Son-in-law, he was murdered at a Banquet; who imprisoning his Wife and two Sons, sent certain men to kill his third Son John, otherwise called Hircanus. But the young man understanding the design, fled to Jerusalem, accompanied with a great multitude; for he greatly hoped that the people would remember his Father's prowess, especially because Ptolemy's iniquity was hated of all men. Ptolemy also halted to enter the City at another gate: but he was speedily repulsed by the people, who had already received Hircanus. For which cause he presently retired himself into a Castle named Dagon, situate beyond Jericho.

After that Hircanus had obtained the office of High Priest, which was left him by his Father, and had offered Sacrifices to God; he led forth his forces with all speed to besiege Ptolemy, hoping to deliver his Mother and Brethren that were detained Prisoners there by him. His tenderness of nature was the only obstacle that hindered him from forcing the Castle. For when Ptolemy perceived himself to be in danger, he brought Hircanus's Mother and Brethren upon the walls, and bear them, where he might behold them in their torments, threatening to cast them down from the wall, except Hircanus would presently depart: How great soever the indignation of Hircanus was, it was forced to give place to the affection he had for persons so dear to him, and to his compassion of seeing them suffer. But his Mother being no way dismayed with the stripes which she endured, nor with the Death wherewith she was threatened, lifted up her hands to her Son, beseeching him that he would not in regard of her miseries be moved to spare to impious a person; for she should esteem her Death happy, if so be Ptolemy might receive just punishment for the villainy which he had impiously committed against their house. Hircanus seeing the resolute mind of his Mother, and hearing her entreaty, was moved to assault the Castle; but straightway

The year of the
World, 3805.
before Christ's
Nativity, 157.
Jonathan taken
by Tryphon's
treachery is
slain.
Ant. 1. 13. c. 9.
The year of the
World, 3812.
before Christ's
Nativity, 149.
Simon encounter-
eth with
Cendebus, and
overcometh
him.
Ant. 1. 13. c. 14.
Simon by the
treachery of
his Son-in-law
Ptolemy, is
taken and slain.
John, other-
wise called
Hircanus, the
Son of Simon.

The year of the
World, 3831.
before Christ's
Nativity, 131.
Hircanus ob-
taineth the
honour of the
High-Priest-
hood which
his father had.
Ptolemy's his
cruelty against
Hircanus's
Mother.

B b b a

The Year of the World, 3831.
before Christ's
Nativity, 151.

Antiochus
murdereth
Hircanus's
Mother and
Brethren.

The Year of the
World, 3839.
before Christ's
Nativity, 123.

Antiochus,
upon the pay-
ment of three
hundred Tal-
ents, raiseth
his Siege.
Ant. lib. 13.
cap. 15.
Aristobulus and
Antigonus be-
siege Scythia.

Scythia over-
thrown and
spoiled.

seeing her beaten and torn, he relented with compassion, and his mind agitated with different Sentiments, was full of confusion and trouble. By which means the Siege continued long, and the Jubilee year was come, which falleth out every seventh year. *Plolomey* was no sooner delivered from the Siege by this occasion, but he put *Hircanus's* Mother and his Brethren to death, and afterwards fled to *Zeno*, the Tyrant of *Philadelphus*, who was also furnished *Corymbus*.

In the mean while, *Antiochus*, to be revenged for the Victory which *Simon* had got over his Generals, entered with an Army into *Judea*, and besieged *Hircanus* in *Jerusalem*; who opening the Sepulchre of *David* (who had been one of the richest of all the Kings of *Judea*) took more than three thousand Talents from thence; of which he gave three hundred to *Antiochus*, and so obliged him to depart the Countrey. This *Hircanus* was the first Prince that entertained Foreign Soldiers. But so soon as *Antiochus* had bent his Power and Forces against the Medes, he took that opportunity to revenge himself, and presently assaulted the Towers of *Syria*; assuring himself, he should find them (as indeed they were) void of Soldiers to defend them. He made himself Master of *Medaba*, *Samca*, *Sichem* and *Garizim*, and subdued the Cutheans, who inhabit the places adjoining to the Temple, that was built in imitation of that which is at *Jerusalem*. Moreover he took many Cities of *Idumea*, and amongst the rest, *Doteon* and *Marisa*; and coming into *Samaria* (which *Hercod* afterwards rebuilt, and called *Sebastie*) he besieged it on every side, and left his two Sons, *Aristobulus* and *Antigonus*, to continue the Siege: they omitted nothing to the purpose; and there came such a Famine in the City, that the Inhabitants were constrained to eat very unaccustomed Meats. In this extremity, they desired aid of *Antiochus*, furnished *Spondius*, who speedily came to relieve them: but he was overcome by *Aristobulus* and *Antigonus*, and was pursued by *Sychopolis*, whither he retired himself. But they, returning again to *Samaria*, straitened the City; and at last, taking it by force, destroyed the same, and led away their Inhabitants Captives. Whilst thus fortune favoured them, they ceased not to pursue their good success, but led their Army beyond *Sychopolis*, and shared between them all the Land of *Mount Carmel*.

CHAP. III.

Of *Aristobulus*, *Antigonus*, *Judas*, *Elisus*, *Alexander*, *Theodorus*, and *Demetrius*.

THIS Felicity and good hap of *Hircanus* and his Sons, was accompanied with the envy of many of his Countrey-men; and their discontent was the cause of an open Rebellion: For divers of the Jews rising up in Arms against them, were so much over-ruled by their ambitious passion, that they could not contain themselves from the prosecution of an open and bloody War; wherein, notwithstanding, they were put to the worst. From that day forward, *Hircanus* passed the remainder of his Life in all Tranquility and Happiness; and after he had governed the Common wealth for the space of thirty and three years, he departed this Life, leaving behind him five valiant Sons. He was a man of more than ordinary felicity, being possessed of three excellent endowments together; For he was the Prince of his Countrey, High Priest, and a Prophet, to whom God spake, and gave him the knowledge of future Accidents. He foresaw, and foretold, that his two eldest Sons should not continue long in the Government, (whose ends are worth rehearsal, being very different from their Father's felicity) for the eldest Son *Aristobulus*, after his Father's death, changed the Principality into a Kingdom; and was the first that put a Crown on his head; four hundred twenty one years, and three months, after the deliverance of the People from the Captivity of *Babylon*. As for *Antigonus* (who was his second Brother, and whom in appearance he seemed to love most entirely) he made him partaker of his Dignity, and committed the rest of them to Prison: He imprisoned his Mother also, for that she had contended with him for the Government of which *Hircanus* had made her Regent. And he was so given over to all kind of Cruelty, that he not only kept her Prisoner in Bonds, but also put her to Death by Famine: To which Impiety he added that of killing his own Brother *Antigonus*, whom he had intirely loved, and made Partner with him in the Kingdom. For by reason of certain scandalous flanders, which his envious and malignant Courtiers contrived and invented against him, he commanded him to be put to Death. Upon their first information, *Aristobulus* (wrayed by Brotherly affection) gave them no credit; conceiving those Accusations to proceed from envy, rather than any good ground. But when *Antigonus* returned from the War, at that Festival time, wherein

The Seditious
overcome in
War.

Hircanus, after
he had happily
governed the
Countrey for
thirty
three years
space, dieth.

The Year of the
World, 3861.
before Christ's
Nativity, 101.

Ant. lib. 13.
cap. 19.

Aristobulus
smothereth his
Mother.
Aristobulus
killed Antigonus
very dear-
ly.

According to the custom of our Countrey, we celebrate the Feast of Tabernacles; it happened that *Aristobulus* fell sick; *Antigonus* therefore, about the end of those Festival days, attended with a great Equipage and Train of armed men, ascended up into the Temple to offer Sacrifice, and to pray God for the health of the King his Brother. Hereupon, certain cursed and wicked detractors repaired to the King, and told him, that this great Guard of Soldiers which accompanied *Antigonus*, and his magnificent Pomp, shewed that he was not contented with the Honour he had done him, in allocating him in the Royalty, but was minded to possess it wholly to himself; in which resolution they said he was come accompanied with so many Soldiers, that could not be doubted, but that it was to murder him. *Aristobulus*, though unwillingly, yet at last being won to believe them, desirous to hide his suspicion, commanded his Guard to hide themselves in a certain place under ground (himself then lodging in a certain Castle, which in times past was called *Bari*, and afterwards *Antonia*, by *Hercod*, in honour of *Antonius*) with this Commission, that if *Antigonus* came unarmed, they should let him pass; if otherwise, they should kill him. He sent certain Messengers also to *Antigonus*, requiring him to repair unto him disarmed: But the wicked Queen prevented this good intent of his by a subtil stratagem contrived by those that with her conspired against him; for she persuaded those that were to carry this message, to discover nothing of what the King had commanded them; but to tell *Antigonus*, that his Brother having intelligence that he had brought very goodly Armour, with other fair Furniture for War, from *Galilee*, desired him to come to him, Armed as he was, that he might have the pleasure to see him in his Warlike Ornaments. Which when *Antigonus* understood, (who, by reason of his Brother's affection, suspected no mischief) he Armed himself, and resorted to him, intending to content him with his appearance. But no sooner arrived he in the strait, which is called the Tower of *Straton*, but the Guard of *Aristobulus* set upon him, and slaughtered him; yielding by this means a demonstrative testimony, that Detraction is able to destroy all good nature and friendship; and that there is no union of affection so great, as it can always resist the attempts of envy, to ruin it.

In this occurrence there happened a thing which cannot be too much admired: One *Judas*, who was of the Sect of the *Essenes*, had so certain a knowledge of the Future, that his Predictions were never found false. This man beholding *Antigonus* pass through the Temple, cried out to his familiars, who attended him in no small number (as ordinarily divers of his Disciples did:) *Alas, how happy were it for me at this present, if I were dead, since truth is dead before me, and one of my Predictions is found faulty! For behold Antigonus yet liveth, who should this day have died in the Tower of Straton, which is distant from this place six hundred furlongs, and 'tis now the fourth hour of the day; now therefore is the time, wherein my Divination shall be falsified.* Having spoken to this effect, the old man fate down, being altogether disconsolate and pensive; within a while after, it was told him that *Antigonus* was slain in a place under ground, called the Tower of *Straton*, being of the same name of that of *Cesarea*, which is situate upon the Sea-coast; which conformity of names, was the cause that *Judas* staggered in his Divination.

The sorrow which incontinently seized *Aristobulus*, for committing this heinous Murder, augmented his sickness in such sort, that his Soul was continually troubled with the thought of his sin; and his body through extrem heat of passion, became dried up; and the grief that he felt was so vehement, that his Entrails became exulcerated, so that he voided blood in great abundance. And it so fell out by God's Providence, that one of his Servants, who was deputed to that Office, bearing out that blood which came from him, missed his way, and came to that place where *Antigonus* had been slain, where still there appeared some signs and stains of the blood of *Antigonus*; on which he poured out the blood of the Murderer, *Aristobulus*: Which, when they perceived, who stood hard by, imagining that the Servant had purposely spilled the blood in that place, as it were in Sacrifice to the Ghost of that Prince; they cried out so loud, that *Aristobulus* hearing their cry, demanded the cause thereof; and the more that each man feared to discover the same to him, the more instantly he desired to understand the truth; so that at length, after he had used threats, he was certified of what had passed. Whereupon, his eyes were suddenly filled with tears; and in vehement agony of mind, he cried out, and said: *How could I hope, but that the great eye of the Divine Majesty should see my wicked acts, and the sudden vengeance of my Brother's blood pursue and overtake me? How long, O thou miserable Body, wilt thou detain my Soul from being sacrificed to the vengeance of my Mother and Brother's death? Why do I thus lingeringly languish, in offering a part of my blood unto them? Let them take it all at once; and*

The Year of the
World, 3861.
before Christ's
Nativity, 101.

Antigonus in
honour of his
Brother, as-
cended up in-
to the Temple.

Antigonus
sally accused
to his Brother.

Aristobulus
commandeth
his Guard,
that if Antigo-
nus came arm-
ed, they should
kill him.

The Queen's
cunning Strata-
gem against
Antigonus.
Antigonus suf-
fereth not
his Brother.

Judas the
Prophet fore-
telleth Antigo-
nus's death.

Aristobulus
through the
grief he conceiv-
ed at his
Brother's
death, felleth
himself sick.

A Servant
spilleth blood
in the same
place where
Antigonus
was slain.

The Eye of
God discover-
eth every sin.
Aristobulus
dieth miser-
ably.

let not the Divine Vengeance laugh any longer to see the effusion of mine Entrails. This said, H he died, after he had only Reigned one year.

His Wife after his Death delivered his Brother Alexander from Prison, and establish'd him King, who was both the eldest, and seemed to be the most moderate among the rest of his Brethren. But growing by this means both proud and potent, he put one of his Brethren to death for aspiring after the Kingdom; but spared the other alive, for that he contented himself with a private and contemplative life. He made War also against Ptolemy, that was called Lathyrus, who had surprized the City of Ashdod, and put a great number of his enemies to the Sword; nevertheless Ptolemy's side obtained the Victory: But retiring himself into the Countrey of Egypt, by reason that his Mother Cleopatra pursued him with open War; Alexander forcibly entred the City of Gadara, and the Fort of Amath (one of the greatest of all those that were beyond Jordan) in which place Theodorus, Zeno's Son, had hoarded up his chiefest and most precious Moveables, which he took, but enjoyed not long; for Theodorus suddenly setting upon him, recovered all that which was his; and furthermore, laid hands on the King's Carriage in seizing which, he slaughtered many Jews, to the number of ten thousand. But Alexander, after he had recovered this loss, invaded the Frontire Towns upon the Sea-coast, and won Raphia, Gaza and Antidon, which afterwards by King Herod was called Agrippias. But after he had conquered these places, the common sort of the Jews raised a mutiny against him, during a certain solemn and holy Feast; (as Mutinies and Seditions are commonly raised at Banquets) and it is thought that he could not have prevailed against those Rebels, had he not been assisted by the Pisdians and Cilicians, whom he hired to help him; for the Syrians he refused to hire, by reason of the natural hatred they bare against the Jews. Having therefore slain eight thousand of the Rebels, he warred upon Arabia; and overcoming the Galaadites and Moabites (and imposing upon them a Tribute) he returned to besiege Amath. But Theodorus, daunted with his prosperous success, and finding the Castle without any to defend it, razed it to the ground. After this, he assaulted Obodas King of the Arabians; who having laid Ambushments in the Countrey of Galaad, in a place fit for such a purpose, discomfited him and his whole Army, being driven into a deep Vally, where they were perished with a multitude of Camels.

Alexander is overthrown by Theodorus.

The Sedition of the Jews against Alexander upon a Festival day.

Alexander assaults the Castle of Amath, and razeth it.

Demetrius cometh to help the Jews.

Ant. lib. 13. cap. 20. The War betwixt Demetrius and Alexander, wherein Demetrius is Conqueror.

The Jews revolt from Demetrius.

Alexander's immoderate wrath, who crucified eight hundred Captives.

But Alexander escaped to Jerusalem, where the people who had conceived a hatred against him, being encouraged by his great loss and slaughter of men, began again to rebel; but then also he overcame them; and in six years space, in sundry Battels, slew above fifty thousand Jews: Norwithstanding, he never rejoiced in his Victory, because the strength of his Countrey was consumed thereby. For which cause, giving over his Wars, he began to seek the people's favour by sweet and mild courses; but they so much hated his inconsistent and variable manners, that when he demanded of them what he should do to win their favours, they answered, that he should die, and that scarcely they could pardon him if so he were dead, who had done them so much mischief. The Jews sent to Demetrius, surnamed Eucerus, for help; who, in hope of great Rewards, came and joyned his Forces with the Jews about Sichem, being there two thousand Horse, and forty thousand Foot: Alexander met them both with a thousand Horse, and six thousand Foot, that were strangers, besides ten thousand Jews that remain'd faithful to him. Before the fight began, the two Kings sent Messengers to one another's Army, perswading one another's men to forsake their Colours and Captains: For Demetrius hoped that Alexander's hired men would have forsaken his service, and come unto him; and Alexander hoped that the Jews that followed Demetrius, would have left Demetrius, and come to him. But when both parts perceived that the Jews continued obstinate in their purpose, and the Greeks kept their fidelity, the two Armies encountered; in which Encounter, Demetrius had the upper hand (although Alexander's Hirelings evidently shewed their strength and courage.) But the end of this Victory was such, as neither party expected; for they who sent for Demetrius, after his Victory, forsook him; and Fortune changing her Colours, six thousand Jews fled to Alexander, into the Mountains, whither for safety he had taken himself. This revolt much displeased and discouraged Demetrius; so that he now thought, that Alexander uniting his Forces, was able to give him Battel; and he feared that all the Jews would at that present follow Alexander; for which cause, he returned home. Yet the rest of the Jews, having thus lost the help of Demetrius, would not desert from their Rebellion; but they so long warred with Alexander, till at last (the most of them being slain) he drove the rest into the City of Beneceli; and when he had surprized and sack'd the City, he led them Captive to Jerusalem. But immoderate Anger turned his Cruelty to impiety; for having crucified eight hundred Captives in the midst of the City,

A City, he killed their Wives, and the Children he massacred before their Mother's faces; and this pitiful Spectacle he beheld with pleasure, as he was a drinking, and making merry with his Concubines. Whereat the People were so terrified, that the night after, eight thousand of the contrary part fled out of the Countrey of Judea, and stayed in Banishment during the Life of Alexander. Thus, after he had by such actions sought the tranquillity of his Kingdom, which he obtained not, but with long time and great difficulty, he ceased to make War against his Countrey.

C H A P. IV.

Of the War of Alexander, King of the Jews, with Antiochus and Arctas; and of Aristobolus and Hircanus.

After this, Antiochus (who likewise was called Dionysius, brother to Demetrius, and the last of all the Race of Seleucus) raised up new broils against Alexander; who fearing him because he had overcome the Arabians, drew a deep Trench along that ground which lieth between Antipatris, and the Sea-coast of Joppa: And before the Trench he built a very high Wall, and raised Towers of wood to hinder his Enemies passage. But all this could not keep out Antiochus; who burning the Towers, and filling up the Trenches, entered and passed over them with his Forces. But not tarrying at that time to revenge himself of him who had thus forbidden him passage, he presently marched forward against the Arabians. Arctas, King of Arabia, retiring himself into certain places of his Countrey which were fittest for defence and returning suddenly to Battel with his Horse (who were in number ten thousand) rushed suddenly upon Antiochus's Soldiers, and found them unprovided; so that a horrid Skirmish began betwixt them; in which the Soldiers of Antiochus, whilst he lived, shewed themselves valiant (though they were on every side massacred by the Arabians) but so soon as he was slain (who was always ready to assist those that were in danger) all of them fled; and the greatest part of them were slain in the Battel, and in flight: As for those that escaped, they fled to the Town of Cana, where all (except very few) died for hunger. After this, the people of Damascus being incited with the hatred they bare to Ptolemy the Son of Menneus, sent for Arctas, and established him King over Callosyria; who warring against Judaea, and overcoming Alexander in Battel, retired upon Composition. Alexander having taken Pella, returned once more to the Town of Gerasa, in that he was desirous to get Theodorus's Riches; and took the place, notwithstanding that it was fortified with three Walls, and that upon every Wall there was planted a Garison. He took Gaulan and Seleucia, and that Town which is called the Valley of Antiochus. Moreover, having taken Gamala, which was a very strong Castle, and imprisoned the Governour thereof, who was called Demetrius, because he was a wicked Person; he returned into Judaea after he had spent three years in War; where, for his prosperous success, he was joyfully received of his Nation. But no sooner ceased he from War, but he fell sick of a Quartane Ague; and he thought that he should drive away his sickness, if he employed himself in some business; for which cause, labouring under his Disease, he applied himself to War, and toiling above his strength, amidst those tumults, he yielded up the Ghost in the thirty seventh year of his Reign; leaving the Kingdom to Alexandria his Wife, fully accounting that the Jews would in all things obey her, because that she, always milking and seeking to hinder his cruelty and inquiry, had won the hearts of the People: Neither was he deceived; for she being admired for her Piety amongst them, they easily submitted to her; the rather for that she was well acquainted with the Customs of her Countrey, and even from her Childhood detested them who violated our holy Laws. She had by Alexander two Sons, the eldest was called Hircanus, whom by reason of his years, he made High Priest; and because of his dull nature, she thought that though he were in Princely Authority, yet he would molest no man: As for the youngest Son Aristobolus, because he was of a hot spirit, she was willing that he should lead a private life.

Now there was a certain Sect among the Jews, which were called Pharisees, who joined themselves with the Queen: These people were thought to be of the godliest sort, and to be more skilful than others, in interpreting the Scriptures; and Alexandria favoured them the more, because she was much given to Religion. These having by little and little insinuated themselves into her favour, domineered at their pleasure, displacing, disposing, imprisoning, and restoring to liberty whom they pleased, for no other purpose, but that they might enjoy the Profits and Commodities of the

The year of the World, 3863. before Christ's Nativity, 100. Alexander ceaseth from War.

The King of the Arabians invadeth Antiochus's Soldiers unawares. The King of Arabia puts Antiochus's Forces to flight, and killeth a great number of them. The Jews of Damascus and Arctas join against Alexander.

Alexander sick of a Quartane Ague. Ant. lib. 13. cap. 22. Alexandria, Alexander's Wife, through the opinion of Vertue, obtaineth the Kingdom. Hircanus first made High Priest, and afterwards King.

The Pharisees getting in favour with the Queen, are made her chief Governours, and enjoy all honours.

The year of the
World, 3903.
before Christ's
Nativity, 59.
Pompey and
his enter the
City, and
search the
King's house.
Aristobulus his
friends fly to
the Temple.

within the City; wherein *Aristobulus's* Confederates thought it best to fight, and deliver the King out of Prison: But those that favoured *Hircanus*, would that the Gates should be opened to *Pompey*. At last, *Aristobulus's* Friends not prevailing, fled into the Temple; and to the end that they might fight it out to the last, they cut down the Bridge which leads out of the City into the Temple. When the rest had received the Romans into the City, and delivered to them the King's Palace, *Pompey* sent a Captain called *Piso*, with Soldiers to seize the same; who leaving a Garison in the Town (seeing he could persuade none of them that were in the Temple to Peace) prepared all things necessary to batter it. All which time *Hircanus* and his friends shewed themselves ready to help them to their power, and to do whatsoever they were commanded. *Pompey* at the North side filled the Ditch and Valley with earth, which his Soldiers carried; though by reason of the great depth, and for that the Jews made resistance, it was a hard thing to be done; and it had been left undone, had not *Pompey* (observing the seventh day, wherein the Jews Religion obliged them to abstain from all labour) caused it to be filled up those days; forbidding the Soldiers to fight at that time, to the intent he might fill the Ditch more conveniently (for it was lawful for the Jews only to do what was necessary to sustain and defend their Lives upon the Sabbath.) At last, when the Ditch was filled, and the Towers were built upon the Rampire, he battered the Walls with those Engines that he brought from *Tyre*; but they were beaten back by those who resisted from the top of the Walls, who rouled stones at them: Against the violent power whereof, the Towers that were built in that Quarter, being of a great and goodly building, resisted extremely well. But the Romans found hard work in this place, and *Pompey* admired the valour of the Jews; that being amongst the thickest of their Enemies Darts, they omitted no Ceremony of their Religion; but (as though they had had firm Peace) they every day observed their Ceremonies, offered Sacrifices, and most diligently performed the Divine Service; yea, though every day they were killed at the Altar, they ceased not from the Lawful Rites of their Religion. At last, in the third Month of the Siege, during which scarcely one Tower was beaten down, they brake into the Temple; and the first that attempted to climb over the Wall, was *Cornelius Fausfus*, *Sylla's* Son; and after him two Centurions, *Furius* and *Fabius*, with their Regiments; who compassing the Temple about (while some fought to hide themselves, and others resisted) they slew them all. There were many Priests also among the rest; who, although they saw the Enemies with naked Swords rushing upon them, yet being nothing at all dismayed thereat, continued still their Sacrifices, and were slain even whilst they offered and incensed in the Temple; preferring the duty they ow'd to their Religion, even before their own safety. Many also were slain by their own Country-men that favoured the adverse party, and many cast themselves down headlong upon the Rocks; others in their fury, having desperately fired all things upon the Walls, burnt themselves for company. So that twelve thousand Jews were slain, but very few Romans, though many hurt. And amongst all that Massacre, there was nothing so grievous to the Jews, as that the Holy Sanctuary (which never any one saw before that time) was revealed to strangers. For *Pompey*, with his followers, came into the Temple, where it is lawful for none but the High Priest to come, and saw the Candlesticks, Lamps, Table, Censers, and all the Golden Vessels, and whatsoever was within the Temple. Moreover, he beheld the great quantity of Odoriferous Drugs, which were kept in store in that place, and two thousand Talents of Holy Money; yet did he not take away these things, nor any thing else belonging to the Temple. But the day after it was taken, he commanded the Sacrifices to purge and make clean the Temple, and to offer the usual Sacrifice. He likewise confirmed *Hircanus* High Priest (who had in all things shewed himself very forward, and especially at the time of the Siege; and also hindered a multitude of People from joining themselves with *Aristobulus*) and thus, like a good Captain, he got the good will of the People more by love, than by fear.

Amongst others that were Captives, there was *Aristobulus's* Father-in-law, who was also his Uncle: as for those that had been the chief cause of these Wars, *Pompey* caused them to be beheaded. He rewarded *Fausfus* likewise, and those who had fought valiantly with him, with very rich Gifts, and impoled a Tribute upon *Jerusalem*, and took from that Nation the Cities which they had gotten in *Callosyria*, and appointed them to be governed by him, who then was President for the Romans; making them keep within the bounds of their own Country. And in favour of *Demetrius of Gadara* (a freed man of his) he re-edified *Gadara*, which the Jews had destroyed: He delivered the Mediterranean Cities from their Government. (for they had not as yet destroyed them, because they were suddenly prevented) namely, *Hippion*, *Sychopolis*, *Pella*,

Twelve thousand Jews slain in the Temple.
Pompey and his followers enter the Sanctuary.
Pompey's Continuity.

Hircanus made High Priest.

Pompey causeth the chiefest Confiscators to be beheaded.

Pompey delivereth many goodly Cities from the subjection of the Jews.

A Pella, *Samarina*, *Marissa*, *Acotus*, *Jamnia*, and *Arcthusa*. The Towns also upon the Seacoasts, *Gaza*, *Joppa*, and *Dora*, which was called *Straton's* Tower, and afterward by *Herod* built sumptuously, and called *Cesarea*. All these Cities he restored to the Inhabitants, and joynd them to *Syria*. Of which, and of *Judea*, and of all places from the Borders of *Egypt* to *Euphrates*, he made *Seaurus* Governor, leaving him two Legions of Soldiers. Which done, he took his journey to *Rome* by *Cilicia*, leading *Aristobulus* and his Family Captives, with his two Daughters, and two Sons; the elder whereof, called *Alexander*, escaped in the way; the younger, whose name was *Antigonus*, was with his Father and Sisters carried to *Rome*.

The year of the
World, 3903.
before Christ's
Nativity, 59.

Aristobulus and his Family carried to *Rome*.

B

C H A P. VI.

Of the War of Alexander with Hircanus, and also of Aristobulus.

Seaurus advanced with his Army into *Arabia*; but being by the difficulty of the place hindered, that he could not come to *Petra*, he waited all the Country adjoining to *Pella*; although, whilst he stayed to do this, he endured much evil; for there arose a great Famine in his Army, notwithstanding that *Hircanus*, by *Antipater's* means, sent them Victuals. *Seaurus* also sent the same *Antipater*, as his familiar Friend, to *Aretas*, to persuade him that by disbursing some money, he should work his Peace. To which motion *Aretas* condescended, and gave him three hundred Talents, and so *Seaurus* with his Army departed out of *Arabia*.

Ant. lib. 14.
cap. 9.
The Arabian
is reconciled
to *Seaurus*.
Ant. lib. 14.
cap. 10.

In the mean time *Alexander* the Son of *Aristobulus* (who, in the way to *Rome*, escaped from *Pompey*) gathered together a great Army, and frantically *Hircanus*, waiting all *Judea*; and hoped quickly to take *Jerusalem*, because the Wall which was destroyed by *Pompey*, had not been built up again. But *Gabinus*, a great Captain, who was sent into *Syria* to succed *Seaurus*, march'd with an Army against him. Whereupon, fearing the worst, he assembled all the Forces he could, to make resistance; so that he had ten thousand Foot, and a thousand and five hundred Horse: He fortified also the commodious places of the Country; to wit, *Alexandrium*, *Hircanus* and *Macheron*, which are near the Mountains of *Arabia*. *Gabinus* sent *Marcus Antonius* before him with part of the Army, and follow'd after with the rest; and certain chosen men out of *Antipater's* Company, and other Companies of the Jews, whereof *Malichus* and *Pitholus* were made chief, joynd themselves with *Marcus Antonius*; and presently after them followed *Gabinus* with all his company to meet *Alexander*.

Alexander, *Aristobulus's* Son, gathers a great power against *Hircanus*.

The year of the
World, 3904.
before Christ's
Nativity, 58.

Alexander gathereth ten thousand Foot and fifteen hundred Horse.

Alexander perceiving himself unable to encounter all those united Forces, fled; but drawing near *Jerusalem*, he was constrained to hazard the fight; where losing to the number of six thousand (whereof three thousand were taken alive, and other three thousand slain) he escaped with the rest: *Gabinus* pursued him, and as soon as he came to the Castle called *Alexandrium*, understanding that many Jews had forsaken their Colours, he, by promising them Pardon, sought to unite them to his Party again; but when he perceived that they hammered on no obiect resolution, he slew the most of them; and for the rest, he drove them into the Castle. In this Battle *Marcus Antonius* did many things worthy of renown; and although he had always shewed himself valiant, yet there especially his courage appeared. *Gabinus* leaving some to besiege the Castle, went to the Cities of the Province, and strengthened those that were not yet assaulted, and re-edified those that were destroyed; and by his Commandment *Sychopolis*, *Samarina*, *Ambedon*, *Apollonia*, *Jamnia*, *Raphia*, *Marissa*, *Dora*, *Gadara* and *Acotus*, and many more began to be inhabited, so that their Inhabitants joyfully returned and dwelt therein. Which when he had done, he returned to *Alexandrium*, and began a more close Siege; whereat *Alexander* being terrified and made desperate, sent Ambassadors to him, beseeching him to pardon him; promising to render unto him the Castles of *Macheron* and *Hircania*, which were in his power, besides *Alexandrium*: All which, *Gabinus*, by counsel of *Alexander's* Mother, destroyed, lest they might be occasion of new Wars: For the apprehension which this Prince's had for her Husband, and for her other Children, Prisoners at *Rome*, made her omit nothing to endeavour to gain the affection of *Gabinus*. After this, *Gabinus* carried *Hircanus* to *Jerusalem*; and committing the Temple to his charge, he committed to others of the Nobility the care of the Commonwealth, and divided the whole Nation of the Jews into five parts and Governments, whereof one was established at *Jerusalem*, another

Antipater with his Forces goeth out to meet *Alexander*.
Alexander fighteth with his Enemies, and slotteth six thousand men.
Marcus Antonius a Captain.

What Cities the Jews received to inhabit.

Ant. lib. 14.
cap. 11.
Alexander's Mother striveth to pacifie *Gabinus* with Rewards.
The change of the Government of the Jews.
Ant. lib. 14.
cap. 12.

another at *Doris*, the third at *Amathon*, the fourth at *Jericho*, and the fifth at *Sopharis*, a City of *Galilee* : and the Jews being delivered from the Government of one man only, willingly suffered themselves to be ruled by an Artificial Government. But shortly after, *Aristobolus* escaping from *Rome*, raised new troubles ; and gathering a great Army, partly of those that desired a change, and partly of such as loved him before, took *Alexandrium*, and began to compels it again with a Wall : But hearing that *Gabinus* had sent *Sisenna*, *Antonius* and *Servilius* against him with an Army, he went to *Macheron* ; and dismissing those that were not fit for War, he took with him only eight thousand armed men, amongst whom was *Pitholus*, Governour of them that were revolted, who with one thousand men, fled out of *Jerusalem* : But the Romans pursued them, and joyning Batel with them, *Aristobolus* with his men fought valiantly, till being by force overcome; the Romans slew five thousand of them, and almost two thousand men fled into a Mountain ; and the other thousand, breaking the Ranks of the Romans with *Aristobolus*, retreated to *Macheron* ; where the King hiding himself the first night amongst the Ruines, hoped that having repit, he might gather another Army, and fortifie the Cattle : But having for two days sustained the Forces of the Romans with extraordinary courage, at last he was taken ; and with his Son *Antigonus*, who had been imprisoned with him at *Rome*, he was carried to *Gabinus*, and from thence to *Rome*, where the Senate put him in Prison ; but his Sons they sent into *Judea*, because *Gabinus* writ that he had promised *Aristobolus*'s Wife, upon condition the Castles might be yielded.

The Romans
obtain the vi-
ctory, and
carry away
Ariflabulus
and his Son to
Rome.

Alexander,
triflingly's
Son once
more provok-
eth the Jews
to Rebellion.

The Jews overcome by the Romans. *Gabinus* overcometh the Nabathæans in Battle. *Ant. lib. 14. cap. 13.* *Marcus Crassus* taketh away the rest of the Gold of the Temple.

Antipater's
Wife a Noble
woman of
High

Whilst *Gabinus* prepared to war against the Parthians, *Ptolemy* hindered him, being returned from *Euphrates*, into *Egypt*. *Antipater* and *Hircanus* assisted him with all things belonging to the War; as Money, Weapons, Corn, and Men; and *Antipater* perwaded the *Jews*, who kept the ways that lead to *Pellusim*, to suffer *Gabinus* to pass. Now in the other part of *Syria*, at the departure of *Gabinus* there began a Commotion; and *Alexander*, *Arifobulus*'s Son, once more incited the *Jews* to Rebellion; and having gathered a mighty power, purposed to destroy all the Romans that were in that Country: yet *Gabinus* fearing (who was returned out of *Egypt* at the beginning of these tumults) he sent *Antipater* before, who perwaded some of the Rebels to be quiet; yet thirty thousand remained with *Alexander*: For which cause he was very forward to fight, and went out to Battle; near *Isabrym* they fought, the Romans prevailed, and ten thousand were slain, and the rest were put to flight, and *Gabinus* returned to *Jerusalem* by the counsel of *Antipater*; where having established all things, he marched thence, and overcame the *Nabatheans* in Battle; he likewise permitted *Mithridates* and *Orfanes*, two Parthian Noblemen, who were fled to him from the Parthians, secretly to depart, saying, that they had escaped from the Soldiers. In the mean time, *Craffus*, who was appointed to be his Successor, had *Syria* delivered him; and towards the maintenance of the Parthian War, he took all the Gold that was in the Temple of *Jerusalem*, besides the two thousand Talents which *Pompey* had forborn to touch: But passing over *Euphrates*, he was both himself and his whole Army utterly overthrow; of which matter it behoveth us not to speak in this place. After the death of *Craffus*, the Parthians endeavoured to enter *Syria*; but *Cassius* who succeeded him in the Government, repelled them; and having gotten the upper hand, he speedily passed into *Judea*; and taking *Tarichea*, carried away about three thousand men Captive, and put *Pitholus* to death, for gathering a company of seditious people to *Arifobulus* his part. He that counselled his death was *Antipater*, who was married to a Noble Woman of *Arabia* called *Cypris*, by whom he had four Sons, *Phafelus*, *Herod*, afterwards King, *Isseph* and *Phervoras*; and one Daughter called *Salome*. His wife Conduct and Liberty got him the friendship of many Princes, and especially that of the King of *Arabia*, to whose fidelity he committed his Sons, when he undertook the War against *Arifobulus*. But *Cassius* made a Truce with *Alexander*, and in the mean time went to *Euphrates*, to hinder the passage of the Parthians; as we shall shew in another place.

CHAPTER

Book I.

CHAPTER VII.

Of the death of Aristobulus, and the War undertaken by Antipater and Mithridates.

After that *Cæſar* had forced the Senate and *Pompey* to flee beyond the *Ionian Sea*, and by that means made himſelf ſole Maſter of *Rome*; he ſet *Antiochus* at liberty, and with two Legions of Men ſent him in haſte into *Syria*, hoping through his means ſpeedily to reduce both; and alſo all places adjoining to *Judea*; but both the hope of *Cæſar*, and the forwardneſs of *Antiochus* were fruſtrated by ill Fortune; for *Antiochus* was poiſoned by *Pompey's* Favourers, and even in his own Country his body lay unburied, which notwithstanding was prevented from putrefaction with Honey, till ſuch time as *Antiochus* ſent it to the *Jews*, commanding them to bury it in the Sepulchre of the Kings. His Son *Alexander* alſo was beheaded at *Antioch* by *Chabrio*, being firſt according to the tenour of *Pompey's* Letters accuſed before the Tribunal-seat, of ſuch things as he had committed againſt the *Romans*; *Pompey* Prince of *Chalcedon*, which is now Mount *Libanus*, ſent his Son *Philippus* to *Aſcalon*, to the Widow of *Antiochus*, to counſel her to ſend her Son *Antiochus* and her Daughters to him; *Philippus* falling in love with the youngſt named *Alexandria*, took her to Wife; but ſometime after he was put to death by his Father, who himſelf Married *Clelia Alexander's* ſiſter; and for that affinity ſake, was more careful of her Brethren. After the death of *Pompey*, *Antipater* fought all means to get into *Cæſar's* favour: and when *Mithridates* King of *Pergamena* was hindered by the Garriſon at *Pelufium* to paſs further with an Army into *Egypt*, and was by that means ſtayed at *Aſcalon*, *Antipater* not only ſuſtained the *Arabians* to aſſiſt him, but he himſelf ſecured him with almoſt three thouſand armed *Jews*. Moreover, he incited the *Potentates* of *Syria* and *Phoenicia* who inhabited *Libanus*, and *Jamblique*, and his Son *Pholony* to aſſiſt him; for whoſe ſake the Cities of that Country did willingly undertake the War. And now *Mithridates* ſtrengthened by *Antipater's* means, came to *Pelufium*; and becauſe they would not ſuffer him to paſs, he beſieged the City, in which ſiege *Antipater* ſhewed his Valour for making a breach on that ſide of the Wall where his Quarter was, he firſt of all with his Company brake into the City, and to *Pelufium* was taken. After which the Inhabitants of the Province bearing the name of *Onias*, reſolved not to ſuffer him to paſs any further; but *Antipater* handled the matter ſo diſcreetly with them, that they did not only ſuffer him to paſs, but alſo ſupplied Victuals for his Army. Whereupon the City of *Memphis* would not fight, but yielded of their own accord to *Mithridates*: ſo that paſſing through *Delta*, he fought with the other *Egyptians*, in a place called, *The Camp of the Jews*; and being with all his Company in danger, he was reſcued by *Antipater*, who marching along the River ſide, ſet upon and diſcombed the left wing of the Enemies battel, and ruſhing upon them that preſſed upon *Mithridates*, he ſlew many; and purſued the reſt that fled, till he got their Camp, and alſo with the loſs of fourſcore Men. But *Mithridates* loſt eight hundred Men; and being thus againſtall hope preferred from being cut in pieces, he plied, and was without all envy a true witneſs before *Cæſar* of all that *Antipater* had done and ſuſſained deſerved. Whereupon *Cæſar* rewarded his Courage with praife and promiſes, and made him forward to hazard himſelf for him. In a word, he proved and ſhewed himſelf a ſtout Warriour, and the many wounds he had in every part of his body, were badges and teſtimonies of his Valour and Vertue. Afterward when the eſtate of *Babylon* was quiet, *Cæſar* returned into *Syria*, where he made him a Citizen of *Rome*, and granted him the Immunities thereof; adding ſo many other proofs of his eſteem and affection, that he render'd him worthy of envy; and for his ſake confirmed *Hircanus* in the High-Prieſthood.

The year of the
World, 3917.
before Christ's
Nativity 45.
Ant. lib. 14.

cap. 14.
 Caesar deliver-
 eth Aristobu-
 lus from his
 bonds.
 Aristobulus
 and his Son
 slain by Pom-
 pey's friends.

CHAPTER VIII.

How Antipater was accused before Cæsar, of the Priesthood of Hircanus, and how Herod made War.

AT the same time *Antigonus*, the son of *Aristobulus*, repairing to *Cesar*, was against his Will a cause of *Antipater's* greater felicity: for coming to complain of his Father's death (as who was, as it was thought, poison'd by *Pompey's* Partisans;) with as great hatred as forrow he accus'd *Hictricus* and *Antipater* of having been the

Antigonus,
Aristobulus's .
Son, cometh
to Caesar to ap-
cuse Pompey's
friends for his
fathers death.

that he and his Brethren had been so unjustly driven out of their native soil, and H that their Country had suffer'd to great Calamities only to satisfy their Passion: al-
 leging that they had sent aid into Egypt to Caesar's Forces, not for good Will, but for
 fear, and that hereby they might blot out the memory of the good will they had
 born to Pompey. At these words Antipater (drawing aside his vesture) shew'd the
 number of his wounds, saying, it was not needful to use words to prove what affec-
 tion he had born to Caesar; for his very body shew'd it, although he himself held
 his peace: adding, that he admitted the impudent boldness of Antigonus, who being
 Son to an enemy of the Romans, and a fugitive from Rome, and as incitable as his
 Father, to Rebellion, dar'd to accuse before the Roman Emperours others that had been
 always faithful to him; and that instead of accounting himself happy in having his
 Life preserv'd, hop'd to obtain such favours and assistance as he had no need of, and
 which he desir'd not but to make life of the same to raise Seditions against those to
 whom he should be beholding for them.

Which when Caesar heard, he said that Hircanus was most worthy to be High Priest,
 and bad Antipater name what Charge he would have: who leaving that to the
 pleasure of the Giver, he was made Governour of all Judaea. And moreover he obtain-
 ed leave to re-edifie the razed Walls of his Country; and Caesar commanded that this
 Decree should be engraven in Tables of Brass and in the Capitol, that it might be a
 memorial in time to come of Antipater's Justice and Vertue. Antipater having attend-
 ed Caesar out of Syria, first of all repaired the ruined Walls of his Country, which Pom-
 pey had razed: and going throughout all the Country, he threatned the obstinate,
 and perwaded the seditious to obedience, admonishing them, that if they obeyed
 Hircanus, they might live in Wealth and Peace, and enjoy happiness; but if they
 suffer'd themselves to be led away with the vain hopes of those, who for their pri-
 vate commodity sought alteration, then they should find him instead of a Govern-
 our, a severe Master, and Hircanus instead of a King, a Tyrant; and the Romans
 and Caesar, instead of Friends, deadly Enemies: for that they would not suffer his
 Power to be overthrowen, whom they themselves had established King. Antipater
 in speaking thus, considered himself and the need of providing for the safety of the
 State, because he well knew the sloth and stupidity of Hircanus. He made Phasaelus
 his eldest Son, Governour of the Army, and of Jerusalem, and of the whole Pro-
 vince; and sent Herod, his youngest Son, to govern Galilee (although he was very
 young) who being by nature Valliant and Ambitious, sought out occasion to shew his
 brave Mind. He took Exechias, Captain of a troop of Thieves, who, as he un-
 derstood, were wont to prey upon the confines of Syria with a great multitude, and
 put him to death, with many other Thieves: Which thing was so grateful to the Sy-
 rians, that in all Towns and Villages they made songs of Herod, as though he had
 restored them to Peace and to their Possessions. This action also made his Meit
 known to Sextus Caesar, who was Caesar the Emperor's Kinsman and Governour of
 Syria. Phasaelus also striving to exceed the vertue and gallantry of his Brother, us'd
 all his endeavours to win to himself the good will of the Inhabitants of Jerusalem:
 so that during the time, he governed the City, he did nothing insolently or by force.
 For which cause the People honoured Antipater no less than if he had been their King,
 yet was his fidelity and affection never the less towards Hircanus. But it is impossible
 that any Man that liveth in prosperity, should not be envied. For Hircanus, al-
 though before time he were mov'd something at the glory of the Father and the
 young Men, and especially with the prosperous success of Herod; yet in particular he was
 stirr'd up by many envious Persons (who use to haunt the Courts of Princes) who were
 griev'd that Antipater and his Sons ruled without offence. These Men told Hircanus
 that he only enjoyed the bare name of a King, and that Antipater and his Sons ruled
 all; and that he would so long permit and wink at them, till at the last, they would
 make themselves Kings; for they now did no more pretend themselves to be Mini-
 sters, but leaving that Title, they acted as Lords and Sovereigns, without any re-
 gard or reverence towards him; as appeared in Herod, who had put to death a great
 multitude of Jews against the Law, whereas neither by word of mouth, nor by writ-
 ing, the King had given him any such authority: and that Herod, if he were not a
 King but a private Person, was to be brought into judgment, there to answer the
 matter, and shew the King a reason, and satisfy the Laws of his Country; which
 permit no Man to be put to death, before by Law he be convicted. By these per-
 wasions Hircanus grew angry: so that not concealing his wrath, he caus'd Herod
 to be sent for to answer the matter: who both for that his Father advis'd him
 thereto, and because he trusted to the equity of his cause, first leaving a Garrison

Phasaelus and Herod, Antipater's Sons. Herod's fortitude. Herod banisheth the thieves out of Syria.

Phasaelus obtained the favour of the People of Jerusalem.

Hircanus animated by envious Men against Antipater and his Sons.

Herod called to his answer before the Council.

A in Galilee, he repaired to the King, accompanied with a sufficient Guard, not so
 great as to give jealousy to Hircanus, not so small as to expose him to the attempts
 of his Adversaries. Sextus Caesar, who lov'd the young Man much, and feared lest
 any evil should betide him amongst his Enemies, sent to Hircanus, warning him to
 absolve Herod from the Crimes of which he was accus'd. Which Hircanus, who also
 lov'd Herod, made no difficulty to do. But Herod, supposing he had done it unwill-
 ingly, went to Damascus to Sextus, purposing not to appear, if hereafter he were
 sent for. Hereupon Hircanus was once again incited against Herod by his Enemies,
 who certified him that he was gone away in a rage, with design to enterprize some-
 thing against him: which Hircanus believing, knew not what to do, seeing his Enemy
 B more potent than himself.

Shortly after, Sextus Caesar proclaimed him General of the Army, both in Syria and
 Samaria; so that now he was greatly to be feared by Hircanus, not only for that he
 was highly in favour with the Commonalty, but also for the Forces which he com-
 manded. Hereupon Hircanus fell into extreme fear, verily perwading himself that
 Herod with his whole Army would presently come against him. Neither was his
 suspicion vain: for Herod angry at the pretended Crime whereof he was accus'd,
 came with a great Army to Jerusalem, intending to depose Hircanus; which he had
 effected, had not his Father and Brother gone forth to meet him, and pacified him,
 intreating him that he would account that terror (wherein he had put his Enemies)
 C and his own indignation a sufficient revenge, and that he would spare the King, by
 whose favour he came to be so potent; adding moreover, that he ought not to take
 it ill that he was called to answer his accusations, since he was acquitted of them,
 and consequently ought to shew himself grateful to the King who had saved his life.
 Moreover, that Prudence oblig'd him to consider the fortune of War, together with
 the cause thereof; that the justice of Hircanus's side might do more for him than a
 whole Army; and that he ought not to hope for Victory, being to fight against his
 own King, who had always been gracious unto him, and never had thought of doing
 him hurt, but only being as it were urg'd thereunto by some of his Council, who
 through meer envy, and to satisfy their own passions, had framed a shadow of an
 D accusation against him. Herod was satisfied herewith, and suppos'd it to be sufficient
 in order to his great designs, to have shew'd his Forces and his Power unto his
 Nation.

At this time began Civil War among the Romans near Apamia, in which Cecilius Bassus mur-
 der'd his Son-in-law, and was himself slain. Cecilius Bassus, for the love he bare to Sextus Pompey, slew Sextus Caesar at unawares, and made
 himself Governour of his Army; and other Captains of Caesar's to revenge his death, son.
 made after Bassus with all their Forces; unto whom Antipater by his two Sons sent aid,
 both for the sake of Caesar that was slain, and of him that was yet alive (for he was an
 entire friend and well-willer unto them both) and these Wars continuing long, Marcus
 came out of Italy to succeed Sextus.

C H A P. IX.

Caesar's death. Cassius comes into Syria; Herod ingratiates with him. Malichus
 posson Antipater, who had saved his Life. For which Herod causes him to
 be slain.

A T this time arose great and bloody Civil Wars amongst the Romans, after Ce-
 sar was slain by the treason of Cassius and Brutus, having ruled the Empire
 three years and seven Months. By reason of which Murderer, their troubles daily in-
 creased, and the Nobility being at variance amongst themselves, every one follow-
 ed that course, that they thought most expedient for themselves. Whereupon Cassius
 F presently march'd into Syria, to take possession of the Government of the Army
 which was about Apamia; where he made Marcus and Bassus friends, took the con-
 duct of the Legions which they commanded, and rais'd the siege from Apamia,
 and leading the Army in his own Person, he forced every City to be tributa-
 ry, and exacted without measure. He commanded the Jews to contribute seven
 hundred Talents: Antipater fearing his displeasure, appointed his Sons and others
 of his friends presently to gather the Money; and especially amongst the rest, he
 gave this charge to one Malichus a friend of his. But Herod first of all got
 Cassius his favour, having brought him an hundred Talents which he had collected
 out of Galilee, which was his part or Province. As for the rest, he accus'd them of
 negligence,

all this, they that escaped would not contain themselves in Peace, but so troubled the H City, that *Antonius* in displeasure, slew those that he had in hand.

C H A P. XI.

Of the War of the Parthians against the Jews. Of the flight of Herod, and his being made King of Judæa.

Ant. lib. 14. cap. 21.
Lysanias per-
suaded Bar-
zapharnes to
depote Hir-
canus, and es-
tate Anti-
gonus.

A fore fight in
the Marke-
place, betwixt
Antigonus
and Hircanus.
Daily slaugh-
ters in Jeru-
salem.

Phaselus en-
tereth Jeru-
salem, and
with him five
hundred Horse
pacorus's
Treason and
subility.

The year of the
World, 3924.
before Christ's
Nativity, 39.
* Or see.

Herod in Jeru-
salem, and
Phaselus, in
the Camp, are
in danger of
their lives.

Two years after this, and when *Barzapharnes*, a great Noble-man of the *Parthians*, governed *Syria* with *Pacorus* the King's Son, *Lysanias* who had succeeded his Father *Ptolomæus*, Son of *Minæus*, promised them a thousand Talents, and five hundred Women, to put *Antigonus* in possession of the Kingdom of *Judea*, and depose *Hircanus*. Being induced by these promises, *Pacorus* march'd along the Sea-coast, and *Barzapharnes* pass'd through the midst of the Country. But amongst the rest of the places bordering on the Sea, the *Syrians* would not receive *Pacorus* (notwithstanding the Citizens of *Ptolemais* and *Sidon* had given him entertainment) wherefore he gave part of his Horse unto one who was the King's Butler, called *Pacorus* (as himself was;) commanding him to pass into *Judea*, and learn what their Enemies meant to do, and to help *Antigonus* where need required. As they wasted the Country about *Garnel*, many Jews came of their own accord, and joyned with *Antigonus*, shewing themselves very prompt to fight; for which cause he sent them before to take a place called *Drymos*; where having fought with his Enemies, and put them to flight, he pursued them with all speed as far as *Jerusalem*: And his number being augmented, he came to the King's Palace. But *Hircanus* and *Phaselus* met them with a strong Company, and fought with them in the Market-place, where the Enemies were forced to fly, and part of them were by *Herod* shut up in the Temple; and he appointed to keep them sixty Men, which he placed in the Houses next adjoining. But the People bearing a grudge to the two Brethren, set the Houses on fire: Whereat *Herod* being angry (for that his Men were consumed with fire) set upon the People, and killed a great many of them, and every hour one laid wait for another, so that every day some were murdered. Now the Feast of *Pentecost* drawing nigh, all places about the Temple, and the whole City was filled with people of the Country, whereof the most part was armed; and *Phaselus* kept the Walls, and *Herod* with a small Company, kept the King's Palace; and assaulting their Enemies upon the sudden, as they were in the Suburbs, they killed a great many of them, and put all the rest to flight; part of them he couped up in the City, others he shut in the Temple, and the rest between that and the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and treat a Peace betwixt them. *Phaselus* moved by these prayers received the *Parthian* into the City, and entertained him into his House, accompanied with five hundred Horse, who came under a pretence to make Peace; but in effect he resorted thither to help *Antigonus*; for craftily conspiring against *Phaselus*, he perswaded him to repair to *Barzapharnes* as an Ambassador to treat a Peace, notwithstanding that *Herod* altogether dissuaded him, willing him to kill the Traitor, and not to trust his subtilty; adding that the *Parthians* were naturally unfaithful.

Pacorus departing out of the City, took *Hircanus* with him that he might be the less suspected; and leaving some Horse with *Herod*, named * *Eleutheri*, he followed *Phaselus* with the rest. When they came near *Galilee*, they found the Inhabitants at variance, and up in Arms, and met with *Barzapharnes* (who craftily, with pretence of courtship and friendship, hid his Treachery) who after he had bestowed Presents upon them, and that they were retired, laid an Ambush for them; whereof they had intelligence as they came to a place near the Sea-coast named *Edippon*. Here they were informed of the thousand Talents that were promised, and how that *Antigonus* had given the *Parthians* more than five hundred Women of those that were amongst them; and that oftentimes they had been laid wait for, and had been lately taken, but that delay was made till such time as *Herod* was surprized in *Jerusalem*, lest he hearing what was become of them, might provide for himself. Now they perceived that there were not only words, for they beheld some Guards not far off: Yet would not *Phaselus* forsake *Hircanus*, notwithstanding that *Ofesius* (to whom *Saramalla*, the richest among the *Syrians*, had declared all the Treason) exhorted him to fly; but he chose rather to go to *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid wait for him, and for Money had suffered himself to be corrupted; whereas he himself would have given more for his life and liberty, than *Antigonus* had done for the King-

dom.

A dom. At these words the *Parthian* with Oaths and Protections craftily freed himself from suspicion, and repaired to *Pacorus*. But presently the *Parthians*, who stayed behind, and had charge to do so, laid hands on *Phaselus* and *Hircanus*, who openly exclaimed against their fallhood and Perjury.

In the mean time *Pacorus* was sent out to surprize *Herod*, and by some stratagem told him out of the City: He wrought by all the means he could, according as he was instructed; but *Herod* who was always wont to mistrust the perfidious practices of the *Parthian*, and believed that the Letters which *Phaselus* had writ to him to discover the Treason, were fallen into the Enemies hands, would not go forth, though *Pacorus* incited him to ride out and meet them that brought the Letters, for he had already learnt the taking of *Phaselus*; and *Marianne* a very wife Woman, *Hircanus's* Daughter, with many entreaties perswaded *Herod* not to go forth, but to beware how he trusted himself to the mercy of that barbarous People, whose ill designs he could not be ignorant of. Whilst *Pacorus* was consulting with his Complices, how he might privily effect his Treasons (seeing it was not possible openly to circumvent a Man of so great Wisdom) *Herod* in the night time, whilst his Enemies neither knew nor suspected his intent, took his nearest kindred, and fled into *Idumæa*, which being once known, the *Parthians* followed him. For which cause he made his Mother, his Brethren and *Marianne*, whom he had espoused, and her Mother and youngest Brother to keep in divers assaults killed a great number of them, he halted towards the Castle of *Masfada*, and in his retreat sustained more harm by the Jews, than by the *Parthians*; who, as they had been always troublesome, so now within threecore furlongs from the Town, they set upon him: The Battel was long, but *Herod* obtained the Victory, killed a great many of them; and in remembrance of the action, built on that place a most stately Palace, and a strong Castle, which from his own name he called *Herodian*. In this retreat many joyned with him: But when he came to *Thersa*, a Town of *Idumæa*, his Brother *Joseph* met him, and perswaded him to lessen the number of his followers, because *Masfada* could not receive such a multitude (for the number amounted to above *Masfada*, nine thousand. *Herod*, according to his counsel, dismissed those that were unfit for his turn, and sent them into *Idumæa*, giving them necessities for their journey. As for those that were chosen Men, and fit for his purpose, he retained them with him, and so he was received into the Castle; where leaving eight hundred Soldiers to defend the Women, and Provision sufficient for those that were within, he himself went to *Petra*, a City of *Arabia*.

In the mean time the *Parthians* at *Jerusalem* began to sack the houses of them that were fled, and the King's Palace; they only abstained from *Hircanus's* Money, which amounted to more than three hundred Talents. As for other Men's Goods, they found not so much as they expected; for *Herod* long before, suspecting the infidelity of the *Parthians*, had sent all his Riches and Jewels into *Idumæa*, as his followers also had done. When the *Parthians* had taken the spoil, they were so impious, that they left no place of the whole Country free from Pillage. They destroyed the City of *Musfa*, and bound *Phaselus* and *Hircanus*, and delivered them in Chains to *Antigonus*, who presently cut off *Hircanus's* ears, to the end, that if by some alteration, he chanced hereafter to get loose, he might be no more High Priest; for by our Law, none may offer Sacrifice, that wants any Member of his Body. But *Phaselus's* fortune prevented the cruelty of *Antigonus*; for having neither Weapon, nor his hands at liberty, he beat out his own brains against a stone, and died; demonstrating himself by that act, to be the true Brother of *Herod* and not a Poltron like *Hircanus*: Yet some report that *Antigonus* sent a Chirurgion under pretence to cure the wound, who filled the same with venomous Medicines, and so killed him. It is reported likewise, that understanding before his death by means of a certain Woman, that *Herod* was escaped, he spake these words; Now I shall die without regret, since I leave behind me one that will take vengeance of my enemies; and so he died. Although the *Parthians* had not yet received the five hundred Women promised them (which was the chief thing they looked for) yet they established *Antigonus* in *Jerusalem*, and led *Hircanus* Prisoner into *Parthia*. But *Herod* with all speed hastened into *Arabia*, as if his Brother had been yet alive, to the intent to borrow Money of the King of *Arabia*, with which alone he hoped that the cruelty of those barbarous *Parthians* might be mitigated towards *Phaselus*: For his opinion was, that although the *Arabian* had now forgot his Father's Friendship, and was hard-hearted; yet at least he would lend him Money, seeing it was to redeem his Brother, whose Son he meant to leave as a Pledge for it. For *Herod* took with him a Son of his Brother's into *Arabia*, that was seven years old; and purposed to give 300 Talents

The year of the
World, 3924.
before Christ's
Nativity, 39.

Herod is laid
in the night
time into
Idumæa.

Herod in the
night time
fleeth into
Idumæa.

Herod more
boldly pursued
by the Jews
than the *Par-
thians*.

Herod's Villa-
ge, in this
Itinerary.

Herod's Villa-
ge, in this
Itinerary.

Petra a City
of Arabia.

The year of the
World, 3925.
before Christ's
Nativity, 37.

Antigonus
cutes off
Hircanus's
ears.

Phaselus's
words before
he died.

The *Parthi-
ans* establi-
sh Antigon-
us in *Jeru-
salem*.

The Year of the
World, 3224.
before Christ's
Nativity, 37.

Talents for his Ransom, and had made the *Tyrrians* intercessors for him to the *Parthians*: But Fortune prevented his endeavour, so that his love and care for his Brother prevailed nothing. He found also that the *Arabians* renounced the League of Amity; for *Malichus* their King sent to him as he was yet in the way, charging him with all speed to depart out of his Dominions; pretending that the *Parthians* had sent Ambassadors to him, to request him to drive him out of his Country; but indeed the cause was, that his ingratitude suffered him not to pay that which *Antipater* had deferred, or require his Sons, now comfortless, for those good turns that he had received at their Father's hands: And those who counselled him to this, were such as offered to forswear those Sums which *Antipater* had put them in trust with, who were the chiefest Men about him. *Herod* perceiving the *Arabians* to be his Foes for that which he thought would procure him friendship, answered the Messenger according as his resentment moved him, and took his journey towards *Egypt*; and the first night he lodged in a Country Temple, to the intent that those of his company that were behind him might overtake him. The next day coming to *Rhinassura*, his Brother's death was told him; after he had paid what he could not refuse to the first sentiments of so violent a sorrow, he went forward.

In the mean time the King of *Arabia* (though too late) repented himself of that which he had done to *Herod*, and sent Messengers after him to desire him to return, but they could not overtake him, he had marched so fast. When *Herod* was come to *Pelusium*, the Mariners of the City would not receive him into their Vessels; for which cause, he in person went to the Governours; who reverencing the Fame and Dignity of the Man, conducted him to *Alexandria*, whither he no sooner came, but *Cleopatra* received him very honourably, intending to make him General of her Army which was preparing at that time. But he neither regarding the offers of the Queen, nor yet discouraged by the hard Winter Season, nor the dangers of the Seas, took his Journey towards *Rome*; and being in great danger of Shipwrack near *Pamphilia*, both he and the rest of the Passengers, were forced to cast away the most part of their Lading: with much ado he arrived safe at *Rhodes*, which had been much ruined in the War against *Cassius*; there he was entertained by two of his friends, *Ptolomy* and *Sapinus*; and although his Money grew scant, yet there he built a great Galley with three Ranks of Oars; and in it (being accompanied with his friends) he sailed to *Brundisium*, and from thence went straight to *Rome*. Where first of all (in regard of the familiarity between his Father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miserable desolation of the whole Country; and how, leaving his dearest friends besieged in a Castle, himself through the stormy Winter Seas was come to him, to implore his assistance. *Antonius* compassionating his calamity, and remembering his familiarity with *Antipater*, and esteeming the merit of *Herod*, which stood before him, determined to make him King of the *Jews*, whom before, he himself had made Tetrarch: For he loved not *Herod* so well, but he hated *Antigonus* as much; holding him both a seditious Person, and an enemy to the *Romans*. Now, to the accomplishment of this, he found *Cesar* far more ready than himself, when he called to mind the service that *Antipater* did in *Egypt* under his Father, and his entertainment and friendship in all things: And besides all these, he was much satisfied with *Herod's* courage and ability. Wherefore he caused the Senate to be assembled, wherein *Messala* and himself, in the presence of *Herod*, recounted his Father's deserts and fidelity towards the *Romans*; declaring *Antigonus* to be an enemy, not only because he had formerly revolted, but for that now lately, in despite of the *Romans*, he had by the assistance of the *Parthians*, usurped the Kingdom. With which considerations the Senate being moved, and *Antonius* affirming it to be expedient for the *Roman* Wars against the *Parthians*, that *Herod* should be created King, the whole Senate consented: and when it was diffused, *Antonius* and *Cesar* came forth with *Herod* between them, and the Consuls marched before him, accompanied with other Magistrates, to offer Sacrifice, and to Register the Decree of the Senate in the Capitol. After which *Antonius* feasted *Herod* the first day of his Reign.

CHAP.

O

CHAP. XII.

Of *Herod's* War for the recovering of *Jerusalem* after his return from *Rome*; and how he warred against the Thieves.

AT this time *Antigonus* besieged those that were left in the Castle of *Masfada*, who had great store of Victuals, and wanted nothing but Water. *Joseph*, *Herod's* Brother, who defended it, purposed to go to the *Arabians* with two hundred of his dearest friends, for that he had intelligence that *Malichus* repented that he had given *Herod* no better entertainment. And accordingly he had forsaken the Castle, had not great store of rain fallen that very night, wherein he intended to flee; but the Wells and Cisterns being now filled with Water, there was no cause to flee; so that issuing out of the Castle, he assaulted *Antigonus's* Soldiers, and killed very many of them; sometimes in open fight, and sometimes by policy: Yet, he fought not always with fortunate success, but returned sometimes with loss. In the mean time, *Ventidius* (who was General of the *Roman* Army which was sent to expel the *Parthians* out of *Syria*) after he had repulsed them, came into *Judea*, under pretence to succour *Joseph* and the rest that were besieged; but in effect, to get Money from *Antigonus*. When therefore he drew near *Jerusalem*, and had received the Money he looked for, he departed with the greatest part of his Army, leaving *Silo* behind him with a few to colour his pretence: And *Antigonus* hoping for a second supply from the *Parthians*, corrupted *Silo* not to molest him for the present. By this time *Herod* having sailed from *Italy* to *Ptolemais*, and gathered a great Army of strangers and his own Countrymen together, came into *Galilee* against *Antigonus*, being assisted with the Forces of *Ventidius* and *Silo*, whom *Gellius*, who was sent from *Antonius*, persuaded to establish *Herod* in his Kingdom. But *Ventidius* was busy in appealing the Broils that the *Parthians* had made in the Cities, and *Silo* was corrupted by *Antigonus*: Yet did not *Herod* want aid; for every day, the further he marched into the Country, the more his Army increased, all *Galilee* (very little excepted) yielding unto him. Whereupon he purposed first of all to go to *Masfada*, to deliver his friends that were there besieged; but *Joppa* hindered his purpose; which being an enemy Town, he thought best to take it before he went any further, lest whilst he was going to *Jerusalem*, his Enemies should have a place behind him to flee to. Now *Silo* joyined Armies with *Herod*, rejoicing that he had found occasion to retire; but he was pursued by the *Jews* of *Antigonus's* Party, who *Herod* with a loose Wing of his Army, and a small Company of Men, encountered, and presently put to flight, and saved *Silo*, who had much ado to make resistance against them. This done, and *Joppa* taken, he hastened to *Masfada*; and the People of the Country (some for his Father's sake, others for his own, and many for both) joyined themselves to him: Many also came to him for hope, because he was now King, so that now he had a very puissant Army: But *Antigonus* hindered his Journey, by planting certain Ambushes in places convenient, where *Herod* was to pass; though by all this they little harmed him.

Herod having raised the Siege of *Masfada*, and rescued his friends, from thence went to *Jerusalem*; where both *Silo's* Soldiers, and many of the City came and joyined with him. Being now terrified with the greatness of his Forces, there pitching their Tents at the west side of the Town, they that guarded that part, assaulted them with Darts and Arrows; and others issuing by Troops forth of the City, assaulted the Front of the Army: Whereupon *Herod* caused one to go about the Walls of the City, and to proclaim, how that he was come for the good of the whole City; and that he would not take revenge of any, though his open Enemy; but would pardon, even them that had been most Seditious. But when *Antigonus* his followers with loud exclamations hindered the Crier's voice from being heard, lest any Man should alter his mind; *Herod* presently commanded his Men to beat the Enemies off from the Wall; upon which order they shot such a flight of Arrows and Darts from the top of the Towers, that they forced them to retire. At this time *Silo* was detected to have been corrupted with Money; for he solicited many Soldiers to cry out that they wanted Provisions, and to ask Money and Victuals, and to crave to be dismissed and sent into some fit place of Quarter during the Winter, because *Antigonus* had laid waste all the Country; and even *Silo* himself offered to be gone, and exhorted others to do the like. But *Herod* seeing himself ready to be forsaken, went to the Captains that served under *Silo*; and calling many of the Soldiers together, requested them not to forsake him at that exigent, whom *Cesar*, *Antonius*, and the whole Senate, (as they knew) had sent thither; promising them

The Year of the
World, 3224.
before Christ's
Nativity, 37.

The Wars between
Antonius's Soldiers
and Joseph,
Herod's Brother.
The Year of the
Roman Calendar,
1137.
The Year of the
Jewish Calendar,
3724.
The Year of the
Antigonus's
Nativity, 37.

Herod intended
after he
had taken
Jerusalem,
to be
King of
Judea.

Herod began
his Siege
of Jerusalem
with Arrows,
and proclaimed
the cause
of his coming.

Silo's Soldiers
were corrupted
by the
Jews.

The year of the
World, 3925.
before Christ's
Nativity, 37.
Herod gather-
ed a great force
of provision.

Herod accom-
panied with
ten Troops,
conquered
Jericho.
The Romans
got a great
Vrey.

Ant. lib. 14.
chap. 23.
Herod taketh
the City of
Siphas.

Herod fought
forth against
the Thieves.

The year of the
World, 3925.
before Christ's
Nativity, 35.
Ant. lib. 14.
chap. 25.
The celebra-
tion of the
Caves where
the Thieves
kept.

them that within one day he would relieve all their necessities. When he had thus entreated them, himself went about the Fields, and brought them so much Provision that he cut off all *Silo's* excuses; and foreseeing lest hereafter there should be any want, he sent Letters to *Samaria* (which City about this time had put it self under his protection) willing them to bring Victuals, and Wine, and Oyl, and Cattel to *Jericho*. *Antigonus* hearing this, presently sent certain of his Men to lie in Ambush in the Fields, and suddenly to set upon those that came for Provision, and kill them, and so hinder them from carrying any Victuals to the Camp: According to his Commandment, there went a great number of Soldiers to *Jericho*, and placed themselves upon the Mountains, with an intent to spy if any body carried Provision to the Army. In the mean time *Herod* rested not; for taking with him ten Companies (five of the *Romans*, and five of the *Jews*, with three hundred Mercenaries, and a few Horse,) he came to *Jericho*, where he found the City without Inhabitants, and five hundred with their Wives and Families had placed themselves upon the tops of the Mountains; whom when he had surprized, he permitted to depart. But the *Romans* brake into the City, and sacked it, (where they found the Houses stored with all manner of Riches;) and the King leaving a Garison at *Jericho* returned. He sent likewise the *Roman* Soldiers to the Provinces which were on his side; to wit, *Idumaea*, *Galilee*, and *Samaria*, that they might abide there till Winter was past. *Antigonus* also, through *Silo's* means (whom by Money he had made his friend) obtained that a part of his Army might (during the Winter time) abide at *Lidda*, that he might by this means obtain the favour of *Anto- nius*: and the *Romans*, being now discharged from the Wars, lived in great ease and plenty.

All this time *Herod* was not idle, but accompanied with two thousand Foot, and five hundred Horse, he went about *Idumaea*, and sent also his Brother *Joseph*, left by *Antigonus's* means the People should rebel. And having carried his Mother, and the rest of his Kindred, whom he took from *Massada*, into *Samaria*, and placed them where no danger might beride them; himself went into *Galilee* to subdue that part of the Country which as yet was not in his hands, and to expel from thence the Garisons left by *Antigonus*. And when he was come to *Sephoris*, notwithstanding there was a very great Snow, he easily took it, for the Garison fled before he assaulted it; and finding there great store of Provision, he refreshed his Soldiers, which now with Winter weather were much harassed; and then sent them against the great number of Thieves that infested that Province, and lay lurking in Dens and Caves, and who making often incursions upon the Country, molested the Inhabitants no less than if they had been an Army of Enemies. And sending before three Companies of Foot, and one Troop of Horse into a Village called *Arbela*, himself forty days after came thither with the whole Army. For all this the Thieves feared him not, but arming themselves, came to meet him, trusting to their experience in Warlike affairs, and their own desperate courage. The Battel being joyned, the Right Wing of their Party put the Left Wing of *Herod's* to flight; but he with his Right Wing presently succoured them, and recalled his Men that fled; and rushing violently upon his Enemies, he a little stopped their career; till at last the Fore-front of their Battel, not able to stand any longer, fled: *Herod* pursued them even unto *Jordan*, and killed many of them; those that escaped fled over the River. And thus he freed *Galilee* from that fear, save that yet there were left some lurking in the Caves, by whom he was constrained to make a longer stay. Wherefore, first of all he gave the Soldiers some fruit of their labours, distributing to every one an hundred and fifty Drachmes of Silver, and unto the Captains more, and so he sent them where they should pass the Winter. Also he writ unto his youngest Brother *Pharour*, to provide necessaries for them, and to build a Wall about the Castle of *Alexandrium*; which he performed.

In the mean while *Antonius* passed the time about *Athens*, and *Ventidius* sent for *Silo* and *Herod* to assist him in the War against the *Parthians*; after they had settled the affairs of *Judea*, so as no longer to need their presence. *Herod* willingly sent *Silo* unto *Ventidius*; and in the mean time he with his Army went against the Thieves in the Caves. These Caves were in very steep Mountains, so that there was no way to come to them, save only by crooked and very narrow passages: And these Mountains were all Rocks of Stone, hanging over the Valleys; so that the King a great while was doubtful what to do, seeing the place so inaccessible. At last, *Herod* devised a way scarcely heard of before; for he put the valiantest of his Men into Chests, and so let them down to the mouths of the Caves, where they killed the Thieves and their Families, and put fire to them that resisted. And *Herod* seeking to save some of them, caused a Trumpet to publish to them, that they might come to him with safety; but there was not one that

The year of
the World, 3926.
before Christ's
Nativity, 36.

Prisoners, Cap-
tivity of Herod's
Soldiers, slain.

Antigonus's in-
quity.

The year of the
World, 3927.
before Christ's
Nativity, 35.

Antonius ad-
mired He-
rod's valour.

A that came; and those that were forced, chose rather to kill themselves than be his Captives: So that an old Man having seven Sons and a Wife, who all requested him that they might go forth to the King and save their lives, killed them all after this manner: Himself stood before the door of the Cave, and bad them come forth one by one, and always, as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being moved with compassion, stretched forth his hand and requested him to spare his Children: But he being nothing moved to compassion by *Herod's* words, upbraided *Herod's* weakness of Mind; and having butchered his Sons, he also killed his Wife; and casting the dead Bodies down into the Valley, at last he cast himself likewise down headlong.

B *Herod* having thus taken the Caves, and slain those that were in them, left such a part of his Army, as he thought might suffice to repress any that should attempt a Rebellion, under the Command of *Ptolomy*, and returned to *Samaria*, carrying with him three thousand Foot, and six hundred Horse against *Antigonus*. After his departure, those that were accustomed to trouble *Galilee*, having now (as they thought) opportunity, assaulted *Ptolomy* at unawares, and killed him; and having wasted the Country, retired into Marshy Grounds, and strong Holds. Which, when *Herod* understood, he presently came to succour the Country, and killed most part of the enemies; and having taken all the Castles by force, he exacted an hundred Talents for a punishment of that revolt, to be paid by the Cities. In the mean time the *Parthians* being put to flight, and *Poorus* slain, *Ventidius*, in obedience to Letters from *Antonius*, sent *Machabera* to *Herod* with a thousand Horse, and two Legions of Foot, to assist him against *Antigonus*.

Antigonus writ Letters to *Machabera*, desiring him to help him; and complaining that *Herod* had injured him, promised him a great sum of Money: But he thinking it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him; yet counterfeiting himself to be *Antigonus's* friend, under that pretence to discover what Forces he had, contrary to *Herod's* counsel he went to him. But *Antigonus* distrusting his intent, kept him out of the City, and like an enemy drove him away from the Walls: *Machabera* alighted of what he had done, returned to *Bunias* unto *Herod*; and being in a rage that things fell out against his expectation, he killed all the *Jews* he found, not respecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and purposed to be revenged upon *Machabera*, as an enemy; yet he bridled himself, and hastened to *Antonius*, to let him understand *Machabera's* Cruelty: *Machabera* remembering how he had offended, followed the King, and with many entreaties besought him to be reconciled, and obtained it. Yet *Herod* kept on his journey to *Antonius*; and hearing that he was now with a great Army besieging *Samosata* (a very strong City near *Emphrates*) he made the more haste; thinking it now a fit time to shew his Affection and his Courage; and that thereby he might win *Antonius's* favour the more. His arrival hastened the taking of the place, which *Antiochus* was constrained to deliver; for he killed a great number of the

E Enemies, and had for his reward a great part of the Spoil; and *Antonius*, though before he admired his virtue, yet now his opinion of him encreased, so that he had a greater addition of his honour, and reason to hope his establishment in the Kingdom.

CHAP. XIII.

Of the death of Joseph. How Herod besieged Jerusalem; and how Antigonus was slain.

F IN the mean time *Herod's* Affairs in *Judea* went backward. He had left his Brother *Joseph* Governour of all, and commanded him to attempt nothing against *Antigonus* until his return; for he little trusted to *Machabera's* help, because of the part he had played before. But *Joseph* seeing his Brother to be far off, regarded not what charge was left him, but went to *Jericho* with his own Troops, and five Companies of Horse which *Machabera* sent with him, thinking now in Harvest time to have taken away their Corn; but being assaulted by the enemies upon the Mountains, and in difficult places, himself was there slain, after he had shewed himself in the fight a worthy and valiant Man; and there was not one left alive of all the *Roman* Horse, for they had been newly levied in *Syria*, and they had no old Soldiers amongst them to assist their want of experience. G *Antigonus* not contented with the Victory, became such a Tyrant, that having the dead bodies in his power, he cut off *Joseph's* head, and caused his body to be scourged, although *Pharour* his Brother offered fifty Talents to redeem the same entire.

Ant. lib. 14.
cap. 25.

Antigonus's
cruelty against
Joseph's Corpse
killed.

After

The Year of the
World, 3922.
before Christ's
Nativity, 35.
Herod certain
of his Brother's
death in a Dream.

After Antigonius had obtained this Victory, there was such a change in Galilee, that those who favoured him, took the chiefest of Herod's Favourites, and drowned them in a Lake. Also there arose great Commotions in Idumea, where Machabæus repairing the Walls of a certain Castle called Githaï. All this while Herod heard nothing of the news; for after Shamfata was taken, Antionius made Sossus Governor of Syria; leaving order with him to help Herod against Antigonius, and so he departed into Egypt. Sossus sent two Legions with Herod into Judæa to help him, and he himself with the rest of the Army followed. When Herod was at Antiochia, near Daphney his Brother's death was shewed him in a Dream, and being troubled at it, he leaped out of his Bed; even at the same instant that the Messengers who brought tidings of his death, entered into the House. He could not forbear some expellions of Grief; but he checked his sorrow, to hasten to revenge it upon his Enemies with incredible speed. When he came to Libanus, he took eight hundred Inhabitants of that Mountain to help him, and joyned unto them one of the Roman Legions; and not expecting the day, with them he entered into Galilee; where meeting with some Enemies, he forced them to flee to the place from whence they came, and besieged their Castle; but before he could take it, he was constrained by hard Weather, to lead his Army into the next Village. With in a few days his number being increased with another Legion which Antionius sent, he put his enemies in such fear, that in the night time they forsook the Castle. Then he halted to Jericho to be revenged on those that killed his Brother; where there befell him a most strange accident, from which being against all hope delivered, he persuaded himself that God bare a particular love to him: For when many Nobles that had supped with him, and supper being ended, every one was gone forth, incontinently the House wherein he supped fell down. Herod took this as a Presage, both of the dangers, and prosperous success he was to have in his Wars. And the next Morning early he removed thence, and about six thousand of the Enemies descending from the Mountains, charged his Vanguard; yet they durst not joyn Battle with the Romans, but molested them with Stones and Darts, with which they wounded many; so that Herod himself passing along, was wounded in the side with a Dart. Antigonius desirous to shew himself the stronger, as well in multitude of Men, as in courage, sent Pappus, a friend of his, with some Forces to Sabaria, with a design to fight, and defeat Machabæus. Herod, on the other side, went about the enemies Country, and took five Towns, and destroyed two thousand of the Inhabitants; and firing the Houses, returned to his Army near a Village called Coma.

Herod's Dining room fell
after he had
fortaken it,
and gone to
Bed.

Every day there came flocking to him a very great number of Jews, both from Jericho, and other parts of the Country; some out of hatred to Antigonius, and others out of love of change, and an esteem of Herod. Whilst thus he halted to fight, Pappus with his Men, neither fearing the multitude nor strength of their Enemies, came fiercely upon them, and offered Battle. Which being begun, those that were not engaged against Herod, resisted a while; but Herod remembering his Brother's death, ventured more than the rest, to the end, to be revenged upon them that were the Authors thereof, and so he easily overcame the Enemies; and still attacking the fresh Men, put them all to flight. There was a mighty slaughter; for many being forced to flee into the Village from whence they came, he pursued them, and slew an infinite number, though all the Houses and House tops were full of armed Men to defend it. After he had slain those that were abroad, he overthrew the Houses, and so forced them that were within to come forth. Others he killed in Companies with the ruins of the Houses wherein they were; and if any one chanced to escape, the Soldiers without killed them: So that the heaps of dead bodies were so great, that they who had the Victory, could not pass through the Streets for them. Those of the Country were so dismayed with this overthrow, that the whole multitude of them fled away; and Herod by the benefit of his good fortune had even then come to Jerusalem, had not a great storm hindered him, which was the only cause that at that time he got not a full Conquest, and Antigonius was not utterly overthrown; who, through fear and desperation, was preparing to leave the City. But Herod, towards night, having given his friends leave to depart to refresh themselves, being himself heated with his Armour, after the manner of Soldiers, entered into a Bath, accompanied only with one Page: And as he was there, three of his Enemies that had escaped out of the Battle, and came to the Bath to hide themselves, seeing the King there, were so terrified with the King's Presence, although at that time he was naked and weaponless, that they thought on nothing but flight; and being no body was present there to surprise them, they escaped; and Herod was very well contented that he had no harm by them. The next day he beheaded Pappus, who was the General of Antigonius his Army, and sent his Head to his Brother Pheroras, to comfort him for their common loss; for Pappus was he that slew Joseph.

The number
of the Carke-
s's Soldiers pa-
sing.

Herod's chear-
ful Pappus,
Antigonius's
Captain.

A The Winter being past, he with his Army came to Jerusalem, and besieged it, pitching his Tents before the Temple, where it was easiest to take the City, and where formerly Pompey had entred it. It was now the third year after Herod had been declared King at Rome. Now, when he had quartered his Army as he thought best for his purpose, and divided the Suburbs, he caused three Rampiers to be raised for Towers to be built upon them; and leaving there his trusty friends that would not slack their business, he went to Samaria to visit Mariamne (the Daughter of Alexander, who was Son to Aristobolus) formerly (as we before made mention) espoused to him: And he wedded her even in the time of the Siege, to shew how he contemned his Enemies. After his Marriage Rites were performed, he returned to Jerusalem with a far greater Army: Sossus also seconded him with a great Army of Foot and Horse, whom he sent before him through the midst of the Country, and he himself came after by Phenicia. Now when all his whole Army was joyned together, to the number of about eleven Legions of Foot, and six thousand Horse, besides the Syrians that came to help him, which were no small number; he laid his Assault and Battery to the Northernmost Wall. He grounded his Right upon the Decree of the Senate, whereby he was declared to be King: Sossus also was warranted by Antionius's Letters, whereby he commanded him to help Herod with all the Forces under his Command. Mean while the Jews that were within the City were diversely troubled; for the weaker sort, gathering themselves together about the Temple, deplored their unhappiness, and envied the felicity of those that died before they were reduced to these Miseries. But those who were hardiest among them, joyning themselves together, robbed and took away what they could, especially Victuals, from those places that were next the City: so that they neither left meat for Horses nor Men: And the valiantest of them all being set to defend the Walls against those that besieged them, hindered the Adversaries from erecting their Batteries by some new device: Neither did they any ways prevail so much as by their Mines. The King sought to repress the Excursions of the Plunderers, by placing an Ambush of Men to intercept them; and relieved the want and scarcity of Victuals, by fetching Provision from places far distant. But notwithstanding they in fight failed not to express incredible valour, yet did the military experience of the Romans surpass them. A Wall no sooner began to totter, but they wrought with fogreat diligence to make another, that this was finished before that was fallen. In a word, they neither spared hands nor Engines, but were all of them determined to fight it out to the last: And although they were besieged by two so potent Armies, yet they defended the Town five Months. But at last, certain of Herod's bravest Men, by a Breach, entered the City, and the Romans the like on another side. Those places nearest the Temple were the first that they seized upon: Afterwards, the whole Army entering the City, it was lamentable to see how in every corner the people were massacred; for the Romans being displeased that the Siege continued so long time, became more cruel; and Herod's Army endeavoured to let none of the adverse part escape. So that many were slain, both in the Streets, and in their own Houses; yea, even then also when they fled into the Temple, without respect of Age or Sex. For although the King commanded the Soldiers to spare the people; yet, for all that, they never restrained their cruel hands; but like mad men, raged against all, Men, Women, and Children. Antigonius, not considering his former condition, came and prostrated himself at Sossus's Feet, beseeching him to be merciful unto him; but Sossus nothing compassionating his Calamity, insulted over him, and called him Antignia; yet did he not permit him to depart free as a Woman, but put him in prison.

The year of the
World, 3928.
before Christ's
Nativity, 24.
Ant. lib. 14.
Jerusalem be-
sieged.

The year of the
World, 3929.
before Christ's
Nativity, 25.
The Jews va-
lantly defend
themselves.

Herod's Soldi-
ers after five
months Siege
enter the Ci-
ty. Slaughter in
Jerusalem.

Sossus taketh
Antigonius.

Now when Herod had conquered his Enemies, he endeavoured to the utmost to repress the insolence of his Auxiliary Strangers, who thronged to see the Temple, and the Holy Vessels that were therein; but he withheld them, not only by threatnings and entreaties, but also by force; believing himself less unhappy to be conquered, than by obtaining the Victory, to minister a means whereby those things which were not lawful to be revealed, should be exposed to the eyes of prophane Strangers. He also restrained the Soldiers from sacking the City; and told Sossus, that if the Romans would desolate the City both of Men and Money, they would leave him King of a Desert: Adding further, that he esteemed not the Empire of the whole World, to be a recompence for such a Massacre of his Subjects. Hereunto Sossus answering, that the Soldiers ought to have the sacking of the Town, in recompence of that labour they had spent in the Siege: Herod replied, that he had rather recompence them out of his own Treasury; and by this means he redeemed, as it were, the Reliques of his desolate Country; and in the end performed that which he had promised, for he bountifully bestowed money upon every Soldier and Captain, according to his merit; and gave Sossus Pre- fents.

Herod liberal-
ly bestows
money upon
the Soldiers.

The year of the
World, 3929.
before Christ's
Nativity, 33.
Antigonus be-
headed.
Ant. lib. 11.
cap. 1.

sents worthy of a King. This done, *Sofus* dedicated a Golden Crown unto God, and *H*erod departed, leading *Antigonus* Captive with him, to the end to present him to *Anto-*
ninus. This Man desirous to continue his life, and entertaining himself with this cold hope even until the last, received in the end that reward which his faint heart desired, and was beheaded.

Herod being now King, he made a distinction between the Citizens; and those who had favoured him he used very honourably, and put those to death who had followed *Antigonus*: And when Money failed, he distributed all his Kingly Ornaments, and sent *Antigonus* to *Antonius* and his Company. Yet did he not quite redeem himself from all troubles; for *Antonius* being passionately enamoured on *Cleopatra*, in all things yielded to her desire: And *Cleopatra* having raged so against her own Kindred, that she had not left one of them alive, now turned her fury upon Strangers; and accusing the Nobility of *Syria* to *Antonius*, she perswaded him to put them to death, that she might thereby the easier obtain their Possessions. Afterwards her covetous mind thought to effect the same against the *Arabians*, and the Jews also; inasmuch that she put to death: *Antonius* made a the Kings of those places, *Malchus* and *Herod*, to be put to death: *Antonius* made a shew as tho' he would have granted her Request; yet he thought it great Impiety to kill good Men, and to great Kings: Notwithstanding, he no more accounted them his Friends; but took a great quantity of Ground from the limits of both their Countries, and a Vineyard in *Jericho* where Balm grew; and gave her all the Cities on this side the River *Euphrates* (*Tyre* and *Sidon* only excepted). Now, when he had obtained the Dominion of these Cities, she followed *Antonius* to *Euphrates*, when he set forward to make War against the *Parthians*; and afterwards, by *Apamia* and *Damascus*, she came into *Judea*; where *Herod* having somewhat pacified her angry mind with great Gifts, obtained to pay her yearly two hundred Talents for that part of his Country which *Antonius* had given her; and seeking by all means possible to get himself an interest in her favour, he conducted her to *Pelusium*. Not long after, *Antonius* returned out of *Parthia*, and brought *Artabazus* the Son of *Tigranes* Captive, and gave him to *Cleopatra*, with all the Money and Prisoners that he had taken.

Cleopatra's
cruelty against
her Kindred.

Cleopatra's
covetousness.

CHAP. XIV.

Of the treacherous Practices of *Cleopatra* against *Herod*. *Herod's* War against the *Arabians*, and of a very great Earthquake.

When War was declared between *Augustus* and *Antonius*, *Herod* prepared himself to attend *Antonius*; seeing for the present all troubles were pacified in *Judea*, and he had already gotten the Castle of *Hircanion*, which *Antigonus's* Sister had in her possession. But *Cleopatra* craftily prevented him in this his Journey, so that he could not go with *Antonius*: For she desiring the Ruins of both the Kings (as was before mentioned) perswaded *Antonius* to cause *Herod* to make War against the *Arabians*; whom if he overcame, then she should be made Queen of *Arabia*; and if himself were overcome, then she should be Queen of *Judea*: Intending hereby, that one of these Potentates should ruin the other. But this practice of hers succeeded greatly to *Herod's* advantage; for first of all, making head against those of *Syria* that were his Enemies, with all the Power of Cavalry he could, which was very considerable; and meeting them near *Diopolis*, he overcame them, though they valiantly resisted. After which overthrow, a mighty Army of the *Arabians* came to help them; so that an infinite company was gathered together about *Callosyria*, expecting the Jews near the City called *Canatha*: Where King *Herod* meeting them, purposed not to fight unadvisedly, but to compass his Camp round about with a Wall; but his Army, puffed up with their former Victory, would not be counselled, but violently assailed the *Arabians*, and at the first onset put them to flight. *Herod* pursuing his Enemies, was greatly endangered by the Treason of the Inhabitants of *Canatha* (who were set on by *Athenio*, one of *Cleopatra's* Captains, who had always born him ill will) for the *Arabians* encouraged by their Help, returned again to Battle; and they two joined their Forces together, and set upon *Herod* in stony and difficult places and put his Army to flight, and slew many of them; those that escaped fled into a little Village hard by, called *Orniza*; where the *Arabians* compassing them about, took both the Men and their Tents, with all their Furniture. Not long after this overthrow of *Herod's* Soldiers, he came and brought help, but too late, and to little purpose. The cause of this defeat was, for

The *Arabians*
defeat *Herod's*
Army.

A for that the Captains of his Army would not obey his Commandment; for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the *Arabians*, and daily made Incursions upon their Borders, and ceased not to invade and Spoil them, till by many Defeats, he had cried quittance with them for their own Victory.

While thus he pursued his Enemies, a great calamity befel him in the seventh year of his Reign, and in the midst of the War between *Augustus* and *Antonius*; for about the beginning of the Spring, there chanced a great Earthquake, which killed an infinite multitude of Beasts, and thirty thousand people; yet the Army had no harm, for it lay in an open place. With the report thereof, the *Arabians* were highly encouraged:

B For as Report always encreases a Mischief, the *Arabians*, making account that all *Judea* was destroyed, and that there was no Man left alive to resist them; entered into the Country, assuring themselves to conquer it; having first slain the Ambassadors of the Jews that were sent to them. *Herod* seeing his People terrified at the sudden approach of their Enemies, and disheartened with the continuance of their Calamities, roused up their drooping Spirits by speaking to them on this wise: If ye wish great reason of your present Fear; for though there be cause for you to be troubled at the Earthquake, which God's Indignation makes us suffer, yet now, but cowardly Minds are daunted by the coming of their Enemies, who are but Men, whose violence, if your selves please, ye may repress. For mine own part, I am so far from being discouraged by the approach of mine Enemies, that I rather think that God hath, by his Providence, sent this Earthquake to incite the *Arabians* to invade us, to the end, that by our means he may punish them: For the cause that moveth them to assault us, is not the truth they repose in their own Valour and great Army, but our misery: Yet who knows not that that hope is deceitful, that is not founded upon our own Courage, but upon others Misfortunes: there is nothing assured in humane affairs, in respect either of prosperous Success, or adverse Fortune, which a man may persevere to alter upon all Occurrences, as we our selves can witness by our own experience. For in the first Conflict ye were Victors, in the second ye were overcome, and now the third time (so far as I can conjecture) they thinking themselves sure of the Victory, shall by us be overcome. For they who misdoubt nothing, are rash in their Proceedings; whereas they

D that are fearful and timorous, providently seek to prevent their Dangers: So that I am encouraged to hope for Victory, even by your fear. For when you are so confident, and against my will and direction ye encounter your Enemies, *Athenio* found opportunity to surprize you: But now your prudent caution and discreet moderation, is an evident token to me of assured Victory. It behoveth you therefore, before the Conflict, to keep this mind; but in the Conflict, ye cannot shew too much ardour and courage; to make our rough Enemies see, that no calamities, whencesoever they come, whether from Heaven or from Earth, can daunt the courage of the Jews, whilst their breath is in their bodies: And that never a one of you will suffer the *Arabians* to domineer over your Goods and Possessions, whom many times you have almost made your Slaves. Be not therefore terrified with the motion of an inanimate thing; neither yet perforce your selves, that the Earthquake portends any Misfortune, for even the Elements themselves by their own nature are subject to such Defects; and portend no other mischief but that which they bring with them. Perhaps the Plague, and Famine, and Earthquake have some tokens demonstrating them before they come; but when they are once come, they signify nothing else; but, as last end and cause of themselves. But say we should be overcome, can we suffer more harm than we have suffered by the Earthquake? On the contrary, what fear ought not our Enemies to be possessed with for the Crime, whereby, contrary to the Law of all Nations, they have butchered our nation. Ambassadors, and offered to God such a Sacrifice for the good Success of their War? Think you they can hide themselves from the sight of God, and from his mighty Arm? Or that they shall not be punished for their Offence, if, filled with the courageous spirit of our Nation, we stir up our selves to revenge that impious violating the Law of all Nations, and so every one march on to fight, not for his Wife and Children, or Country, but to revenge the murder of our Ambassadors; who will lead our Army, and know better than we that are alive, to direct the same. For my own part, (if you will be ruled by me) I will be the first that will lead you, and will hazard my self for you: For you know full well, that if your Valour be not prejudiced by some headlong Rashness, there is no Enemy that can bear your charge.

After he had by these Perswasions animated his Soldiers, and found them in some sort encouraged thereby, he offered Sacrifice to God. And presently after, with all his Army, he passed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the Enemies, he made a shew to assault a Castle that was between them and him, and so skirmished with them afar off, desirous to draw them to the Battle. The *Arabians* had

Another calamity befel *Herod's* Army, onto his dismayed Soldiers.

Herod encouraged thereby, he offered Sacrifice to God. And presently after, with all his Army, he passed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the Enemies, he made a shew to assault a Castle that was between them and him, and so skirmished with them afar off, desirous to draw them to the Battle. The *Arabians* had

The year of the
World, 3934.
before Christ's
Nativity, 28.

sent some Troops to seize upon it; but *Herod's* Forces gave the repulse, and in despite of them kept the Hill. There passed no Day, but he pur his Army in Battalia; and braved the *Arabians*; and seeing they would not come to the Shock (for they were in great fear, and *Elsheme* their General more than any) he assaulted them in their Trenches, and cast down their Rampier, so that they were constrained to come forth to Battel without any order; and their Horse and Foot were confuledly mixt together: And although the Jews were in number inferior to them, yet they were inferior to the Jews in Courage; nevertheless they became now more hardy, because they despair'd of the Victory; and so long as they stood to it they had no great loss; but when they turned their backs, then many were slain by the Jews, and many perished, being trodden on by their Fellows. Those that escaped, were forced to retire into their Camp, where *Herod* besieg'd them; and there was such penury of Water, that for Drink they were all like to perish. For which cause they sent Ambassadors to the King, offering him fifty Talents to let them go: but he contemned them, and would not hear them: At length, their want of Water was so great, that coming out by Companies of their own accord, they offered themselves to the Jews; so that in this sort there came forth four thousand in five Days, whom the Jews put in Chains; and the sixth day, the whole Multitude (despairing of their Lives) came forth to fight, with whom *Herod* conflicting, slew about seven thousand. So great a Defeat satisfied *Herod's* Revenge, and so abated the Pride of the *Arabians*, that they took him for their Protector.

CHAP. XV.

How Herod was confirmed in the peaceable Possession of the Kingdom of Judæa, by Augustus Cæsar.

Ant. lib. 19.
cap. 7.

THE joy of this prosperous Success, was soon abated by the news of the Victory of Augustus over Antonius at Actium; and his love for the latter made him apprehend the worst that could be imagined from the former: Yet he was more afraid than hurt by this his Suspicion; for Caesar counted not Antonius fully conquered, so long as Herod kept to his Party. Wherefore, the King timely foreseeing those Dangers that might ensue, was to Rhodes, where at that time Caesar resided; and in the habit of a private Man, with a Crown, but without a Kingly Majesty, he presented himself before him, and with great Constancy spake to him in this manner: I was, O Caesar, made King of Judæa by Antonius his means; and I cannot deny, but that (had not the Arabians hindered me) I had, with all the Power I could have made, seconded and assisted Antonius against thee: Yea, although personally I could not go, yet did I what I could to help him, and sent him many thousand Measures of Corn. Nay, though he had the Overthrow at Actium, yet did I not forsake him, who had deserved well at my Hands: And although I was not able to assist him with force of Arms, yet I gave him the best Counsel I could; inculcating offences unto him, that the only way to redress his Affairs was, to put Cleopatra to death; which if he would do, I promised him to assist him with Money, strong Holois, and an Army; yea, and with mine own Person against thee: But the love of Cleopatra, and God, who had already designed the Empire of the World to thee, stopped his Ears. By this means, O Caesar, I find my self conquered with Antonius, and have forsaken my Crown and Dignity with his Fortunes; and I am come unto thee, without groundings the hope of my safety upon any thing but my own Vertue, and the Experience which thou mayest make of my Fidelity to my Friends. Herod having spoken in this manner, Caesar answered: Live and in safety, and reign now with greater security than before, for thou deservest to rule others, who with such constancy dost defend and maintain thy Friendship. Hence forward endeavour to continue faithful towards them that are more fortunate than Antonius; for, for my part, I conceived a great hope and expectation of thy Valour and Prowess. I cannot blame Antonius, in that he rather bearkened unto Cleopatra than to thee, since, by his imprudence I have obtained thy Friendship. That thou hast begun to do well, it hereby appeareth, because Ventidius hath signified unto me, that thou hast sent him Succours against his Enemies. For which cause, by this my present Decree, be thou established in thy Kingdom; and I will shortly give thee such Proof of my Amity, that thou shalt have no cause to repent thy loss of Antonius. After this Speech, Augustus put the Crown upon Herod's Head; and made a Decree and sealed it, testifying how he had remitted all things done by Herod; and confirmed him in his Kingdom, and rehearsing many things gratefully tending to Herod's praise. After that Herod had made great Presents to Caesar, he requested

Book 1.

A requested him to pardon *Alexander*, one of *Antonius* his Friends; who earnestly and in humble manner desired the same: But *Cesar* being much incens'd against him, answered, that he for whom he entreated, had greatly and many times offended; and so he repelled *Herod* with this Answer.

When *Cæsar* travelled into *Egypt* through *Syria*, he was entertained by *Herod* with all Royal Pomp possible : And that was the first time that he shewed himself to take part with *Cæsar*, when near *Ptolemais* he took a view of the Soldiers with *Cæsar*, and made a Banquet for him and all his Friends, and feasted the whole Army. And in as much as he travelled to *Pelusium* through a dry Country, when they returned again, he provided Water for them, and furnished the Army with all Necessaries ; so that both *Cæsar* and the Soldiers thought the Kingdom a small Recompence for his Deferts. For which cause, after he came into *Egypt*, and that *Antonius* and *Cleopatra* were now dead, he did not only increase his Honour, but also restored to him that portion of his Country which was taken away by *Antonius*, and given to *Cleopatra* : And besides that, *Gadara*, and *Hippone*, and *Samaria*, and other Cities about the Sea Coast ; to wit, *Gaza* and *Aschodon*, and *Joppa* and *Straton's* Tower ; and moreover, gave him four hundred *Galatians*, which before were *Cleopatra's* Guard. Nor did *Cæsar's* Liberality stop here, but to shew how far his Esteem of this Prince's Merit proceeded, he added to his Dominion, *Trachonitis*, and *Batanea*, and *Auranitis*, upon this occasion : *Zenodorus* (who for Money had hired the Lands of *Lysanias*) continually sent people out of *Trachonitis*, to rob the people of *Damascus* ; who in humble manner went to *Varrus* (who was at that time Governour of *Syria*) entreating him to inform *Cæsar* of their Calamity : *Cæsar* understanding the same, writ back again, commanding him to exterminate those Thieves. Whereupon *Varrus* with an Army, went to those places which were most infested, and rid the Country of the Thieves, and confiscated the Territory from *Zenodorus* ; which *Cæsar* (lest it should again be a Refuge for Thieves to spoil *Damascus*) gave to *Herod*, and made him Ruler over all *Syria*. Ten years after, *Cæsar* returning to this Country, commanded the Governours to do nothing without *Herod's* Counsel : And after *Zenodorus's* Death, he gave him all the Country between *Trachonitis* and *Galilee*. But that which *Herod* esteemed above all the rest was, that *Cæsar* loved him best of all next to *Agrippa*, and that *Agrippa* loved him most of all Men next to *Cæsar*. When he was arrived to this pitch of Felicity, he shewed the greatness of his Soul, by the greatest and most holy Enterprize that can be imagined.

CHAPTER XVI.

Of the Cities and Monuments repaired and builded by Herod, and of his Felicity and Liberty towards Strangers.

E In the fifteenth year of his Reign he repaired the Temple, and enclosed twice as much Ground as was before about the Temple, with a strong Wall, whereon he bestowed great Costs and Charges to beautifie it; as the great Porches with testifie, which he built about the Temple, and the Castle on the North part thereunto adjoining; which he built even from the Foundation. The Castle was so rich and sumptuous, that it was equal to the King's Palace; and in honour of *Antonine*, he named it *Antonia*. He built him self also a Palace in the upper part of the City, and in it two very great Apartments, so rich and admirable, that no Temple was to be compared to them: He termed one of them *Cæsarea*, and the other *Agrippias*, in honour of *Augustus* and *Agrippias*. But it was not only by Palaces that he would preserve his Name to Posterity, and immortalize his Memory; but in the Country of *Samaria* he built a fair City with a Wall, which was about twenty Stades in Circuit, and called it *Sebaste*; and he sent thither fix thousand Inhabitants, giving them a most fertile Soil, and sundry Priviledges. There also amongst other Buildings, he erected a very fair Temple, and dedicated it to *Cæsar*. About this Temple there was a piece of Ground containing three Stades and an half. For this Testimony of *Herod's* Affection, *Cæsar* added to his Dominion another Country: In gratitude for which, *Herod* erected another Temple of white Marble to him, near the Head of *Jordan*, in a place called *Panims*, where there is a Mountain rising very high into the Air; at the side whereof is an obscure Valley, where there are high Rocks, that (by spouts of Water falling on them) are made hollow; so that the Water, standing in their Concavity till they run over, falleth down with a Stream of such a depth as is admirable. At the foot of this Valley, on the out side, spring certain Fountains, which many think to be the Head of the River *Jordan*; which, whether it be true or no, we will declare hereafter.

The year of the
World, 3947.
before Christ's
Nativity, 15.
Ant. lib. 15.
c. 10, 12, 13, 14
Herod's Build-
ings.

The Fountain
head of Jer-
dan.

The Fountain
head of *Jor-
dan*.

D d d a

Ac

The year of the
World, 3647.
before Christ's
Nativity, 15.

At *Jericho* also (between the Castle of *Cyprus*, and the other ancient Palaces) he erected other Buildings fairer and more commodious than the former, calling them after the names of *Augustus* and *Agrippa*. Finally, there was no convenient Place in the whole Kingdom, wherein he erected not something in honour of *Cæsar*; and having in every place of his own Kingdom devised and dedicated Temples unto him, in *Syria* also where he ruled he did the like; founding in many Cities Temples, which he called by the name of *Cæsar*. And perceiving, that amongst the Cities of the Sea-Coast, there was one called *Straton's* Tower; which being very old and ruined, and for the situation thereof deserving reparation and cost, he repaired it with White Stone, and built a very Royal Palace therein; in which Work, more than in any other, he showed how great and high his mind was. For this stands in the midst between *Dora* and *Joppa*, in a Coast where there was no Port or Haven; so that they who sail from *Phœnicia* into *Egypt*, are in great danger, by reason of the violent Winds that blow from *Africa*; whole Blasts enforce the Water with such violence against the Rocks on the Shore, that the Waves rebounding back again a good way within the Sea, make the whole Sea tempestuous. But the King, by his Liberality and Cost, overcoming nature, built Stations for Ships. And although the nature of the place was altogether contrary to his intent, yet he so overcame all difficulty, that the Sea could do that Building no harm: And it was so goodly and beautiful to behold, that one would have thought there had been no difficulty in this admirable Work. For having measured out a fit place for the Port, he laid a Foundation Twenty Ells deep of Stone, whereof most of them were fifty foot long, nine foot thick, and ten foot broad, and some bigger; and all the bottom of the Haven, where the Water came, was laid with these Stones. Which done, he raised a Mole of two hundred foot; whereof one hundred foot served to break the violence of the Waves, the other hundred foot served for a Foundation of the Wall, wherewith the Haven was compassed; and on which were built many goodly Towers, the greatest and fairest whereof he called *Drusus*, after the name of *Drusus*, the Son of the Empress *Livia*, Wife of *Augustus*. Within the Port there were very many Vaults alto for Sea-men to lodge in. A very pleasant Descent, which might serve for a Walk, encompassed the whole Port; The entrance hereunto was on the North side; for by reason of the situation of the place, the North Wind there is the calmest.

On either side of the Entrance were three great Colosses set on Pillasters; those on the left hand are propped up by a Tower, being a Solid Rock of Stone. But at the Entrance on the right hand were two huge Stones joined together, which make a greater Tower than the other. There is also a House adjoining to the Haven, built of white Stone. The Streets of this City leading to this place, are of one bigness and proportion. Upon a Hill opposite to the Mouth of the Haven, he built a Temple very beautiful, and exceeding great, which he dedicated to *Cæsar*, wherein was placed *Cæsar's* Statue, full as great as that of *Jupiter* at *Olympus* (for it was made after that Model) and another at *Rome*, like that of *Juno* at *Argos*. The City he built for the benefit of the Inhabitants of the Province, and the Port or Haven for Commerce. All this he did in honour of *Cæsar*; after whose name he called it *Cæsarea*. And that nothing might be wanting to render it worthy so glorious a name, he added to so many great works, the fairest Market-place in the World; besides a Theatre and an Amphitheatre, not inferior to the rest. He also appointed Games and Spectacles to be celebrated every fifth year, in honour of *Augustus*; and himself first began them in the 192 Olympiade; and he proposed great Rewards, not only to the Victors, but also to the second and third after them. Moreover, he repaired *Anthedon*, which was destroyed by the Wars, and called it *Agrippina*, in honour of *Agrippa*; whose name he caused to be engraven over the Portal he built to the Temple. Neither was he unkindful of his Parents; for in the richest Soil of the whole Kingdom he built a City in memory of his Father, and by his name called it *Antipatris*, being in a very rich Soil, both for Woods and Rivers. At *Jericho* also he built a very goodly and strong Castle, and called it *Cyprus*, in honour of his Mother. He likewise built a Tower in memory of his Brother *Phasaelus*, at *Jerusalem*, and called it *Phasaelus* his Tower; of the Strength and Beauty of which we shall speak hereafter. He also called another City *Phasaelus*, which is situate in a Valley beyond *Jericho*, towards the North.

Having thus eternized the memory of his Friends and Kindred, he did not forget to do the like for himself; for he built a Castle on a Mountain near *Arabia*, having on one side a strong place of defence; and this Castle he called *Herodium*, after his own name. By the same name also he called a Mount, sixty Stades from *Jerusalem*, artificially made in

Herod makes
a greater Port
than that of
Ptolema.

An apt description
of a Haven.

Cæsarea in
times past called
the Tower of
Straton.
Ant. lib. 15.
cap. 10, 12.
Ant. lib. 17.
cap. 5.

Agrippina.

Antipatris.

Cyprus.
Phasaelus's
Tower.

Herodium.

The year of the
World, 3647.
before Christ's
Nativity, 15.

A in manner of a Woman's Dug, which he adorned on the top with round Turrets; and round about it he built Princely Houses, gallantly adorned both within and without. He also brought Water from a great distance, with great cost and charges; and made a pair of Stairs of pure white Marble to go up, which had Two hundred Steps. For the whole Hill was made by Art, and was of an exceeding height. At the foot thereof he likewise built another Palace, and Houses to receive his Friends and their Carriages; so that this Castle, for the abundance of all necessary Lodgings, seemed a City; and yet was all the King's Palace. Having erected thus many Buildings, he showed his great Mind in strange Cities likewise; for at *Tripolis*, and *Damascus*, and *Ptolemais*, he built publick Colleges for instructing Youth. He built the Wall of *Byblis*; and Seats, Porches, Temples and Markets at *Berytus* and *Tyre*: At *Sidon* and *Damascus* he built a Theatre; and a Water conduit at *Laodicea*, a Sea-Town. At *Ascalon* he built Fountains or Lakes very sumptuous; and Baths with Pillars, that for greatness and good work, were miraculous. To other places he gave Forests and Ports; and to many Cities added Fields, as though they had been Fellow-Cities of his Kingdom. And to others, as to *Coos*, he gave Annual Revenues for ever; to the end they might never lose the remembrance of the Obligation they had to him. Moreover, he gave all poor People Corn; and he often, and in sundry places lent the *Rhodian* Money to build a Navy of Ships. At his own proper cost he repaired the Temple of *Apollo Pythius*, which had been burnt. What shall I say for his Liberality towards them of *Iscia* and *Samos*, or his magnificent Gifts towards all the people of *Ionis*? Nay and the *Athenians* *Lacedæmonians*, *Nicomachians*, and the Citizens of *Pergamus* and *Mysia*, received very many Benefits at his hands. He paved also a large Street in *Antioch*, of *Syria*, which was in length Twenty Stades and that with fair Marble. This Street before that time was so full of Dirt, that no Man could go through it: And all along it he built Galleries that people might go dry through it in rainy weather.

Herodium a
castle resembling
a City.
Herod's bounty
to all men.

Herod famous
through the
World.

The year of the
World, 3914.
before Christ's
Nativity, 8.

Some may say, that these Benefits thus bestowed, were for the proper use of those people on whom he bestowed them; but no Man can deny, but that which he did for the Citizens of *Elis*, was not only common to those of *Achaia*, but to all the World, where the Games, called *Olympica Certamina*, were solemnized. For *Herod* seeing that decay only for want of maintenance, and that this was the only remainder of all the ancient Monuments of *Greece*; he, not only in his Person at that time became one of the proposers of Rewards in that Olympiade, in which he went to *Rome*; but also gave a yearly stipend to maintain the same, lest for want they should be left off. It is not to be told what Debts and Tributes he remitted; for he delivered the *Phœliques* and *Balanotes*, and other Towns of *Cilicia*, from the Payment of a yearly Tribute: yet was he not so liberal to them as he would have been, fearing lest the Envy of some might accuse him of some further meaning, if he should be more bountiful to the Cities than those that were the Owners thereof. He exercised his Body likewise in Exercises fit for so valiant a Mind; for he was a very skilful Hunter, wherein he had always his purpose, E by reason of his skill in riding; so that in one day he killed forty wild Beasts. That Country hath many Boars, but it hath more store of Harts and wild Asses. He was such a Warrior, that no Man was able to encounter with him; so that many were astonished to see him, with what force and exactness he cast the Dart, and drew the Bow. Besides the Vertue, both of his Mind and Body, he had also good Fortune; for very seldom the event of War was otherwise than he expected; if it sometimes fell out contrary, it was not through his Fault, but through the rashness of his Soldiers, or else through Treason.

Herod a great
Hunter.

Herod, besides
the vertue of
mind and body,
also had the
blessings of
Fortune.

C H A P. XVII.

Of the Disagreement between Herod and his Sons, Alexander and Aristobulus.

BUT his private and domestical Sorrows troubled his publick Felicity; and most adverse Fortune befel him through the means of a Woman, whom he loved as himself. For being now made King, he put away his Wife which he first married (a Lady born in *Jerusalem*, whose name was *Doris*) and married *Marianne*, the Daughter of *Alexander*, the Son of *Aristobulus*; which caused Troubles in his House, both before, but especially after his return from *Rome*. For he banished his eldest Son *Antipater*, whom he had by *Doris*, out of the City, only for his Children's sake that he had by *Marianne*; licensing him only at Festival times to come to the City, in regard of some suspicion of Treason intended against him. And afterwards he slew *Hircanus*, his Wife's

Ant. lib. 15.
cap. 3, 8, & lib.
16, cap. 13.

Herod expelled
Antipater, out of the
City, and killed
Hircanus his
Wife's Uncle.

The year of the
World, 3954.
before Christ's
Nativity, 8.

Herod's Chil-
dren by Ma-
riamne.

Mariamne
hatefully up-
braided Herod
with Hircanus's
death.

Herod's Mo-
ther and Sis-
ter do falsly
accuse Mari-
amne to him.

Herod secretly
chargeth Jo-
seph to kill his
Wife.

Herod's suspi-
cion betwixt
Joseph and his
Wife.

Herod com-
mandeth both
Joseph and
Mariamne to
be slain.
Mariamne's
Sons inheri-
tors of her
displeasure.

The year of the
World, 3956.
before Christ's
Nativity, 6.

Wife Uncle, (notwithstanding, that he returned out of *Parthia* unto him) because he suspected that he intended some Treason against him. *Barzapharnes*, after he had taken all *Syria* had carried him away Prisoner with him. But his own Countrymen that dwell beyond *Euphrates*, in commiseration redeemed him from Thralldom; and had he been counselled by them, and not come to *Herod*, he had not been killed: but the Marriage of his Niece caused his Death; For, for that Cause, and especially for the love of his native Soil he came thither. That which moved *Herod* to kill him was, not for that he fought the Kingdom, but because he had right to the Kingdom. *Herod* had five Children by *Mariamne*, two Daughters and three Sons. The youngest was sent to *Rome* to study, where he died. The other two he brought up like Princes, both for their Mothers Nobility, and for that they were born after he was King. But that which above all was most prevalent in their favour, was the Love he bare to *Mariamne*; which from day to day tormented him more violently, in such sort, that he seemed insensible of those Grievs which this his best beloved caused to him. For *Mariamne* hated him as much as he loved her: and having a just cause and colour of Discontent, and moreover being emboldened by the Love which he bare her, she every day upbraided him, with that which he had done to *Hircanus* her Uncle, and to her Brother *Aristobolus*. For *Herod* spared him not, although he was a Child; but after he had made him High Priest in the seventeenth year of his Age, he presently put him to death, after he had so honoured him: who, when he came to the Altar clothed in Sacred Attire upon a Festival day, all the people wept for Joy; which caused so great a Jealousie in *Herod*, that the same night he sent him to *Jericho*, to be drowned in a Lake by the *Galatians*, who had received Commission to perform the Murther. These things did *Mariamne* daily cast in *Herod's* Teeth, and upbraided both his Mother and Sister, with very sharp and reproachful Words: yet he so loved her, that notwithstanding all this, he held his Peace. But the Women were set on fire: and that they might the rather move *Herod* against her, they accused her of Adultery, and of many other things which bare a shew of truth: objecting against her, that she had sent her Picture into *Egypt* to *Antonius*; and that through immoderate Lust she did what she could to make her self known unto him, who doted upon Womens love, and was of sufficient power to do what wrong he pleased.

Hereat *Herod* was much moved, especially for that he was jealous of her whom he loved, bethinking himself upon the cruelty of *Cleopatra*, for whose sake King *Lysanias*, and *Malchus* King of *Arabia* were put to death; and now he measured not the danger by the loss of his Wife, but by his own death which he feared: For which cause being drawn by his Affairs into the Country, he gave secret commandment to *Joseph*, his Sister *Salomes* Husband (whom he knew to be trusty, and one who for affinity was his well-willer) to kill his Wife *Mariamne*, if so be *Antonius* should have killed him. But *Joseph* not maliciously, but simply to show how greatly the King loved her, disclosed that Secret unto her: and she when *Herod* was returned, and amongst other talk with many Oaths swore, that he never loved Woman but her: Indeed (said she) it may well be known how greatly you love me by the commandment you gave to *Joseph*, whom you charged to kill me. *Herod* hearing this which he thought to be secret, was like a mad Man, and presently perfwaded himself, that *Joseph* would never have disclosed that Commandment of his, except he had abused her: so that hereupon he became furious, and leaping out of his Bed, he walked up and down the Palace: Whereupon his Sister *Salome* having fit opportunity, confirmed his suspicion of *Joseph*. For which cause *Herod* growing now raging mad with Jealousie, commanded both of them to be killed. Which being done, his Wrath was seconded by Repentance; and after his Anger ceased, the passion of Love was presently renewed: yea, so great was the power of his Affection, that he would not believe she was dead, but spake unto her as though she were alive, until in Process of time being ascertained of her Funeral, he equalled the Affection he bare her during her life, by the vehemency of her passion for her Death. *Mariamnes* Sons succeeded their Mother in her Hatred, and cogitating what an impious Act it was, they accounted their Father as a mortal Enemy, both before and after they went to study at *Rome*, and especially after they returned again into *Judea*. For as they grew in years, so did the violence of their Revenge increase. And being now marriageable, one of them married the Daughter of their Aunt *Salome*, who accused their Mother; the other married the Daughter of *Archelaus* King of *Cappadocia*. And now to their Hatred was joined a liberty to speak more freely against their Father, and by this occasion of their boldness many were animated to calumniate them: So that some did openly tell the King, that both his

Sons

The year of the
World, 3956.
before Christ's
Nativity, 6.

Ant. lib. 14.
cap. 14.

Antipater by
disgracing his
Brothers, is
declared his
Fathers Heir.

Herod accuseth
Alexander be-
fore Cesar.

A reconcilia-
tion between
Herod and his
Sons.

Archelaus
kindly enter-
taineth Herod
and his Sons.

Herod's wor-
thy Oration
to the People,
wherein he
distributeth
honours to his
three Sons.

A Sons sought to work Treason against him, and that the one of them prepared an Army to help the other, to revenge the death of their Mother; and that the other (to wit, *Herod*, he that was Son-in-law to *Archelaus*) purposed to flee and accuse *Herod* before *Cesar*. *Herod* giving ear to those Calumniations, sent for *Antipater* whom he had by *Doris*, to the end he might defend him against his two Sons, and sought to advance him above them. But they thought this alteration intolerable; seeing one, whose Mother was but a private Woman, so preferred: and they, exalted with their own Nobleness of Birth, could not contain their Indignation, but upon every occasion shewed themselves offended; by reason of which imprudence they were every day less accounted of. As for *Antipater*, he wrought himself into favour: for he knew how to flatter his Father, and raised many slanders on his two Brethren, partly invented by himself, partly divulged by some of his Favourites, whom he set awork about the matter, till at last he put his Brethren out of all hope of having the Kingdom. For he was now by the Kings Will and Testament declared King, so that he was sent as a King to *Cesar*, in a Kingly habit and pomp, only he wore no Crown; and in time he so prevailed, that he wrought his Mother into *Mariamnes* stead; and with Flatteries and Calumniations so moved the King, that he began to deliberate about putting his Sons to death. For which cause, he conducted his Son *Alexander* with him to *Rome*, and accused him before *Cesar*, that he had given him Poyson. But he with much ado, having obtained leave to plead his own cause, and that before a Judge more wise than *Herod* or *Antipater*, he modestly held his peace in all things his Father had offended in: And first of all he cleared his Brother *Aristobolus* from that Crime in which he was involved with himself. And afterwards he inveighed against *Antipater's* subtlety, and complained of those Injuries which had been offered him, having, beside the equity of his Cause, sufficient Eloquence to acquire himself, for he was a vehement Orator, and knew well how to persuade. Last of all he objected, That his Father having a desire to put both him and his Brother to death, had laid an accusation upon him; whereat the whole Audience wept, and *Cesar* was so moved, that not regarding the Accusations that were laid upon them, he presently made *Herod* and their Friends, upon these Conditions, that they in all things should be obedient to their Father; and that their Father should leave the Kingdom to whom he pleased.

Hereupon *Herod* returned from *Rome*, and though he seemed to have forgiven his Sons; yet he laid not his Jealousie and suspicion aside. For *Antipater* still persisted to make *Herod* hate his other two Sons, though for fear of him that reconciled them, he durst not openly show himself an enemy to them, afterward *Herod* failed by *Cilicia*, and arrived at *Eleusa*, where *Archelaus* received him very courteously, thanking him for the safety of his Son-in-law, and declaring himself very joyful that they were made Friends: for he had writ to his Friends at *Rome* with all speed possible, that they should be favourable to *Alexander*, when he came to plead his Cause. And after this Entertainment, he conducted *Herod* to *Zephyra*, and made him a Present of thirty Talents, and so took his leave of him. *Herod* as soon as he came to *Jerusalem*, assembled the People together, and in the presence of his three Sons, he shewed them the cause of his going to *Rome*, and blessed God and thanked *Cesar*, who had appeased the discord of his Family, and made his Sons Friends; which he esteemed more than his Kingdom: And I (saith he) will make their Friendship firm. For *Cesar* hath not only given me an absolute power in my State, but leave also to chuse whom I please of my Sons for my Successor. And now I declare my intention to divide my Kingdom amongst my three Sons: which purpose of mine, first I beseech Almighty God, secondly you to favour: for one of them for his years, the other for their Nobility of Birth, have right to the Kingdom, which is so large that it may suffice them all. Wherefore honour those whom *Cesar* hath conjoynd, and I their Father ordained my Successors: Give them the Respects and Duty according to their Age, which they have reason to expect from their Charge not the order established by Nature. For a Man cannot do a greater pleasure to the younger when he honoureth him above his years, than he shall give discontent to the elder. For which cause, I will constitute to every one of them such Friends and Well-willers, as with whom they may be most conversant: and of them I will require Pledges of Concord and Unity amongst them. For I know that Discords and Contentions arise by malice of those who are conversant with Princes; and that if they be well disposed, they will encrease friendship. And I require not only these, but also all such as bear rule in my Army, that they regard me only for the present: for I give not my Sons the Kingdom, but only the hope and assurance thereof; and they shall have pleasure Sons, but the as though they were Kings themselves, yet I my self will bear the burden of Affairs. Let every

every one of you consider my age, my course of life and Piety: for I am not so old that I any one may quickly despair of me, nor have I accustomed my self to such kind of pleasure as is wont to shorten Mens days; and I have been so Religious, that I am in great hope of long life. But if anyone despise me, and seek to please my Sons, such a one will I punish. I do not forbid them to be honoured whom my self have begotten, for that I envy them: But because I know well that such Applauses nourish Pride and arrogance in the fierce Minds of young Men: Wherefore let all those that apply themselves to their service, consider that I will be ready to reward the Good; and that those who are seditious, shall find their Malice to have an unprofitable Event at their hands whom they so flatter. I easily persuade myself that all Men will be of my mind, that are of my Sons mind. For it is good for them that I reign, and that I am friend: with my Sons. And you my Sons, I exhort you to act that I reign, and that I am friend: with my Sons. And you my Sons, I exhort you to act that I reign, and that I am friend: with my Sons. And you my Sons, I exhort you to act that I reign, and that I am friend: with my Sons.

Herod converteth his Speech to his Sons.

Herod by his words did not utterly extenuate his fault, but his Sons.

Antipater's Treason against his Brother Alexander.

By what means Antipater corrupted his Brother Alexander's Friends whetted their hatred against Alexander.

After he had thus spoken he embraced them very lovingly and dismissed the People, some praying that it might be as he had said: others (who desired alteration) making as though they heard nothing. Yet for all this, the dissention amongst the Brethren was not appeased, but they were more divided in heart than ever. For Alexander and Aristobolus could not endure that Antipater should succeed to part of the Kingdom, and Antipater was griev'd that his Brethren should have a share with him; yet he so craftily carried himself, that no Man could perceive his hatred towards them. And they derided of a noble Race spake all they thought, and many endeavoured to let them on; and others, friends to Antipater, insinuated themselves into their Company, to learn intelligence: so that Alexander could not speak a word, but presently it was carried to Antipater, and from him to Herod, with an Addition; so that when Alexander spake any thing simply, meaning no harm, it was presently interpreted in the worst sense possible: and if he chanced at any time to speak freely of any Matter, presently it was made a great thing. Antipater suborned Men to urge him to speak, that so their false Reports might be shadowed with a colour of Truth; and that if he could prove any one thing true, all Lyes and Tales else divulged might thereby be justified. All Antipater's Familiars were either naturally secret, or else he stopped their Mouths with Bribes, lest they should disclose his Intents: So that one might justly have termed his life a Mystery of Iniquity. All Alexander's Friends were either corrupted by Money, or flattering Speeches, wherewith Antipater overcame all, and made them Thieves and Prodigors of such things as were either done or spoken against him. But of all the means he employed to ruin his Brothers with the King, the most crafty and powerful was, that instead of declaring himself openly their Enemy, he caus'd his Confidants to accuse them, and at first made shew of defending them, but afterwards he clos'd in with the Accusers, and cunningly persuaded Herod to credit the Accusations, which were, that Alexander was so desirous of his death, as to frame Plots against his Life: And nothing made so much credit be given to these Calumnies, as that Antipater colourably excus'd his Brother. Herod incens'd hereat, every day withdrew his Affection more and more from the two Brethren, so did Ptolemæus the chiefest of all the Nobility, and the Kings Brethren and all his Kindred; for all Mens expectation was upon Antipater. And that which grieved Alexander more, was, that all these Conspiracies design'd for his Overthrow were made by the counsel of Antipater's Mother: for she being Step-mother to him and his Brother, was the more cruel against them, because she could not endure their having the advantage above her Son of being born of so great a Queen. And although many followed Antipater, for the hope they had of him, yet were they also compelled thereunto by the King's command, who gave special charge to his dearest Friends, not to follow Alexander or his Brother. And this Prince was a Terror, not only to those of his own Kingdom, but also to foreign Nations, because Cæsar had given him so great Authority; for he gave him license to take any one that was a Fugitive from him, out of any City, although it were not under his Dominions. Now the young Men O being ignorant of the Offences laid to their charge, were in the greater danger; for their Father did not openly tell them of any Matter; but they every day perceived his

A his good Will towards them to decay, which so much the more encreased their grief. In like manner Antipater by little and little animated Pheroras their Uncle, and Salome their Aunt, against them; to whom he spoke with the same liberty as if he had been his Wife.

The year of the Jewish War, 3956. before Christ's Nativity, 66.

Moreover, Glaphyra, Alexander's Wife, contributed to the encreasing of these Enmities, by bearing her self above all Women that were in the whole Kingdom; for she derived her Pedigree by the Father's side from Timæus, by the Mother's side from Darius, Son of Hystaspis: and by overweighing very much against the baleness of Herod's Wives; who, she said, were chosen for their Beauty, and not for their Nobility of Birth. For Herod (as we have said) had many Wives, as it was lawful for him by the custom of the Country; and all of them hated Alexander for Glaphyra's Pride, and contumacious Speeches. Aristobolus also made Salome his Enemy, although she was his Wife's Mother; because he often upbraided his Wife with her base Birth, still telling her that he had married a private Woman, and his Brother Alexander a King's Daughter: Which his Wife often with Tears told to her Mother; adding moreover that Alexander and Aristobolus threatened, that if they got the Kingdom, they would make their Father's other Wives weave with their Maids; and his other Sons Notaries of Villages, because they applied themselves to Learning. Salome moved hereat, could not contain her self, but told all to Herod; who easily believed her, because the spake against her Son-in-law. Moreover, another accusation was laid to their charge, wherewith the King was greatly moved; for he was informed that Alexander and Aristobolus did often bewail their Mother, and lament her hard fate, and cursed him; and that often, when he bestowed some of Mariamnes Cloaths upon his latter Wives, they threatened that in a short time they would make them change them for Mourning. Whereupon, though Herod feared the fierce Spirits of the young Men, yet because he would not take away all hope of amendment, he called them to him as he was to go to Rome; and as a King, threatened them in few words; and like a Father, gave them many Admonitions, and requested them to love their Brethren, promising them forgiveness of their former Offences, so that hereafter they mended all. But they beseeching him not to believe Accusations forged against them upon malice, and answering, that the effect of matters would easily acquit them; requested him not so easily to believe Tales, but to refuse malignant people opportunity and recourse unto him; for that there would always be some that would maliciously invent Tales to tell, whilst there was any one that would give them the hearing and believing. For they knew that Salome was their Enemy, and Pheroras their Uncle; and both of them much to be feared, especially Pheroras; who was fellow with his Brother of all, saving the Crown, and had his own Revenues amounting to an hundred Talents a year, and received all the Profits of the whole Country beyond Jordan, which were given him by his Brother. Herod also had obtained of Cæsar to make him Terrarch, and had bestowed upon him for his Wife, his own Wife's Sister; after whose decease he offered him his eldest Daughter, and three hundred Talents with her for a Dowry: But Pheroras falling in love with a mean Person, refused so honourable a Match; wherewith Herod being angry, married his Daughter to his Brother's Son, who was afterwards slain by the Parthians; Yet, after some time, he pardoned Pheroras's Offence. Divers formerly were of Opinion, that in the life time of the Queen he would have poisoned Herod; and Herod, although he loved his Brother very well; yet because many who had access unto him, told him so, he began to misdoubt: And therefore, examining by Torture many that were suspected, at last he came to some of Pheroras's Friends; but none of them confessed the Poison, but only, that he was determined to flee to the Parthians with her whom he was so in love with, and that Costabarus, Salome's Husband, was privy thereunto, unto whom the King had married her, after her first Husband, for suspicion of Adultery, was put to death. Salome her self was not free from Accusation; for Pheroras accused her, that she had purposed Matrimony with Syllæus, who was Procurator to Obodas, King of Arabia, a great Enemy of the King's: And the being convicted both of this, and all things else, wherewith his Brother Pheroras accused her, yet obtained pardon, as likewise Pheroras did; so that the whole Tempest of all the Family was turned against Alexander, and fell upon his Head.

Glaphyra, Alexander's Wife, encreased his conceited suspicion by her words.

Aristobolus objected to his Wife her base birth, Ant. lib. 16. cap. 7.

The two Brothers excuse themselves before their Father Herod.

The King had three Eunuchs whom he loved extremely, and every one known by their Offices; for one of them was his Butler, the other was his Cook, and the third waited upon him in his Bed-chamber: These three Alexander with great Gifts corrupted. Which the King understanding, by Torments forced them to confess and declare with what promises they were thereto by Alexander induced; and how he had deceived them by affirming that there was no trusting to Herod, who was a morose old Man;

Alexander corrupteth his Father's Eunuchs, and telleth them he is to be trusted in the Kingdom.

that misdoubting nothing, he disclosed to him all his mind concerning *Antipater*, saying, that it was no wonder though *Herod* dis-inherited them of the Kingdom, since he had slain their Mother formerly.

Eurycles, counterfeiting pity for them, and sorrow for their misfortune; enticed *Aristobolus* to speak to the like effect: And having animated them both to complain in this sort against their Father, he presently went to *Antipater*, and disclosed to him all their secrets, falsely adding also, a story of some Treachery which those two Brethren intended against him; which was to dispatch him with their Swords. *Antipater* rewarded him with a great Sum of Money for this advice, and commended him to his Father. And thus he, being hired to effect the death of *Alexander* and *Aristobolus*, became himself their accuser: Whereupon, he came to *Herod*, and told him, that in regard of those benefits he had received at his hand, he would now venture his life for him, by giving him notice of a thing which concerned his own; which was, that *Alexander* and *Aristobolus* had long since resolved together to kill him, and that he only was the cause that they performed it not, by promising them to assist them in the matter: That *Alexander* used these speeches, that *Herod* was not contented to enjoy a Kingdom which was another's right, nor yet to have put *Queen Mariamne* to death, but he would also leave the Kingdom belonging to their Ancestors, to a pernicious Bastard, *Antipater*. But for this cause, he would revenge *Hircanus* and *Mariamne's* death: and that it was not fit that such a Man as *Antipater* should receive the Kingdom without Blood: And every day he had occasion given him to persist in this resolution, for he could speak nothing without being calumniated; for if any mention were made at any time of any ones Nobility, presently he was upbraided without cause; for his Father would presently say, There is none noble but *Alexander*, whose Father's base Birth is a shame and discredit unto him. And that going a hunting, if he held his peace, his Father was offended; if he praised him, then it was said, he mocked: So that in every thing, he found his Father's affection turned from him, and that he was only favourable to *Antipater*; so that he would die with all his heart, if he failed of his purpose: If he killed him, his Father-in-law *Archelaus* would afford him safety, to whom he might easily flee. And after, he would go to *Cæsar*, (who, as yet, knew not *Herod's* manners) and he would not stand before him then, as he did before, terrified because his Father was present; neither would he only speak of his own wrongs, but of the wrongs of the whole Nation, who were oppressed by exactors, even to the death. And then he would lay open on what pleasures, and after what sort, the Money gotten with Blood was consumed; and who, and what kind of Men they were, that were thereby enriched: and what was the cause of the affliction of the City: and there he would bewail the death of his Uncle, and his Mother, and unfold all *Herod's* wickedness; which being once made manifest to the World, no Man would account him a Murderer of his Father. *Eurycles* having fully reported this of *Alexander*, to *Herod*, fell presently to praise and extol *Antipater*; affirming that he only loved his Father, and hindered such practices.

The King, yet not thoroughly appeased for that which was past, grew into exceeding fury; and *Antipater* again suborned other false Witnesses against him, who affirmed that they were wont to have secret talk with *Jucundus* and *Tyrannus*, who sometimes were Officers of the King's Cavalry, and now displaced for some offence they had committed. Whereupon, *Herod* being very angry, presently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found, and brought to the King a Letter, pretended to be written by *Alexander*, to the Governour of the Castle of *Alexandrium*; requesting him, that he would receive him and his Brother *Aristobolus* into the Castle, when he had killed his Father; and to assist them both with Arms, and other Necessaries. *Alexander* affirmed that this Letter was counterfeited by *Diophantus*, the King's Secretary; who was both malicious, and could counterfeit any one's hand; and who afterwards having counterfeited many, was at last, for the same put to death.

Herod caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewise termed *Eurycles* (who was the incendiary of his House, and the breeder of all the mischief) Author of his safety, and one who had well deserved at his hands, and gave him fifty Talents: Who, departing from *Judea* before matters were well known, went to *Archelaus*, and feigning that he had reconciled *Alexander* and *Herod*, he received there a piece of Money. From thence he went into *Achaia*, and spent that which he had evilly got, in as bad manner as he had got it. Lastly, he was accused to *Cæsar*, that he had caused dissension

A in all *Achaia*, and spoiled the Cities; for which cause he was banished. And this was the punishment that was inflicted upon him for his treachery to *Alexander* and *Aristobolus*.

It is not amiss here in this place to compare *Avaratus* of *Cons*, unto this *Eurycles*; who being a dear friend to *Alexander*, and arriving about the same time that *Eurycles* did; being put to his Oath, swear that he heard the young Men saying nothing; though indeed his Oath nothing prevailed nor profited them, for *Herod* would only hear and give ear to Accusations, and he highly esteemed them that would believe them with him, and shew themselves moved thereat.

Moreover, *Salome* increased his rage against his Sons; for *Aristobolus* minding to engage her to assist him, being his Mother-in-law and his Aunt, sent to her, to look to her self, as though the King was minded to put her to death, because it was reported to him, that she purposed to marry with the King's Enemy, *Syllanus*, the *Arabian*, to whom she privily revealed the King's Secrets: This was the utter ruine of the young Men, wherewith they were overthrown, as it were with a violent Tempest. For presently *Salome* went to the King, and told him of what *Aristobolus* had admonished her: And he becoming outrageous, caused both his Sons to be bound, and imprisoned in several places. Then he sent *Volumnius*, General of his Army, and *Olympus*, one of his familiar Friends, to *Cæsar*, to carry the Informations against his Sons in writing; who sitting to *Rome*, after their arrival, delivered the King's Letters. And *Cæsar* was very sorry for the young Men; yet he permitted the Father to do what he would to his Children; and so wrote to him, that he should have licence to do what he thought good: Yet he signified to him, that he should do better to call his Nobles together, and let them make enquiry concerning the Treasons; and then, if he found them guilty of those things wherof they were accused, to put them to death.

Hereupon *Herod*, according to *Cæsar's* direction, went to *Berytus*, and there gathered an Assembly to sit in Judgment; the chief in that Judgment were the Governors that *Cæsar* in his Letters appointed. *Saturninus* and *Pelagius* presided, and with them *Volumnius*, Intendant of the Province; next the King's Kindred, and *Salome* and *Pheroras*; and then the Nobility of *Syria*, *Archelaus* only excepted; who, because he was Father-in-law to his Son, *Herod* suspected him to be partial. But he suffered not his Sons to come into Judgment, for he knew that the very sight of them would have moved all Men to compassion: And moreover, if they were permitted to speak for themselves, that *Alexander* would easily have acquitted them both: For which cause they were kept in *Platan*, a Village of *Sidon*. The King beginning his Oration, was as vehement, as though they had been present against whom he spake: But he was half afraid to object any Treason against them, because he had no proof thereof, and therefore he aggravated their opprobrious words, injuries and offences, which they had committed against him, which he affirmed to be more unsufferable than death.

At last (when no Man contradicted him) he began to complain of their silence, which seemed to condemn him; and thereupon, requested every one to give their Verdict. And first of all, *Saturninus* condemned his Sons, but not to die; saying, that he had three Sons present, and he could not be so severe, as to judge other Men's Sons to death. The two other Delegates also affirmed the same, and some others followed their advice: But *Volumnius* was the first that pronounced the sorrowful Sentence; after whom all the rest followed; some to flatter *Herod*, some for hatred they bare him, but none for any indignation against the young Men. Then all *Judea* and *Syria* expected an end of this Tragedy; yet no Man thought *Herod* such a Tyrant, as to put his two Sons to death. *Herod* caused his Sons to be brought to *Tyre*, and from thence, by Ship, he conveyed them to *Cæsarea*, bethinking himself what death he should put them to. In the mean time, there was an old Soldier of the Kings, named *Tyro*, who had a Son belonging to *Alexander*, and highly in his favour, and he himself greatly loved the two young Men: who being very much grieved in mind in that which had past, went about, crying, that Justice was trodden under foot, Truth oppressed, the Sentiments of Nature extinguished, and the Actions of Men full of iniquity; and whatsoever else, grief could put into the mind of a Man, who nothing esteemed his own life. At last, this *Tyro* came boldly to the King, and said unto him, O King, thou seemest to me most unhappy, who givest credit to wicked and vile Persons, against thy dearest Sons; for *Pheroras* and *Salome* thou believest before thine own Children, whom, notwithstanding, thou hast often found to have deserved death; and thou perceivest not that they do this, to the intent to make thee want lawful Successors, and leave thee none but *Antipater*, whom in their hearts they would have King, because they can rule him as they

they lift. But bethink thy self (O King) how all thy Soldiers will hate him for the death of his two Brethren; for there is no Man that doth not pity the two young men, and many of the Nobility are displeased hereat. After he had spoken this, he named them who were displeased: Whereupon, the King commanded them, and him, and his Son to be laid hold on: And presently one of the King's Barbers, named Tryphon, shewing himself to be in I know not what fury, came forth, and said to Herod: Tyro persuaded me to kill thee with my Razor; promising me, that if I would so do, Alexander would give me a great reward. Herod hearing this, caused Tyro, and his Son, and the Barber, to be tortured; the two former denied all, and the Barber affirmed nothing more than he had already said. Then he commanded Tyro to be more tormented; whereupon, his Son moved with compassion towards his Father, promised to disclose all the matter to the King, if he would pardon his Father: and being released of his torments, presently declared that his Father, through Alexander's means and procurement, was purposed to have killed him. Many that were present, thought it was a device of the young Man, to free his Father from torments; but others were persuaded that it was true. Upon this, Herod made a speech unto the People, wherein he inveighed against the Officers of his Army, and Tyro, and made the People arm themselves, and kill them with staves and stones. After which, he sent his Sons to Sebaste, which was not far from Cesarea, and there he caused them to be strangled; and having quickly dispatched the matter, he ordered them to be brought to the Castle Alexandrium, there to be buried with their Mother's Uncle. And this was the end of Alexander and Aristobolus.

Herod commandeth his Son to be strangled, and to be buried with Alexander, their Mother's Uncle.

C H A P. XVII.

Of Antipater's Conspiracy against his Father Herod.

Ant. lib. 17. cap. 21.

Antipater now hoped without all controversy to succeed in the Kingdom, but he became generally hated of the whole Nation; for it was openly known, that he, by false Calumniation, had caused his Brethren's death. And on the other side he stood in no little fear of their Children, whom he perceived to begin to grow to years: For Alexander had by Glaphyra two Sons, Tygranes and Alexander; and Aristobolus had by Bernice, Daughter to Salome, five Children; to wit, three Sons, Herod, Agrippa, and Aristobolus; and two Daughters, Herodias and Mariamne. Herod, after he had put Alexander to death, sent away Glaphyra with her Dowry into Cappadocia; and married Bernice, Aristobolus's Wife, to Antipater's Uncle; for Antipater had devised this Match to become friends with Salome, whom before he hated and envied. He also by his great Gifts, sought to get Pheroras's favour, and the Friendship of such as were Friends to Cesar, tending to that end great sums of Money to Rome. He gave Saturninus, and all the rest, great Riches in Syria. But the more he gave, the more he was hated of all Men; for every one considered his Presents, not as proofs of his Liberality, but as effects of his Fear; so that he got not the love of them upon whom he bestowed them; and they to whom he gave nothing, were so much the more his Enemies. Yet he continued his bounty rather than diminished it, when he saw, against his expectation, Herod made much of these Orphans, whose Parents he had slain. Intending to shew how much he repented their deaths, by the pity and compassion he took of their Children. For assembling together his friends, he caused the Children to be placed by him; and the tears standing in his eyes, he said, Since my ill Fortune hath taken away from me the Fathers of these Children, there is no care so great, which Nature, and my compassion of their present condition, obligeth me not to take of them. Wherefore I will endeavour, that seeing I have been a most unfortunate Father, I may be a most affectionate Grand-father; and leave them who are most dear unto me, to reign after me. In order whereunto, Brother Pheroras (said he) I betroth your Daughter to Alexander's eldest Son, to the end, that this Alliance may oblige you to serve instead of a Father to him: and to your Son, Antipater (said he) I assure the Daughter of Aristobolus, that so you may be the same to her; and my Son Herod, Grand-son by his Mother to Simon the High Priest, shall marry her Sister. This is my will and pleasure, touching this matter, and let no Man who loveth me seek to alter it. And I beseech Almighty God to prosper these Marriages to the good of my Country, and of these my Nephews; and to look upon these Children with a more favourable eye than he did upon their Fathers. Having thus spoken, he wept, and joyned the Children's hands, and courteously flattering every one, dismissed the Council.

Antipater strives by Gifts and Bribes, to creep into Men's favours.

Herod grievously bemoaneth his Sons, expressing the same by his commiseration towards their Children. Herod becometh his Nephews.

A At this action Antipater was so amazed, that all the Orphans well perceived it. For now he thought himself dishonoured by his Father, and that he stood in great danger, seeing that Alexander's Son was like to have both Archelaus and Pheroras the Tetrarch to protect him. Moreover he considered how he was hated, and how the People compassionated the Children that were Fatherless; and look'd upon him as the Murderer of their Fathers. Wherefore he resolv'd by all means possible to break these Marriages. Yet he feared to insinuate any thing to his Father cunningly, who was now very suspicious and mistrustful; and therefore went openly unto him to make his humble suit and request to him, that he would not leave him without Honour, nor deprive him of that Succession, which before he had judged him worthy of, by giving him only the bare Title of King, and leaving the authority of the Kingdom in other Mens power. For it would be impossible for him to obtain the Kingdom, if Alexander's Son were (besides Archelaus his favour) made Son-in-law to Pheroras. Wherefore he earnestly pray'd him, that seeing he had many Daughters, he would change these Marriages: For the King had nine Wives, and by seven of them he had Children; Antipater by Doris, Herod by Mariamne, Daughter of Simon the High Priest, Archelaus by Malibae the Samaritan, and a Daughter call'd Olympias, whom his Brother Joseph married: and by Cleopatra of Jerusalem, Herod and Philip, and by Pallas, Phasaelus; he had two other Daughters alio, Roxane and Salome, one of them by Phaedra, and the other by Elpis. He had likewise two Wives, by whom he had no Issue, his Cousin and Niece; and besides these he had two Daughters by Mariamne, Sister to Alexander and Aristobolus. Wherefore Antipater seeing his Father had such choice of Daughters, requested the Marriages to be altered.

The King well perceiving his mind and purpose towards the Orphans, and calling to remembrance the misfortune of his Sons, whom he had put to Death, he judg'd that if ever he found occasion, he would be as industrious to destroy the Children by Calumnies, as he had done their Fathers; and so falling into great danger with sharp words he drove him out of his Presence; yet afterwards he so flattered Herod, that he got the Marriages to be altered. And first of all he joynd Aristobolus's Daughter with Antipater himself, and his Son to Pheroras's Daughter. Here one may see what Antipater could do by flattering Speeches: For Salome, in the like matter, could not speed, although she was his Sister, and procured many times the Emperours Wife to speak for her, that she might marry with Syllanus the Arabian, yet was she not permitted to do. But Herod swore that he would account her as an utter Enemy, except the would desist from that purpose; and afterward, against her Will, he married her to Alexas, a friend of his; and one of her Daughters to Alexander's Son, and the other to Antipater's maternal Uncle.

As for Mariamne's Daughters, one of them was married to Antipater, his Sister's Son, the other to Phasaelus, his Brother's Son. When Antipater had quite overthrown the hope of the Orphans, and joynd affinity as he thought good, he now held himself on a sure ground: And adding confidence to his malice, he became intolerable to all Men. And seeing he could not avoid their hatred, he now sought by fear to work his own safety; and so much the more, because Pheroras now assisted him, as one that was confirmed and established for King. Also the Women in the Court fell at variance, and raised a new broil: for Pheroras's Wife, with her Mother and her Sister, and the Mother of Antipater did behave themselves very insolently in many things, towards two of the King's Daughters; of which Antipater, who hated them, was very glad, none of the other Women, except Salome, daring to oppose this Cabal. But Salome went to the King, and told him that their meetings were not for his service.

F The Women understanding how she had informed the King, and that he was offended thereat, they met no more together openly, but abstained from their wonted familiarity; and in the King's hearing feigned to fall out one with another. Antipater also made the same shew, so that he stuck not openly to affront Pheroras: notwithstanding they had Meetings and Banquets in the Night, and the unity was the more confirmed, the more they perceived themselves to be noted; for Salome knew all this, and told it to the King. The King was very angry, and especially against Pheroras's Wife, whom chiefly Salome blamed: and having called together all his Kindred and friends, he accused her before them amongst other things, that she had behaved her self contumeliously towards his Daughters, and that she assisted the Pharisees against him, and that by a poisonous drink she had made his Brother hate him. And turning himself unto Pheroras, he asked him whether he had rather renounce the friendship of him his King and Brother, or abandon his Wife. And he answering

E c c 3

that

The year of the World, 3961. before Christ's Nativity, 1.

Herod's Children by his seven Wives.

Herod is persuaded by Antipater's flatteries to break off the Marriages.

Ant. l. 17. c. 3. Antipater buildeth upon the Kingdom.

A debate betwixt the Ladies in the Court.

Ant. lib. 17. cap. 4.

that he had rather die than lose his Wife; Herod doubting what to do, turned him to **H** Antipater, and commanded him to have no commerce with Pheroras, or his Wife, or any one belonging to them after that time. He obeyed this command openly in shew, but secretly went to their House: and fearing that Salome might perceive it, he, by his friends in Italy procured himself to be sent for to Rome, by Letters brought to Herod, wherein it was commanded, that shortly after the receipt thereof, Antipater should be sent to Cesar. Wherefore Herod using no delay, sent him presently; furnishing him with all things necessary, and a great sum of Money; giving him likewise his last Will and Testament to carry with him to Cesar; wherein was written that Antipater should be King, and after him Herod the Son of Mariamne, Daughter of the High-Priest. But Syllanus the Arabian, neglecting Cesar's commandment, at the same time failed to Rome, there to contend with Antipater, about matters which were before in controversy between him and Nicholas. He had also a great contention with Aretas his King, whose friends he had slain, and amongst others, Sobemus, the most wealthy Man in all the Country of Petra; and Fabatus, Cesar's Procurator, whom he had corrupted, assisted him against Herod. But Herod afterwards giving Fabatus a greater sum of Money, alienated him from Syllanus, and by this means dispatched that which Cesar commanded: and because Fabatus restored nothing, he accused him that he was Procurator, not for Cesar, but for Herod: wherewith Fabatus was moved; and being as yet in great estimation with Herod, he disclosed Syllanus his secrets, and signified to the King, how that Syllanus had corrupted Corinthus one of his Guard, whom he advised to be taken and kept in hold. The King more easily hearkened to his counsel, because Corinthus, though always brought up in the King's Court, yet was born in Arabia. Wherefore he presently took him, and two other Arabians that were found with him; one of them was Syllanus's friend, and the other Phylarchus. Upon their examination they confessed, that Corinthus for a great sum of Money was hired to kill the King. After this they were sent to Saturninus, Governour of Syria, and by him to Rome.

C H A P. XIX.

How Herod should have been poisoned, and how the Treason was discovered.

H Herod still urged Pheroras to forsake his Wife: for he knew not how else to punish her, having many matters against her: which because he would not yield to, at last he was so moved, that he banished them both. Pheroras taking this injury patiently, departed to his Tetrarchy, taking an Oath that his banishment should endure as long as Herod lived; and that whilst he lived, he would never come any more to him: And accordingly he would not come to visit him when he was sick, notwithstanding he was often sent for, when (as he thought) he lay on his Death-bed, and would gladly have imparted something to him: but contrary to all hope he recovered, and afterwards Pheroras fell sick. At which time Herod shewed his patient and humble Mind; for he went to him, and very kindly sought help for him; but was too far spent, and a few days after died: and although Herod loved him until his dying day, yet was it bruited abroad, that he poisoned him. Herod caused his body to be brought to Jerusalem, and commanded all the Nation to mourn, and buried him with a sumptuous funeral. Thus one of the Murderers of Alexander and Aristobolus came to this end: but shortly after, the revenge of that wicked fact fell upon Antipater, who was the chief Author thereof. For certain freed Men that belonged to Pheroras came in mournful manner to Herod, and complained to him, that his Brother Pheroras was poisoned, and that his own Wife had given him a drink, which, as soon as he had drunk, he presently fell sick; that two days before his sickness, there came a Witch out of Arabia, sent for by his Mother and Sister, to give him a Love-potion; and that she in stead thereof, through Syllanus's inducements, had given him poison; for the was of Syllanus's acquaintance.

A Witch of Arabia.

The confession of the Women in their tortures.

The King moved with this discourse caused divers of Pheroras freed Men, and freed Women to be put to torture; and one of them impatient of the pain, exclaimed in this wise: O God, ruler of Heaven and Earth, revenge us upon Antipater's Mother, who is the cause of these our evils. When the King understood thus much, he became more eager to search out the truth; and the Women disclosed Antipater's Mothers intelligence with Pheroras and the other Women, and their secret meetings; and that when Pheroras and Antipater came from the Palace, they used to spend

A spend all the night in feasting, not suffering any Servant or Domestick to be in the room with them; and one of the Libertines Wives revealed this. And when every one of the Women were tortured apart, all their Examinations agreed; so that now it was evident wherefore Antipater had plotted to go to Rome, and Pheroras beyond the River Jordan. For they were often wont to say, that Herod having killed Alexander and Aristobolus, would next come to us and our Wives: and that it was unlike that he would spare any one, who spared not Mariamne and her Sons; and therefore it was best to flee as far as possible from such a wild Beast. They also depos'd that Antipater was often wont to complain to his Mother, that now he grew gray-haired, his Father became young and lusty; that himself might die perhaps before him, and that though his Father died first, yet he should enjoy the pleasure of the Kingdom but a short time. That moreover, the heads of Hidra, that is to say, Alexander and Aristobolus's Sons began to spring up again: and that he could not reasonably hope to leave the Kingdom to his Sons, since Herod had declar'd that he would have it go after him to Herod the Son of Mariamne: wherein he was perswaded that he doated, if so be he thought his Will should be of force; for he would take such an order, that he would have none of all his Progeny alive; and that Herod was the greatest hater of his Sons of any Father in the World: and was not therewithal contented, but he also hated his own Brethren. A proof whereof was, that he not long ago gave him an hundred Talents, that he should have no more commerce with Pheroras: and that when Pheroras asked wherein he had hurt him, Antipater answered, I would to God that he would take away all from us to our shirts, and leave us only our lives; but said he, it is impossible to escape this dangerous Beast, who will not suffer Men openly to their friendship to one another. Thus we are reduc'd to that pass that we cannot meet but in secret: yet if we bear the hearts and hands of Men, the time will be when we may talk and meet openly. The Women in Torments disclosed these speeches, and that Pheroras was determined to flee with the rest to Petra. Herod believed all these Sayings, and the rather because of that which was said concerning the hundred Talents: For he said nothing of the same to any one but to Antipater.

D Now first of all he turn'd his fury upon Doris, Antipater's Mother: and taking from her all the Jewels which he had bestowed upon her, of the value of many Talents, he banish'd her. When his Wrath was somewhat appeased, he released Pheroras's Women from Torments; yet he became so prone to suspicion, that he tortured many that were innocent, lest he should let any escape that were guilty. Amongst others Antipater the Samaritan, who was Steward to his Son Antipater, through Torments confessed, that his Son Antipater had procured poison out of Egypt to kill him, by means of a friend of Antipater's; which poison Theodion, Antipater's Uncle took of him, and delivered to Pheroras, whom Antipater charged to dispatch Herod whilst he was at Rome, far from suspicion; and that Pheroras gave his Wife the poison to keep. Whereupon the King calling for her, commanded her to bring forth the poison: and she, making as though she went forth to fetch it, cast her self headlong down from a Gallery, thereby to prevent the Torments, which, if she were convicted, they would inflict upon her. But by the Providence of God (as it should seem) it came to pass that she fell not on her head, but on her side, and so escaped death, to the end that God might inflict punishment upon Antipater. And being brought to the King, as soon as he was come to her self (for she was amazed with the fall) the King demanded of her, wherefore she had done so, and fware unto her, if that she would truly disclose all, he would pardon her; but if she told an untruth, her body should be torn in pieces with torment, and not be buried. She a while held her peace, and at last said, Wherefore should I keep any thing secret, seeing Pheroras is dead, to save Antipater, who hath caused all this mischief? Hear, O King, and God, who cannot be deceived, be witness of the truth of what I shall say: When I fate weeping by Pheroras as he lay a dying, he called me to him, and said, See, Wife, how much I was deceived concerning my Brother's love towards me; for I hated and sought to kill him, who thus loved me, and forsooth so much for me, though I am not yet dead: but truly I am justly rewarded for my Iniquity. And now (Wife) bring me hither the poison which was left by Antipater in your keeping for my Brother, and make it away before my face, that I carry not with me to Hell a guilty Conscience for that Crime. So I brought it as he desired me, and the most part of it I cast into the fire, where it was consumed, and kept a little thereof, for fear of mischances, and of you. And having thus said, the brought forth a box which had in it a very little of the poison. Hereupon the King tortured the Brother and Mother

The year of the World, 3916. before Christ's Nativity, 1.

Doris, Antipater's Mother is spoiled of her Jewels, and thrust out of the Palace.

Pheroras Wife freely confesseth what was become of the Poison.

of Antipater; and they also confessed that Antipater had brought a box out of Egypt, H and that he received it from his Brother, who practised Physick at Alexandria. Thus it seem'd that the Ghosts of Alexander and Aristobulus went about the whole Kingdom, to discover the most hidden things, and to draw testimonies and proofs from the mouths of those that were furthest from all suspicion. For the Brothers of Mariamne, daughter of Simon the High-Priest, being put to the rack, confess'd that she was acquainted with this Conspiracy. Wherefore the King punish'd the Mother's fault upon her Child: for having writ in his Will, that Herod her Son should succeed Antipater in the Kingdom, now for her fault, he raz'd him out.

God's justice
leaveth no-
thing unpu-
nished.

C H A P. XX.

How Antipater's malicious practices against Herod, were discover'd and punish'd.

THE arrival of *Bathylus* was the last proof of Antipater's Crime, and confirm'd all the rest. This *Bathylus* was one of his freed Men, and brought from Rome another sort of Poyson, compos'd of that of Asps and other Serpents; to the end, that if the first proved too weak, and took not effect, then *Pheroras* and his Wife might make an end of the King with this. And for the height of Antipater's wickedness, he also had given this Man Letters, which he had written to Herod against *Archelaus* and *Philip* his Brethren, who were at that time brought up at Rome to study, being very hopeful young Men: and for that Antipater feared they might be some hindrance to him in that which he expected, he devised all means possible to make them away. And the better to effect this purpose, he counterfeited Letters in his friends name that were at Rome, and for Money got others to write, that these two young Men used in taunting-wise to rail against their Father, and openly to complain of the death of Alexander and Aristobulus: and that they took it ill that they were sent for home (for their Father had sent word that they should come away) at which also Antipater was much troubled. For before his departure from Judaea to Rome, he procured such like Letters to be forged against them at Rome; and so delivering them to his Father, to avoid all suspicion, he seem'd to excuse his Brethren; affirming some things that were written to be Lyes, other things to be Offences wherunto young Men were prone. At the same time, he gave great sums of Money to them in whose name he had written the Letters against his Brethren: hereby, as it were hiring them to be secret. For the concealment of which subornation from Herod's knowledge, he bought much rich Household-stuff and Tapistry of curious Work, and Plate, and many things more, amounting, by his account to the sum of two hundred Talents, which he pretended was to be employed in Presents, in prosecuting the business against *Syllanus*. But the mischief which he provided against was inconsiderable, in comparison of those which he had more reason to fear; and it cannot be sufficiently admired, that though all those that had been tortured gave evidence against him, how that he practised his Father's death, and the Letters witnessed how again he went about to make away other two of his Brethren; yet, for all this, none of them who went out of Judaea to Rome, bare him so much good will as to give him intelligence what troubles were in the Court at home, although it was seven Months before he returned to Judaea from Rome. Peradventure they who were minded to tell him all, were forced to hold their peace by consideration of the blood of Alexander and Aristobulus which cried for Vengeance against him.

At last he sent Letters from Rome to his Father, that now he would shortly return home, and that Caesar had treated him very honourably. The King desired greatly to have the Traytor in his Power: And fearing that if he had inkling of matters he would look to himself, feigned great kindness towards him, and sent back again unto him very loving Letters, willing him to hasten his Return: which if he did, possibly he might obtain Pardon for his Mother's offence: for Antipater had understood that she was banished.

Antipater received a Letter at Tarentum, whereby he understood the death of *Pheroras*, and greatly lamented it; which divers that knew nothing thought well of. Yet as far as one may conjecture, the cause of his grief was, that his Treason had not gone forward as he wished, and that he feared lest that which had passed might come to light, and lest the Poyson should be found. Yet when he came to Cilicia, and there received his Father's Letters before-mentioned, he then made great haste homeward. When he came to *Cekenderis*, he began to reflect more upon his Mother's disgrace,

A disgrace, his mind as it were prefiging some sinner fortune. And the wiser sort of his friends about him, counsel'd him not to go to his Father, till such time as he were certain for what cause his Mother was banished and divorced. For it was to be feared, that he would be accus'd also of the same Crime that was laid to his Mother's charge. But the more imprudent being rather desirous to see their Country, than to contrive what was expedient for Antipater, press'd him to make haste, lest his long delay should breed any suspicion in his Father, and lest thereby he should give occasion to malignant People to raise slanders: For, said they, if any thing had pass'd against you; it was in your absence; and were you in presence no Man durst do or speak against you; and it were a very unwife part, for uncertain suspicions, to deprive himself of certain felicity, and not to return speedily to his Father, and receive a Crown from his hands, which he could place upon no other head but his. This counsel (as his ill fortune would have it) Antipater followed, and so arrived in the Haven of *Cesarea*, having pass'd *Schafte*; where, contrary to his expectation, he was much surpris'd that all Men eschew'd his company, and no Man came near him. For although he was always hated, yet before they durst not shew their hatred. But now they abstain from coming to him for fear of the King; because the rumour of those things which Antipater had done was known in every City, and to every Man, only Antipater himself was ignorant thereof. For there was never any Man brought thither with greater Pomp than he, when he was to fail to Rome; and never Man more basely entertained at his return. And now apprehending the danger at home, he craftily made himself ignorant thereof; and notwithstanding that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of the present danger: and yet he heard no certain news of matters at Court, because the King by an Edict had forbidden all Men to give him notice thereof: So that many times he comforted himself thus; that either all matters concerning him were yet secret; or if any thing was come to light, that he by Policy and Impudence could acquit himself thereof; for those two were his only Weapons. Being thus determin'd, he went to the King's Palace alone, without any of his friends and followers, who at the very first gate, were most contumeliously repuls'd. By chance *Varus*, the Ruler of Syria, was there; and then boldly going into his Father's presence, he advanced boldly near him, to salute him. But Herod putting him back with his hands, and shaking his head, cried out, *What thou that hast attempted to murder thy Father, dar'st thou yet presume to offer to embrace me, being guilty of so many Treasons! Mayest thou perish, wretch, as thy crimes deserve. Come not near me till thou hast cleared thy self of all that is laid to thy charge; for thou shalt have justice, and Varus shall be thy Judge, who is by good fortune now here. Go and premeditate how to acquit thee against to Morrow, which is all the time I will give thee to do it.*

Heretofore Antipater was so astonish'd with fear, that he was not able to reply any thing, but silently went away. Presently his Mother and his Wife came to him and told him all the proofs of Treasons against him; then he considered with himself how to answer every point. The next day the King called an assembly of his friends and kindred, and to them admitted Antipater's friends: And he and *Varus* sitting in judgment, commanded all proofs to be brought, and the Witnesses to appear: amongst whom were certain of Antipater's Mothers Servants lately apprehended, who had Letters from her to carry to him, to this effect: Forasmuch as all things are known to thy Father, beware that thou return not unto him, before thou hast obtained some warrant of thy safety from Caesar. These and others being brought in, Antipater also came in after them, and prostrating himself before his Father's feet, he said, *I beseech you, Sir, bear no prejudicate opinion against me, and lend me an open ear, whilst I purge my self; for if you please to give me leave, I will prove my self guiltless. Herod commanding him to hold his tongue, spake thus unto Varus: I know well, Varus, that you, or any other just and indifferent Judge, will find Antipater to have deserved death: But I Herod's accusation against Antipater. I have been so unfortunate as to have brought such Children into the World. And yet this should move you to pity me, who have been so merciful to, and careful for such wicked Citizens. For I had already appointed those young Men that are dead to be Kings, and brought them up at Rome, and gotten them Caesar's favour: but they whom I had so much honoured, and exalted to the Crown, became Traytors against my life. Their death was very advantageous to Antipater, whose security I sought thereby, because he was a young Man, and the next that should succeed me: but this cruel beast hath discharged his rage upon my self, and thinks my life too long, and is grieved that I live to be old, and hath*

The Year of the
World, 3951.
before Christ's
Nativity, 1.

Antipater had
not in *Cesarea*.

Antipater's
entertainment
at his Father's
hands.

Antipater is
judged before
Varus.

Herod's kind-
ness towards
his Children.

Antipater's
Treasons a-
gainst *Archelaus*
and *Philip* his brother

Antipater gi-
veth a great
sum of money
to those that
counterfeit
letters against
his Brethren.

Ant. lib. 18.
cap. 8.
Antipater is
solicited by
Herod with
many kind
words to ha-
sten his re-
turn.

hath attempted to make himself King, no other way but by murdering his Father. For H
which I know no other reason, but that I called him out of the Country, where he lived
before Christ's Nativity, 1.
Herod loved Antipater's sake, deprived them of their right. For wherein had I so well deserved
for Antipater's sake, during my life time, I committed the sway and
rule of my Kingdom, and openly in my Will and Testament declared him my Successor:
Besides other gratifications, I bestowed upon him the yearly revenue of fifty Talents. And
lately, when he was to sail to Rome, I gave him three hundred Talents, and commended
him to Cæsar, as the only Son of all my House, who had regard to his Father's life. And
what was the offence of the others compared with Antipater's? what proofs were produced
against them, equal to those that have shewed me more clearly than the day the Conspiracy
framed against me by this most wicked and ingrateful of all Men? and is it now to be en-
raged that he is so impudent as to dare to open his mouth, in hope to colour all again with craft
and deceit? Beware Varus, that he deceive you not, for I know this Best, and I even
now see by his feigned tears, how probable a tale he will tell. This Fellow once warned me,
that whilst Alexander lived I should beware of him, and not put every one in trust with
my Person: This is he who was wont to go before me into my Bed-chamber, and look about
in every Corner, lest any should have lain in wait to have attempted any Treason against
me: This is he who watched by me in my sleep, and in whom I thought my self secure;
who comforted me when I mourned for them that were put to death. This is he who gave
me good or ill characters of his Brethren when they were alive. This was my defender
and champion. O Varus, when I remember his crafts and subtilties, and all his counter-
feittings, I wonder that I am yet alive, and how I escaped the hand of such a Traitor.
And seeing that fortune stirs up those of my own House against me, and that those that
I most esteem are my greatest Enemies, I will bewail my hard fortune alone, and not one that
hath thirsted after my blood shall escape, although proof be brought against every one of my
Children. Thus, his Heart being furcharged with sorrow, he was forced to break
off his speech: and presently he commanded Nicolas, one of his friends, to report all
the proofs and evidences.

All this while Antipater lay prostrate at his Father's feet; but now lifting up his L
head, he address'd to him and said: You Sir your self made my Apology: For how can
be pass for a Parricide, who, as your self confess, always watcht to preserve you from all
dangers? Which if you say I did feignedly, it is probable that I would be so circumspect
in other affairs and at other times, and now in so weighty a matter play the part of a scul-
l'd Man? How could I think that such a design, though kept secret from Men, could be
hidden from God, who seeth all things? Was I ignorant what befel my Brethren, whom
God so punish'd for their wicked Conspiracy against you? or what should cause me to aim
at their life? The hope of the Kingdom? I possess'd it already: Or a suspicion of your
hatred towards me? I knew you loved me passionately: Or any fear which I had of you? On
the contrary, I rendred you formidable to others by the care I took of your preservation. M
Was it want of Money? Nothing less; for who might spend more than I? Truly if I had
been the wickedest person in the World, or the cruellest beast upon the earth, yet I should have
relented, being overcome by the benefits of so loving a Father; seeing, as your self said,
you recall'd and prefer'd me before so many Sons, and being yet alive, you proclaim'd me
King, and made me a spectacle to all Men to envy, through the benefits you bestowed upon
me. O wretch that I am! O unhappy time of my absence out of my Country! what an
opportunity hath it given to malicious and calumniating People! Yet, O Father, it was
for your sake, and about your affairs that I went to Rome, to the end that Syllæus might not
triumph over your old age. Rome can witness my Piety, and Cæsar the Prince of the whole
World, who often called me a lover of my Father. Receive here, O Father, his Letters, far more
credible than those feigned Calumnies against me: let these plead my cause, let these testi-
fy my affection towards you: Remember how unwilling I was to go to Rome, knowing I
had here in this Country many secret Enemies. Thus you unwarily have been the cause of
my ruine, by forcing me to that Voyage which has afforded envy time to frame accusations
against me: but now I will come to the proof of these matters. Behold here I am, who
notwithstanding a Parricide, yet never suffered any misfortune by Sea or Land: is not this
a sufficient argument of my innocence? But I will not insist upon this proof of my inno-
cence, since I know that God hath permitted you to condemn me already in your heart. Only
I conjure you, give not credit to depositions extorted by Torments: let me be burned, inflict
all Torments upon me, spare not my body: For if I am a Parricide, I ought not to die with-
out all sorts of Torment. Antipater accompanied these words with so many tears, that
he moved all that were present, and Varus also, to compassion; but Herod only ab-
stained

Astained from weeping, for his anger against his unnatural Son fix'd his mind upon
the proof of his Crime. And presently Nicholas at the King's commandment made
a long speech concerning Antipater's Malice and Artifices, which he laid so open,
that he extinguish'd all pity in the minds of the Hearers. He ascribed all the ini-
chief which had befallen that Kingdom unto him, and especially the death of his two
Brethren, who through his calumnies were made away; affirming also that he
us'd treacherous practices against those yet alive, fearing lest they should succeed
in the Kingdom: for he who had prepared poison for his Father, would much less
spare his Brethren. And then coming to the proof of his intent to poison his Fa-
ther, he declared in order all the evidences thereof, aggravating his offence by the
B corrupting of Phororas, who by Antipater was drawn in to purpose the Murder of
his Brother and King, and how he had also corrupted the King's dearest friends: and
he filled the whole Court with wickedness. When he had accused him of many other
things, and brought proof thereof, he ended his speech.

Then Varus commanded Antipater to make answer to these things, and seeing that
he continued lying on the ground, and said nothing more, but God was witness of
his innocency; he called for the Poysen, and gave it one who was condemn'd to
die, who having drunk thereof, presently died. Then Varus talked apart with
Herod; and what was done there in that Council he writ unto Cæsar, and the next
day he departed. And when Herod had put Antipater in Prison, he sent Messengers
C unto Cæsar, to inform him of his hard fortune and calamity. After this it was dis-
covered that Antipater design'd the death of Salome. For one of Antipater's Servants
came from Rome, and brought Letters from Acme, who was one of Julia's Maids,
which she writ to the King, telling him that she found a Letter of Salome's among Ju-
lia's; which for good will she had sent him. These Letters which she affirmed to be
Salome's contained many invectives against Herod, and many accusations. But these
Letters were feigned by Antipater, who for Money had persuaded Acme to write them
in her own name; as the Letter that she writ to Antipater evidently shew'd; for the
writ as followeth.

I have writ to your Father as you requested me, and sent also other Letters; and I assure
D my self he will not spare his Sister, if he do but read the Letters. You may do well, seeing
I have performed all your requests, to be mindful of your promise. This Letter against Salome
and others, being found to be counterfeited, the King began to doubt that Alexan-
der was made away by such counterfeited Letters; and he remember'd that he had
almost put his Sister to death, through Antipater's device. Wherefore he resolv'd
no longer to delay to punish him for all; yet was he hindred by a great sickness from
accomplishing his purpose. He only sent Letters to Cæsar concerning Acme's treache-
ry and false accusation of Salome; and changed his Testament, and blotted out the
name of Antipater, and in his room writ Antipater, leaving out Archelaus and Philip-
E pus, who were the elder Brethren, because Antipater had render'd them odious to him.
He bequeathed to Augustus a thousand Talents, besides many other rich gifts: and to
his Wife the Empreiss, and Children, and Kindred, and Freed Men, above five hun-
dred; he also gave great gifts to others, either in Land or Money, and left to his Sister
Salome great riches.

C H A P. XXI.

Of the Golden Eagle, and of Antipater's and Herod's death.

F Herod's disease increased, partly through age, and especially by his grief and for-
row; for he was now threescore and ten years old; and his mind was so troubled
for the death of his Children, that though he were in health, yet he took no plea-
sure in any thing; and his sickness was so much the more grievous to him, because
that Antipater was yet alive; but he purpos'd to put him to death as soon as he was
recovered of his sickness. To increase his Calamity, there arose a tumult among the
People. There were in the City two Doctors, reputed very skilful in our Country-
laws: One of them was named Judas, the Son of Sariphæus; the other was called Ma-
thias, the Son of Margalote. These two were followed by a great number of young
Men; so that when they expounded the Law, they had an assembly like a great Ar-
my. And hearing that the King, partly by Grief, and partly by his Disease, was
very like to die, they told their acquaintance, that now it was a fit time to re-
venge the injury which God received by those prophane Works, which were made
against

against his exprefs Commandment; which forbids to place the Images, or likenefs of H
 The Tear of the World, 903, before Christ's Nativity, 1.
 Judas and Matthias persuade the people to pull down the Golden Eagle.

The young men that pulled down the Eagle, are brought before Herod, and are examined.

The young men with the Ring-leaders, condemned to die. The King troubled with many difeates. Ant. lib. 17. c. 9.

Herod fecteth remedy in his ficknefs: at the hot Baths.

Herod full of melancholy.

The Ambassadors fignifie Aeneas's death, and bring Letters that authorize Herod to punish Antipater. Herod overcome with pain, would have flain himfelf. Ant. lib. 17. cap. 16.

any living thing in the Temple. This they faid, becaufe the King had fet a Golden Eagle upon the chief Porch of the Temple, which they exhorted the young Men to take away; faying, that it was meritorious, although danger might enfue thereon; yea, even to die for their Country-laws. For they that died for fuch a caufe, fhould enjoy everlafting life and glory: And that many unwife Men, ignorant of that Doctrine, fo loved their lives, that they chofe rather to die by ficknefs, than to fpend their lives in fo glorious an enterprize. Whilst they fpoke thus, there was a rumour spread, that the King was now at the laft gasp; whereby the young Men being encouraged, that the King was now at the laft gasp; whereby the young Men being encouraged,

Whereof the Captain of the Soldiers being advertised, he went with a great many Soldiers fpeedily to the Temple, and took almoft forty of the young Men, and carried them to the King: Who asked them if that were true, that they were fo bold as to cut down the Golden Eagle: They confefled they had done it. Then he demanded by whose Commandment? They answered, by the Commandment of the Law. After this, it was asked them, why they, who were prefently to die, were fo joyful? They answered, Becaufe after death they hoped to enjoy eternal Bliss. The King hereat was fo greatly moved with anger, that for all his Difcalf, he went forth and made a Speech to the People, wherein he inveighed againft thefe Perfons as Sacrilegious; who, under pretence and colour of their Country-laws and Religion, attempted fome great matter; and he adjudged them as impious People, worthy of Death. The People fearing that he would torture many to learn who had favoured the act, requested him that only the Authors and Actors of that Crime, might receive punishment; and that he would remit the offence to all the People befides. The King, with much ado entreated, caufed the young Men that let themselves down with Cords, and the two Doctors, to be burned; and the reft which were taken in the act, to be beheaded. After this, the King's ficknefs spread over his whole body, and he was afflicted with moft grievous pains: For he had a great Fever, and an Itch over all his body, which was intolerable, and a daily Collick; and his feet were fwelled, as though he had the Drop-fie: His belly alfo was fwelled, and his privy Members putrified, fo that the Worms bred in the putrified places. He was alfo grievouly tormented with difficulty of breath, and a Convulfion of the whole body; fo that fome faid, that this was a punishment laid upon him, for the death of the two Doctors. Herod, notwithstanding he was afflicted with fo many and grievous ficknefses, yet he was defirous to live, and fought remedy, in hope of health. At laft, he paffed over Jordan, where he ufed the warm Waters of Caliroe, which run into the Lake of Asphaltites; and are fo fwet, that Men ufe to drink of them. There the Physicians caufed his body to be bathed in hot Oyl, and he was therewith fo weakened, that his fenfe failed, and he was as though he were dead; whereat thofe that were about him being troubled, with their cries they caufed him to look up; and now defpairing of life, he caufed fifty Drachmes to be distributed to every Soldier, and great Sums of Money to the Captains and his friends.

As he returned, when he came to Jericho, he was in a very great likelihood to die; and his melancholy put into his head a wicked refolution: For he caufed the chief Men of every Town and Village in all Judaea to be afsembled together, and then he thut them up in a place called the Hippodrome: And calling unto him his Sifter Salome, and Alexas her Husband; I know (faid he) that the Jews will make Feasts for joy of my death; yet if you will do what I defire, it fhall be mourned for, and I fhall have a remarkable Funeral. As soon as I have given up the Ghost, caufe my Soldiers to encompass thefe Men whom I have here in hold, and kill them all: By this means all Judaea, and every N

Houfhould thereof fhall have caufe to lament. After he had commanded this to be done, thofe whom he had fent to Rome, brought him Letters, wherein was fhewed how Aeneas, Julius's Servant, was by Cefar's Command put to death, and Antipater adjudged worthy to die: yet Cefar writ, that if his Father had rather banifh him, he permitted it. Herod with this news was fomewhat pleafed, yet prefently his pains and a vehement Cough feized him with that violence, fo that he thought to haften his own death; and taking an Apple in his hand, he called for a Knife (for he was accuftomed to cut the Meat which he did eat) and then looking about him, left any ftanding by fhould hinder him, he lift up his arm to ftrike himfelf. But Achab his Nephew run haftily to him, and flayed his hand; and prefently there was made great lamentation throughout all the King's Palace, as though the King had been dead. Antipater having throughout all the King's Palace, as though the King had been dead. Antipater having fpeedy news hereof, took courage, and promifed the Keepers a piece of Money to let

A let him go. But the chieft of them did not only deny to do it, but alfo went prefently to the King, and told him what Antipater requested. Herod hearing this, lifted up his voice with more ftrengh than was meet for a fick Man, and commanded his Guard to go and kill Antipater, and bury him in the Cattle called Hircanian. And now again he altered his Teftament, and appointed Archelaus his eldeft Son King, and Antipas his younger Brother Tetrarch. Five days after the death of his Son Antipater, Herod died; having reigned thirty and four years after he flew Antigonus, and thirty feven years after the Romans had declared him King. In many things he was as fortunate as any Man; for being born but a private Perfon, he got the Crown, and kept it, and left it to his Pofterity: But in his Domeftick Affairs, he was moft unfortunate. Salome before it was known to the Soldiers that the King was dead, went forth with her Husband, and releafed all thofe that were in hold, whom the King had commanded to be flain; faying, that the King's mind was altered, and therefore he gave them all licence to depart; And after their departure, the King's death was publifhed to the King's Soldiers; who, together with the other multitude were afsembled in the Amphitheatre at Jericho, by Ptolomy, Keeper of the King's Seal; who made a Speech to them, and told them that Herod was now happy; and he comforted the Multitude, and read unto them a Letter which the King left, wherein he earneftly requested the Soldiers to favour and love his Succelfor. After the Epiftle read he recited the King's Teftament, wherein Philip was appointed Heir of Trachonitis, and the places thereunto adjoining; Antipater Tetrarch, and Archelaus King. He commanded his Ring to be carried to Cefar, to whom he referred the cognizance and difpofal of all with full Authority; requiring, that as to any thing elfe his laid Teftament fhould be performed.

This was no fooner read, but prefently the Skies were filled with the voices and cries of the people, who congratulated Archelaus; and the Soldiers and the People promifed to ferve him faithfully, and wished him a happy Reign. This done, the next care was about the King's Funeral, on which Archelaus fpared no coft, but buried the King with all Royal Pomp poffible. The Herfe whereon he was carried, was adorned with Gold and Precious Stones; upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King, covered alfo with Purple, a Crown and Diadem of pure Gold on his Head, and a Scepter in his Right hand. About the Herfe were his Sons and Kinsfolk; and the Guard, and Bands of Thracians, Germans and Gauls, all went before in order, as though they had gone to Wars. The reft of the Soldiers, in Warlike order, followed their Captains and Leaders; and five hundred of his Servants and Freed-men carried Perfumes. And thus the Corps was carried the fpace of two hundred Furlongs from Jericho, to the Cattle of Herodion; where, as himfelf had appointed, it was interred.

E

F

G

Fff

THE

THE
SECOND BOOK
OF THE
WARS of the JEWS.

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

1. Of Herod's Successor Archelaus, how he entred into the Temple, and the Mutiny that arose for the revenge of those that were executed for taking away the Golden Eagle.
2. Of the Fight and Massacre in Jerusalem, between the Jews and the Sabinians.
3. Varus, Governour of Syria for the Romans, represseth the Insurrections in Judæa.
4. How the Jews had an Eshmarch constituted over them.
5. Of the Impostor Alexander, Herod's pretended Son; and how he was taken.
6. Of the Banishment and Death of Archelaus.
7. Of Judas the Galilean, who established a fourth Self; and of the three Sells amongst the Jews.
8. Of the Cities which Philip and Herod built: and of Pilate's Government.
9. The Emperor Caius orders Petronius, Governour of Syria, to constrain the Jews by Arms, to receive his Statue into the Temple: Petronius forbears to do it. The death of Caius saves him from punishment.
10. The Roman Army declares Claudius Emperor. Of the Reign and Death of Agrippa.
11. Of divers Tumults in Judæa and Samaria.
12. Of the Tumults in Judæa under Fœlix.
13. Of Albinus and Florus, Presidents of Judæa.
14. Of Florus his Cruelty against the Jews of Cæsarea and Jerusalem.
15. Of another Oppression of the Citizens of Jerusalem by Florus.
16. Of Politianus the Tribune, King Agrippa's Speech to the Jews, exhorting them to obey the Romans.
17. Of the Rebellion which the Jews began against the Romans.
18. Of the death of Ananias the High Priest, Manahem and the Roman Soldiers.
19. Of the great Massacre of the Jews at Cæsarea, and in all Syria.
20. Cruelties exercised against the Jews in divers other Cities, and particularly by Varus.
21. Fifty thousand Jews slain at Alexandria.
22. Of the Massacre of the Jews by Cestius Gallus.
23. Of Cestius his Battel against Jerusalem.
24. Of the Siege of Jerusalem by Cestius, and of the Massacre.
25. Of the Cruelty of those of Damascus against the Jews, and of Joseph's Affairs in Galilee.
26. Of Joseph's danger and escape; and of the malice of John of Gischala.

27. How

A 27. The Cities of Tiberias and Sephoris are recovered by Joseph.

28. How the people of Jerusalem prepared themselves for War; and of the Robberies of Simon Son of Gioras.

CHAP. I.

Of Herod's Successor Archelaus, how he entred into the Temple, and the Mutiny that arose for the revenge of those that were executed for taking down the Golden Eagle.



Archelaus being acknowledged Successor in the Kingdom to Herod, lately dead, necessity constrained him to go to Rome, to the end he might be confirmed by Augustus; which Journey gave occasion of new Broils: For after that for seven days he had celebrated his Father's Funeral, and largely feasted the people (for this is a Custom amongst the Jews, which bringeth many of them to Poverty; and yet he that doth not so is reputed impious) he went to the Temple

Carried in a white Garment, where he was, with great joy, received of the people, and he himself sitting in a Tribunal, upon a Throne of Gold, very courteously admitted the People to his presence, and thanked them for their diligent Care, used in his Father's Funeral, and for the Honours they had rendred to himself, as to their King. Yet he said, he would not take upon him either the Authority or Name of a King, till such time as his Succession was approved of by Caesar, who by his Father's Testament, was Lord and Master of all; and for that Cause he had refused the Diadem offered him by the Soldiers at Jericho, when they would have crowned him. But he promised, that if he were confirmed King by the Hands of the Emperor, he would largely recompence both the Soldiers and the People for their good Will, and that he fully purposed to be more favourable unto them, than his Father had been. The Multitude hereat greatly rejoiced, and made present trial of his Mind and Purpose; for some cried out, requesting that the Tributes might be lessened: Others desired that the new Imposts might cease; others requested him to set all Prisoners at liberty. Archelaus, in favour of the People, granted all these Requests; and then offering Sacrifices, he banquetted with his Friends. But suddenly, a little after Noon, a great Multitude desirous of alteration (the common lamentation for the King's death being ceased) began a private mourning, bewailing their Misfortune, whom Herod had put to death for pulling down the Golden Eagle from the Porch of the Temple. This sorrow was not secret; but the whole City resounded with lamentations for them, that were thought to have lost their Lives for the Temple, and their Country-Laws. They also cried, that revenge was to be taken upon them, whom Herod for that Fact had rewarded with Money. And that first of all, he who by Herod was constituted High-Priest, was to be rejected, and another more honest and devout was to be put in his place. Archelaus, although he was herewith offended, yet, because he was presently to take such a Journey, he abstained from Violence, fearing lest he should render the Multitude his Enemies. Wherefore he sought rather by Admonition than by Force, to reclaim those that were Seditious; and he sent the Governour of the Soldiers to request them to be pacified. But the Authors of the Sedition, so soon as he came to the Temple, and before he spake one word, threw Stones at him; and in like manner they used others sent afterwards by him to appease them; for Archelaus dispatched many Messengers unto them, whom they contemptuously treated; so that if they had been more in number, their Fury would have proceeded further. Wherefore, when the Feast of Unleavened Bread drew nigh, which the Jews call Easter, wherein an infinite number of Sacrifices were appointed, an innumerable multitude of people came out of all Villages thereabout, for Devotion sake, to the Solemnity; and they who so lamented the death of the Doctors, remained in the Temple, seeking by all means to promote the Sedition. Which Archelaus fearing, sent a Band of Soldiers, and a Tribune with them, to take the chief of the Seditious, before such time as they had drawn unto them the Multitude of the People; against whom the whole People being stirred up, slew a great many of them with Stones; and the Tribune himself being sore hurt, had much ado to escape. And when they had so done, they presently went and offered Sacrifice, as though no hurt had been done. But

E f f 2

Archelaus persuaded himself, that the Multitude would not be appeased without H slaughter: wherefore he sent against them the whole Army, the Foot into the City, the Horse into the Field: who assaulting the seditious People as they were sacrificing, slew of them almost three thousand, and scattered the residue into the Mountains adjoining. There were also some who followed *Archelaus*, and proclaimed by virtue of his Command, that every one should depart home to his House; as accordingly, notwithstanding the Holiness of the Day, they did. But he, accompanied with his Mother, *Procula*, and *Nicholaus* his Friends, went to the Sea coast, leaving *Philip* Governour of the Kingdom, and of his Household: With them departed *Salome* and her Children, and the King's Brethren and Kindred, under pretence to assist *Archelaus* to the Crown: but indeed, it was to inform *Cæsar* of the Murder committed in the Temple against the Law.

When they came to *Cæsarea*, they met with *Sabinus* Governour of *Syria*, who was coming towards *Judea*, to take into his custody *Herod's* Treasure. *Varus*, to whom *Archelaus* had sent *Procula* about this matter, forbade him to proceed further. And so *Sabinus*, in obedience to *Varus*, neither entered the Castles, nor took *Herod's* Treasure from *Archelaus*; but promised, that he would let all alone, till *Cæsar's* pleasure were understood. But so soon as one of them that hindered him was gone to *Antioch*, and the other, to wit *Archelaus*, to *Rome*; he still remaining at *Cæsarea*, now hastened to *Jerusalem*, and took the King's Palace: Where, calling for the chief of the Guard, and the Purveyers, he exacted of them an account, and sought to take into his custody the Castles and strong Holds. But the Captains of the Garrisons, mindful of the Charge which *Archelaus* had given them, refused him entrance; affirming that they kept them more for *Cæsar* than *Archelaus*. At this time also, *Antipater*, one of *Herod's* Sons, went to *Rome* with a design to obtain the Crown; alleging that *Herod's* first Testament was of more force than the last, and that he in the first was declared King; and both *Salome*, and divers others of his Kindred, who sided with *Archelaus*, promised him their Aid. He took with him his Mother and *Procula*, Brother to *Nicholaus*; in whom he had great confidence, because he had been always faithful to *Herod*, and was held by him in great credit. But none had so much encouraged him as *Isenias* the Orator, who had an excellent faculty of speaking. Trusting to these, he refused the counsel of them who sought to persuade him to yield to *Archelaus*, both as the elder, and appointed by the last Testament of his Father: Now when they were all arrived at *Rome*, those of the Kindred that hated *Archelaus*; and especially those that looked upon it as a sort of Liberty to be governed by the Romans, favoured *Antipater*; in hope, that if their design of being freed from the Rule of Kings did not succeed, they should at least have the comfort to be commanded by him, and not by *Archelaus*. And to further him the more, he obtained *Sabinus's* Letters to *Cæsar*; wherein *Archelaus* was accused, and *Antipater* commended. *Salome*, and the rest of the Complices, presented Accusations against *Archelaus* to *Cæsar*, who, after them, delivered also his Justification in writing; and withal, his Father's Ring, and an Inventory of his Treasure by *Procula*. *Cæsar* pondering with himself what both Parties alleged, and the greatness, and large Revenues of the Kingdom, and the number of *Herod's* Children; and having also read the Letters of *Varus* and *Sabinus*, he called the chief of the Romans to Council: where *Caius* the Son of *Agrippa*, and his Daughter *Julia*, whom he had adopted by his Assignment, sat in the first place, and so he licenced the Parties to plead their Rights. *Antipater*, *Salome's* Son, being the greatest of all *Archelaus's* Adversaries, spake first, and said, that *Archelaus* now only for form disputed for the Kingdom, of which he had already possessed himself without waiting to know *Cæsar's* Pleasure; and that he did now strive in vain, to render *Cæsar* favourable to him, whom he would not attend to judge of his lawful Succession. That after *Herod's* death, he usurped some to offer him the Diadem: And that sitting on a Throne of Gold in Kingly manner, he had changed all Orders of the Soldiers, disposed of Offices, and granted unto the People their Requests; which could not be effected but by a King. That he had also set at liberty many Men, who for great Crimes were imprisoned by his Father. And having done all this, he came now to *Cæsar*, to crave the shadow of the Kingdom, the substance and Body whereof he already possessed; so that herein he left nothing to *Cæsar* to dispose of but the bare Title. Moreover, he alleged that *Archelaus* did but counterfeit sorrow for his Father's death, feigning himself to mourn in the day time, and in the night he would be drunk and riotous. By which carriage, he said, that he had caused the Sedition of the People, and incurred their hatred. After these Accusations, he insisted upon the horrid slaughter of the multitude about the Temple: For he said, That they only came against the Festival Day, to offer

A offer Sacrifice; and that they themselves were sacrificed, as they were offering the Sacrifices which they brought: And that there were such heaps of dead Bodies in the Temple, as never in any foreign War, the like had been seen. That *Herod* before seeing his cruelty, never judged him worthy of the Kingdom, till such time as his Understanding failed him; when being more sick in Mind than Body, he knew not whom he named his Successor in his last Will; whereas he had nothing whereof he could blame him, whom in his former Will, he had appointed his Successor, when he was in health, both of Mind and Body. Yet (said he) put the case, *Herod* in his extremity, knew what he did, yet *Archelaus* hath rendered himself unworthy of the Kingdom, by having committed many things against the Laws. For (said he) what will he be after he hath received Authority from *Cæsar*, who before he received any, hath murdered so many? *Antipater* having spoken more to this effect, and at every Accusation taking Witness of his Kindred that stood by, ended his Speech.

Then *Nicholaus* stood up, and first of all shewed, that the slaughter of them in the Temple was necessary and unavoidable; for they, whose death *Archelaus* was now accused, were not only Enemies of the Kingdom, but also of *Cæsar*; And for other Crimes objected, he shewed how that they were done, even by the counsel and persuasion of the Accusers. He also urged, that the second Testament might be of force, for that therein *Herod* had referred it to *Cæsar*, to confirm his Successor. And he who had such remembrance, as to leave the Arbitrament of his Will to him who is Lord of all; could not be thought to mistake himself in appointing his Heir, nor yet deprived of his Senses, seeing he knew by whom he should be established. When *Nicholaus* had ended his Speech, and declared all that he thought might make for *Archelaus*; *Archelaus* coming into the midst of the Counsel, prostrated himself at *Cæsar's* Feet. *Augustus* courteously raised him from the Ground and declared him worthy to succeed his Father. Yet did he not pronounce a definitive Sentence, but the same day the Council being dismissed, that he might deliberate with himself at more leisure, whether any one single Person of those nominated in the two wills, should succeed their Father in the Kingdom, or that the Kingdom should be divided amongst the whole Family; because they were many in number, and had all need of Estate to support themselves with honour.

CHAP. II.

Of the Fight and Massacre at Jerusalem, between the Jews and the Sabinians.

Before *Cæsar* determined any thing concerning this matter, *Malchus*, the Mother of *Archelaus*, fell sick and died; and many Letters came out of *Syria*, signifying E that the Jews had rebelled. Which *Varus* foreseeing after the departure of *Archelaus* from thence, had gone to *Jerusalem* to repress the Authors of that Sedition: And because the multitude would not be quiet, he left one Legion of the three which he brought out of *Syria*, in the City, and so returned to *Antioch*. But *Sabinus* coming afterwards to *Jerusalem*, was the cause that the Jews began a new Broil: For he forced the Garrisons to render to him the Castles, and rigorously made search for the Kings Treasure: And he was not only assisted by those that *Varus* left there, but also he had a great multitude of his own Servants all armed, to further his Avarice. And in the Feast of *Pentecost* (so called, because it happens at the end of seven times seven days) the People gathered themselves together, not for Religions sake, but for anger F and hatred; so that there was an infinite multitude of People which came out of *Galilee*, and *Idumea*, and *Jericho*, and the Countrys beyond *Jordan*. Yet the Jews which were inhabitants of the City, surpassed the rest both in number and courage and they therefore parted themselves into three Bands, and made three Camps; one on the North side of the Temple, another on the South towards the Hippodrome, the third on the West near the Palace; and so they besieged the Romans on every side. *Sabinus* greatly fearing them, both for their Multitude and for their Courage, sent many Letters to *Varus*, earnestly requesting him with all speed to bring succour; for if he did not, the whole Legion would be destroyed. He himself got into the high-towered Tower of the Castle of *Phaselus*, so called from the name of *Herod's* Brother, whom the Parthians killed; and from thence he gave a sign to the Roman Soldiers to issue G out suddenly upon their Enemies; for himself was in such a fear, that he durst not come down to the Soldiers of whom he was Commander. The Soldiers obeying his

FFF 3

Command,

The year of the
World, 3564,
after Christ's
Nativity, 2.

A Skirmish
between the
Jews and Ro-
mans.
The Romans
fire the
Porches.

Command, attacked the Temple, and there fought a fierce Battel with the Jews; who H having none to assist them, and being unexperienced in Warlike Affairs, were soon conquered by them that were skilful. At last, many Jews got upon the Porches, and cast Darts at them from the Pinnacles, so that they killed many: But the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned Battel with them; till at last the Romans fired the Porches, which for greatness, and curious work were admirable. By this means many Jews were either destroyed with the fuddain fire, or else, leaping down amidst their Enemies, were by them slain; others going backward, were cast headlong from the Wall; others despairing of life, killed themselves with their own Swords; and they who privily came down, the Walls, being assaulted by the Romans, and astonishd with fear, were easily overcome: Till at last, all being either put to the Sword, or fled through fear, the treasure dedicated to God, was left destitute of Keepers; so that the Soldiers took away thereof about four hundred Talents; and that which they left, Sabi-
nus got.

But this loss of Men and Money stirred up many more Jews, and those more brave than the first, against the Romans; whom they besieged in the King's Palace, and threatened all their destructions, unless they would presently depart from thence: Yet promising Sabinus and the Legion leave to depart, if he so liked. Part of the King's Soldiers, who of their own accord fled to them, assisted them. But the most Warlike and valiant amongst them, were three thousand Men of Herod's Army, whose Leaders were Rufus and Gratus; one of the Foot, and the other of the Horse; both which, although they had had no Soldiers with them, might yet for their Valour and Coun-
sel, have been considerable to the Party of the Romans. The Jews earnestly con-
tinued the Siege, and assaulted the Castle-Walls, crying upon Sabinus to depart, and not to hinder them now, after so long time, to recover their Country's Liberty. Sabinus, though with all his heart he wished himself away, yet he durst not trust them; but he suspected that their courtesie was but a Plot to entrap him. And on the other side, hop-
ing that Varus would come and help him, he still endured the danger of the Siege. At the same time there were tumults in many places of Judæa; and many through oppor-
tunity of the time, aspired to the Kingdom. For in Idumæa two thousand old Sol-
diers, who had born Arms under Herod, gathering together, and having Armed them-
selves, went to attack the King's Forces commanded by Abiab, Herod's Nephew; who because they were old Souldiers, and very well armed, durst not meet them in the
Field, but withdrew into some Fortresses. At Sephoris also, a Town of Galilee, Judas
the Son of Eszechias, Captain of the Thieves which formerly were defeated by King He-
rod, and had wasted the Country; gathered together a great multitude, and brake
into the King's Armory, and armed all his Company, and fought against them who
assisted the Royal Dignity. Also, beyond the River, one Simon, who had been He-
rod's Servant; being a good Man, and of a huge stature, put a Crown upon his own
Head; and gathering together a company of Vagrants, went about with them to Jeri-
cho, and burnt the King's Palace, and many fair and sumptuous Houses there, and so
gote a great Booty there; and he had surely fired all other Buildings of Note, had not
Gratus, Captain of the King's Footmen, made halt to fight him with the Bow-men of
Trachon, and the most Warlike Men of Sebaste. Simon lost many Men in this Encoun-
ter; and when he fled into a strait Valley, Gratus overtook him, and cut him over-
thwart the Neck, so that he fell to the Ground. In like manner, other of the King's
Palaces near Jordan, by Bethara, were burnt by a multitude of other Rebels, gathered
together in bands from beyond the River. At this time a Shepherd, named Abiron-
gus, pretended to make himself King: His Birth was so low, that formerly he had
been but a simple Shepherd; and he had no other merit, but that he was very large,
and strong of Body, and despised death. With this resolution he armed his four Bre-
theren, each of which had a Company armed, and they were as his Lieutenants, to
make Incursions; whilst he, like a King, meddled only with great Affairs, and wore a
Crown upon his Head: And thus he continued a long time wasting the Country, and
killing, not only the Romans, and king's Soldiers; but also the Jews, if there was
hope to gain any thing by them. One day he met a Company of the Romans at Em-
maus, who carried Corn and Armour into the Legion; he fought with them, and kil-
led one Arius a Centurion, and fory of the most valiant amongst them upon the place;
the rest being in like danger, through the help of Gratus with the Soldiers of Sebaste,
escaped. After they had done many things in this manner against their own Coun-
try-men as well as strangers, at last, three of them were taken; the eldest by Arche-
laus, and the two other, who were eldest after him, fell into the hands of Gratus and
Ptolemy;

Ant. lib. 19,
cap. 15.

Simon, one of
the King's
Servants ta-
keth the King-
dom upon
him.

Abirongus
a Shepherd,
usurpeth the
Kingdom.

The End and
Issue of the
War.

A Ptolemy; and the fourth yielded himself to Archelaus upon Composition. Such was the success of the bold Enterprize of these five Men. But at that time a War of Thieves filled all Judæa with Troubles and Robberies.

The year of the
World, 3564,
after Christ's
Nativity, 2.

CHAP. IX.

Varus, Governour of Syria for the Romans, represses the Insurrections in Judæa.

WHEN Varus had, by the Letters of Sabinus, understood the danger wherein the whole Legion was, being besieged in Jerusalem; he hastened to succour them: But first he went to Ptolemais with two other Legions, and four Corners of Horle, where he had appointed the King's Forces, and the other Auxiliary Troops to meet him. As he passed by Berrus, the Inhabitants gave him fifteen hundred Men. Also Aretas the King of Arabia, for the hatred he bare to Herod, sent him a great number, both of Horle and Foot. As soon as the Host was assembled, Varus incontinently directed part of his Army into Galilee, adjoining to Ptolemais; and appointed a Friend of his, the Son of Caius their Governor, who presently put all to flight against whom he was sent; and having taken the Castle of Sephoris, he fired it, and made all the Inhabitants thereof Slaves. Varus, with the rest of the Army, went to Samaria, and took it; yet he did the City no harm, because he found, that amidst all these Tumults, they had been quiet. When he had pitched his Tents at a Village called Arus, which belonged to Ptolemy, the Arabians lacked it, for they hated those that loved Herod. From thence they went to Sampho, another strong Burrough; which they in like manner sacked and destroyed, without sparing any thing. All was filled with the slaughter and fires which the Arabians made, there was no end nor hindrance of their Avarice. Also Varus commanded Emmaus to be burnt, being angry for the death of Arius, and the rest that were slain there; and the Inhabitants thereof abandoned it, every one by flight seeking to save himself. From thence he went to Jerusalem; and at his approach, the Jews that be-
sieged the Roman Legion fled and scattered themselves, some here, some there, all about the Country: They that remained in the City excused themselves, that they were not consenting to the Tumult; but that for the Celebration of the Feast, they permitted those Seditious to come into the City, affirming that they had rather have been besieged together with the Romans, than have joyned with those of the Sedition; and so they laid the cause of that Tumult upon others. But first Josephus, Archelaus's Cousin, with Gratus and Rufus, went to meet him; leading the King's Army, and the Sabaftians, and the Roman Soldiers, adorned in their accustomed Apparel. Sabinus durst not be seen by Varus, and therefore got him out of the Town before, and went to the Sea-coast. Varus divided his Army, and sent some Parties into the Country, to seek the Authors of the Tumult: And those that were brought to him who were in less fault, he committed to Prison; those who were the chiefest, he crucified, to the number of two thousand. And understanding that in Idumæa there yet remained ten thousand Men in Arms, he presently sent the Arabians home, because he perceived that they did not serve as they that came to help him, but as they themselves pleased, wasting the Country against his Orders; and so, accompanied with his own Army, he hastened against the Enemies: But they without any fight through Abiab's Counsel, yielded themselves to Varus. And he pardoned the Common Soldiers, and sent the Captains to Cesar to answer the matter: Who, pardoning most of them, yet punished some that were of Herod's Kind, red, because they had rebelled against their own King. Varus having thus quietted the Estate of Judæa and Jerusalem, left in the Fortresses of Jerusalem, the same Legion that was there before, and departed to Antioch.

Ant. lib. 17,
cap. 16.
Varus assisteth
the Romans
against the
Jews.

Varus taketh
divers Cities
and Castles of
Judæa.

Emmaus burns

Varus cometh
to Jerusalem
with his Ar-
my, and with
his only Pre-
sence dissi-
peth the Jews.

The year of the
World, 3566,
after Christ's
Nativity, 4.

Varus cruci-
fied two thou-
sand of the
Seditious.

The year of the
World, 3966.
after Christ's
Nativity, 4.

C H A P. IV.

How the Jews had an Ethnarch constituted over them.

Ant. lib. 17.
cap. 19.
Elimators, Ro-
ler, or Gover-
nour.
The Jews call
Archelaus in
question.

A bitter Ac-
culation
of the Jews a-
gainst Herod
and his Sons.

Herod's Ty-
ranny and
cruelty.

The Jews be-
seech the Ro-
mans to have
compassion on
the remainder
of the Jews.

Nicholaus de-
fends Arch-
elaus before
Cesar and the
rest.

Cesar maketh
Archelaus
Ethnarch of
Jewry.
The distribu-
tion of the
Kingdom to
Herod's chil-
dren.

Those Cities
that were un-
der Archelaus's
dara, and Hippon,
Cesar took from
the Kingdom.
Salome Prin-
cess of Jamma,
Agrippa, and
Phisaelis.

NOW Archelaus met a new Obstacle at Rome; for the Jews, who before the Sediti-
on, with the leave of Varus, were gone to Rome, to crave the liberty of their
Country. Those who went as Ambassadors in their Country's behalf, were fifty in
number, and they were assisted by more than eight thousand Jews that lived at Rome.
Whereupon Cesar called a Council of the Nobility of Rome in the stately Temple of
Apollo, which he had built on Mount Palatine. The whole Body of the Jews appeared
with the Legats against Archelaus and his Friends, Archelaus's Kindred neither came with
him, nor with the rest of the Jews: with him they would not joyn for envy; and with
the Jews they durst not for shame. Amongst them also was Philip, the Brother of Ar-
chelaus, whom Varus sent in courteous manner to assist his Brother; or to the end, that
if it should please Cesar to divide Herod's Kingdom among his Children, he might have a
part. The Ambassadors spoke first, and began to declaim against Herod's Memory:
First of all they said, that they found him not a King, but the most cruel Tyrant that ever
was; and that he had murdered many; and those whom he left alive, endured such mi-
sery, as they thought themselves far more unhappy than those that were so butchered.
For (said they) he was not only contented to tear his Subject's Bodies with Torments, but
also defaced and ruined the Cities of his own Country, to adorn and beautifie the Cities of
Strangers: And he permitted Foreigners to massacre the Jews without revenge. And in-
stead of their ancient wonted Happiness which Judaea enjoyed by a Religious observation
of the Laws, the Country was by him made so poor, and so wasted with Injustice, that with-
in these few years that Herod reigned, they have suffered more Murders and Massacres, than
all their Ancestors had, from the time of their departure out of Babylon, in the Reign of
Xerxes, to the days of Herod. That being by enduring such misery, now accustomed to the
Yoke, they had willingly subjected themselves to his Son Archelaus after that Herod his Fa-
ther was dead, notwithstanding he was the Son of such a Tyrant; and had publicly mourned
for the death of Herod, and offered Sacrifice for the Prosperity of his Successor. But he, to
show himself Herod's true Son, began his Reign with the laughter of three thousand Citi-
zens; and because he had so well deserved the Kingdom, he offered so many Men to God for
Sacrifice: and on a Festival Day, filled the Temple with so many dead Bodies. Wherefore,
it is not strange that they who escaped that Massacre, consider their own Calamity; and as in
Battle, turn their Faces against those who wounded them, and beseech the Romans, that they
would think the remnant of the Jews worthy of compassion; and not abandon and expose the
residue of their Nation as a Prey to them, by whom they are like to be most cruelly butchered;
but that it may please them to adjoyn their Country to Syria, and to let them be ruled by the
Romans; that so they may find that the Jews, though now counted seditious and rebellious
are under peaceable and quiet Governments, a peaceable Nation. With this Petition the Jews
ended their Accufation. After this Nicholaus stood up against them; and first of all
acquitted the Kings of the Crimes laid to their Charge, and then reproved his Country-
men, as people not to be easily governed, and of their own nature averie, except forced,
to obey their King: And by the way he also blamed the Kindred of Archelaus, who
joyned with his Accusers. Cesar having heard what both Parties could say, dismissed
the Assembly. And within few days after he gave Archelaus half the Kingdom, with
the Title of Ethnarch; promising moreover to make him King, if he behaved him-
self well: the other half he divided into two Tetrarchies, and gave the same to the
rest of Herod's Sons; one to Philip, the other to Antipas, who contended with Ar-
chelaus for the Crown. Antipas his Part lay from Galilee, beyond the River Jordan;
the Revenues whereof amounted to two hundred Talents a year. Philip had Batanea,
and Trachonitis, and Auranitis, and part of what belonged to Zenodorus near Jammia;
the Revenues whereof amounted to one hundred Talents a year. Archelaus had in
his Ethnarchy Idumaea and all Judaea and Samaria, which was freed from the fourth
part of the Tribute, because they had not rebelled with the rest. These Cities also,
were given him, Straton's Tower, Sebaste, Joppa and Jerusalem. But Gaza, and Ca-
sarea, and Hippon, Cesar took from the Kingdom, and joyned them to Syria. Arch-
elaus's yearly Revenues amounted to four hundred Talents a year. Cesar also, besides
that which Herod had left Salome, as Jammia, Azotus and Phisaelis, gave her the Pa-
lace at Ascalon; all which amounted to threecore Talents a year. But Cesar obliged
her to live in the Country subject to Archelaus. And having confirmed the rest
of

H

N

A of Herod's Kindred the Legacies which in his Testament he had left them, he gave his
two Daughters that were Virgins, over and above, a hundred, and fifty thousand
Drachmes of Silver, and married them to Pheroras's two Sons. Lastly, he divided that
which Herod had bequeathed unto himself, amounting unto a thousand Talents, amongst
his Sons; leaving himself only some Jewels of small value, which he reserved in ho-
nour and remembrance of the dead.

The year of the
World, 3966.
after Christ's
Nativity, 4.

[C H A P. V.

B Of the Impostor Alexander, Herod's pretended Son; and how he was taken.

AT the same time a certain young Man, a Jew born, brought up by a Freed man
of Rome in the Town of Sidon, being very like Alexander whom Herod had put
to death, went to Rome, having one of his Countrymen for his Companion, who
knew very well the Estate of the Kingdom; and by whose Instructions he affirmed,
That they who should have put him and Aristobulus death, being moved to com-
passion, let them go, and put two others in their room like them. With this Tale he
deceived many Jews living in Crete, where he was honourably received: From thence
he failed to Melos, where he was entertained with greater Pomp; and enriching
himself, he used such means, that he got his Hosts (which gave him entertainment) to
accompany him to Rome. At his landing at Puteoli, he received great Presents from
the Jews who dwelt there, especially those that were well affected to his Father, ho-
noured him as a King. For he was so like Alexander, that they that had seen Alexan-
der, and knew him well, would have sworn he had been the same. Wherefore, when
he arrived at Rome, all the Jews desired to see him, and an infinite multitude followed
him whithersoever he went in the Streets; and they fo doted upon him, that they car-
ried him in a Horse-litter, and at their own proper Cost and Charges, prepared for him
a Royal Train.
But Augulus well remembered Alexander's Visage (for Herod had accused him be-
fore him) and although, before he saw him, he judged that he was some Impostor;
yet he made as though he believed all; and sent one Celadus, who knew Alexander
well, to bring this young Man to him. Celadus no sooner beheld him, but forthwith
he perceived the difference betwixt them; and especially when he took notice of his
hard Flesh and servile Shape, he presently understood the whole matter. But he could
not but be greatly surprized at his bold Speeches; for when they demanded of him
what was become of Aristobulus, he answered, That he was alive; but on purpose tar-
ried behind, and lived in Cyprus; because, being asunder, they could not both so
easily be entrapped. Celadus taking him apart from the rest of the Company, told
him that Cesar would save his Life, if he would truly confess by whose Counsel he
feigned himself to be Alexander. He accepting this proffer, followed him to Cesar,
and declared to him the Jew, who for Lucre sake, had made use of his likeness to A-
lexander; confessing that he had received as great Gifts of the Cities by which he pas-
sed, as they would have given Alexander if he had been alive. Cesar laugh't at the
Cheat, and condemned the false Alexander to the Gallies, but put the other Jew to
death, who had induced him to this Imposture. And as for the Jews at Milo, he
thought that they had punishment sufficient, in losing all that which they had laid out,
and bestowed upon him.

Ant. lib. 17.
cap. 18.
A certain
young Man
feigning him-
self to be that
Alexander
whom Herod
knew, deceiv-
ed many.

Cesar desired
to see the
young man.

Cesar maketh
the counter-
feite Alexander
a Galliee slave,
and execu-
teth his Coun-
sellor.

C H A P. VI.

Of the Banishment and Death of Archelaus.

Archelaus being now made Prince, remembered the Contests past; and in revenge
thereof, he ill treated, not only the Jews, but also the Samaritans. But in the
fifth year of his Reign, the Jews and Samaritans sent Ambassadors against him, to
Cesar; by whom he was banished to Vienna, a City of Gallia, and all his Goods con-
fiscated. 'Tis reported, that before he was summoned to appear before Cesar, he had
a strange Dream, in which he saw nine great Ears of Corn devoured by Oxen; and
presently sending for some Chaldeans, he demanded what that Dream betokened.
Some interpreted it one way, and some another; but one Simon an Essene, told him,
that the nine Ears of Corn betokened the number of years he had reigned, and the
Oxen

Ant. lib. 17.
cap. 19.
Archelaus ba-
nished for his
Tyranny, and
all his Goods
confiscated.
Archelaus's
Dream of the
Oxen and ears
of Corn.

Oxen signified the change of his Fortune; for as much as these creatures in labouring the Land, turned up and altered the face of it: And therefore nine years being past since he had been established Prince, he was to prepare himself for death. Five days after this Interpretation, *Archelaus* was sent for to *Rome*, to answer before *Augustus* the things whereof he was accused. I have also thought it worth rehearsing, to set down the Dream of his Wife *Glaphyra*, Daughter to *Archelaus* King of *Cappadocia*, who was first married to *Alexander*, Brother to this Man, and Son to King *Herod*, by whom he was put to death, as we have said before: After whose death, he was married to *Juba*, King of *Lybia*; and he being dead, she returned home to her Father; where living in her Widowhood, *Archelaus* the Ethnarch beholding her, so was inflamed with her love, that presently divorced his Wife *Mariamne*, and married her. Soon after the came to *Judea*, she dreamed that she saw *Alexander* her first Husband, standing before her, and saying unto her, It had been enough for thee to have married the King of *Lybia*; but thou, not contented therewith, comest again to mine House, greedy of a third Husband; and which is worst of all, art now married to mine own Brother. I will not conceal nor dissemble this Injury which thou dost me, but I will recover thee against thy will. And she scarcely lived two days after she had related this Dream to her Friends.

C H A P. VII.

Of Judas the Galilean, who established a fourth Sect; and of the three Sects amongst the Jews.

After that *Archelaus*'s Dominions were reduced into a Province, a certain Roman Knight called *Coponius*, was made Governour thereof. During his Administration, a certain Galilean named *Judas*, incited his Countrymen to revolt; reproaching them for paying Tribute to the Romans, and for being subject to any but to God. This *Judas* was Author of a new Sect of his own devising, nothing like other Sects. For there are three Sects of Philosophers amongst the Jews; one is that of the *Phari*. L. *see*, another of the *Sadducees*, and the third of the *Essians*, which is the most famous of all the three. The *Essians* are Jews born, but live in the greatest Union together imaginable: They consider all pleasures as Vices that are to be avoided; and esteem Continence and Victory over the Passions as the greatest Vertues. They reject Marriage, and account other Men's Children, put to them to be taught whilst young, as their own Kinmen, whom they diligently instruct in their Manners and Opinions; nor for that they condemn Marriage and Propagation of Mankind, but to avoid Women's Incontinence; for they think that none of them keep themselves true to one Man. Also they condemn Riches, and all things with them are common, and no Man amongst them is richer than other. And they have a Law amongst themselves, that whosoever will embrace their Sect, he must make his Goods common; for so, neither any amongst them seems abject for Poverty, nor any great for Riches; but they have as it were all equal Patrimonies like Brethren. They account it a shame to anoint the Body with Oyl; and if any Man, though against his Will, be anointed therewith, they use all diligence to wipe it away: And they account themselves fine enough, if their Cloaths be White. They have amongst them Stewards, to oversee all things for their common benefit; who are chosen from amongst them, by a common consent. Their Revenue is distributed according to the need that every one hath: They have not one certain City, but are dispersed in many Cities; and if any of their Sect, though a Stranger, come to them from another place, they give him any thing they have, as if he were their ancient Acquaintance. In like manner, they go boldly to those whom they never in their lives saw before, as though they were familiarly acquainted with them: And therefore, when they take a Journey, they only arm themselves against Thieves, and carry nothing with them else. In every City there is one appointed, whose Office is to receive and lodge those of their Sect that come thither; and to see that they neither want Cloaths, nor any thing else necessary for them. All Children under Government, brought up by them, go apparelled alike; and they never change their Apparel nor Shoes, except they have worn out their first Apparel. Amongst themselves they neither buy nor sell; but every Man that hath any thing which another wanteth, giveth him it, and taketh that of him which himself needeth; yea, every one of them may take any thing he hath need of from whom he pleaseth, without any change. Above all, towards God they

Are very Religious; for before the Sun-rise they speak of nothing but holy things, and then they make certain Vows and Prayers after the custom of their Country, as it were praying that God would please to make it rise upon the Earth. After this, every one is dismissed to practice the Art he knoweth: And when every one hath diligently laboured till eleven a Clock, they all meet together again, and being covered with their linnen cloaths, they wash their Bodies with cold water; and having thus purged themselves, they go to their Cells, into which no Man that is not of their Sect is admitted: And then they come to the Refectory, as into a holy Temple; where all sitting down with Silence, there is set before every Man in order, a Loaf and a little Mels of Portage, all of one sort. Before they eat, a Priest giveth thanks, and no Man may eat any Meat till his Prayer be made to God. Likewise, when Dinner is ended they pray again; for both before and after they give thanks to God, the Giver of all: And then putting off that Apparel as Sacred, they apply themselves to their Work till Evening. At Supper they do as before, causing their Guests to sup with them, if by fortune any come. Their House is never troubled with cries or Tumults, for every one is appointed to speak in his turn; so that their silence produces respect in strangers. The cause of this moderation is their continual Sobriety, and that every one is limited how much to eat or drink. And although, that in all other matters, they are ruled by their Superior, yet in these two, to wit, compassionating and helping, they may do as they think good: for every one may when he pleaseth, help those whom he thinketh deserve help; and when he pleaseth give Meat to them that are in need. Yet may not they give any thing to their Kindred, without the leave of their Superior. They take by great care to suppress their anger; they keep their promise, and maintain peace; and people account every Word they speak of as much force as if they had bound it with an Oath: And they thun Oaths worse than Perjury; for they esteem him a Liar, who is not to be believed, without he call God to Witness. They study diligently ancient Writers, chiefly gathering out of their Writings, what is most convenient for the Soul and the Body. Out of them they learn Remedies for Diseases, and the Vertues of Herbs, Stones and Mettals. Those who are desirous to be of their Order, do not straightway converse with them; but for a year before live out of the Colledge, and have the same Diet, a little Hatchet, and such a Girdle as is before spoken of, and a white Garment. But at the years end, if they perceive such a person to be continent, they give him a Diet more agreeing with their own, and he is permitted to wash himself in cold water, to the end to purifie himself; yet he is not admitted in common amongst them, till for two years more they have observed his life and manners: And at last, when he is thought worthy, he is admitted to their common company. But before he is received to the common Table, first he is to protest solemnly to honour and serve God with all his Heart, to observe Justice and Fidelity towards all Men; never willingly to hurt any Man, nor injure any for another Man's command; but always to hate the wicked and assist the good; to keep his Faith to all, but especially to his Superiors; because they hold their power from God. To which they add, that if he be put in Authority over others, he never will abuse it to the prejudice of those that are under him, and neither exceed the rest in Apparel, nor any other ambitious pomp: That he will always love the truth, and severely reprove Lyars: and that he will keep his Hands and Soul pure from all Theft and unjust Gain: And that he will not conceal any Mysteries, or Secrets of their Religion from his Companions, nor reveal them to any Strangers, although he should be thereto threatened by death. Adding moreover, that he will never deliver any Doctrine, save that which he hath received; and diligently preserve the Books, as well as the Names, of those from whom they received it. These Prolations they oblige those to take solemnly, who enter into their Order, to the end to fortifie them against Vices. Those of the Society who transgress notoriously, they thrust out of their company: And whosoever is so punished, for the most part dieth a miserable death; for, it being not lawful for him to eat with any Stranger, he is reduced to feed on Grass like Beasts, and so he periseth through Famine. For which cause oftentimes they are moved with compassion, to receive many into their Order again, when ready by Famine to yield up the Ghost; judging them to have endured penance enough for their Offences, who with Famine were almost brought to death's door. They are very severe and just in their Judgments; and to decide any matter, there is never fewer of them than an hundred; and that which is by them agreed upon, is irrevocable. Next after God, they reverence their Law-giver, inasmuch that if a Gny one revile him, they forthwith condemn him to death. They take it for a great duty to obey their Elders, and what is appointed by many; so that if ten of them sit together, no Man of them must speak, without he be licensed thereto by nine of the Company.

pany. They account it a great incivility to be in the midst of the Assembly, or on their right hand. And they are more severe than any other Jews in observing the Sabbath; for they do not only abstain from dressing Meat (which they dress the Evening before) that day, but also, they may not remove any Vessel out of its place, nor falsifie the necessities of nature. Upon other days they dig a Pit a foot deep in the Ground with the Hatchet, which (as we before said) every one, at his entrance into their Order, hath given him; and then covering themselves diligently with their Garment, as if they feared to be irreverent to the light of Heaven, in that Pit they ease themselves; and then cover their Ordure with the Earth they took out of the Pit: And this they do in the most secret places. And although this purging of their Bodies be natural, yet do they by washing purifie themselves after it, as after great Uncleanness. Furthermore, amongst themselves they are divided into four Orders, according to the time which they have continued this exercise of life; and they that are Juniors bear such respect to the Seniors, that if they do but touch one of them, they are obliged to purifie themselves, as though they had touched a Stranger. They are long liv'd, so that most of them live an hundred years, which I judge is by reason of their well-order'd Diet, and their Temperance. They contemn Adversity, and by Contancy and Fortitude triumph over Torments. They prefer an honourable Death before Life. The Wars which the Jews made against the Romans, shew'd what invincible courage and hardiness they have in all things; for they suffer'd the breaking of the Members of their Bodies, Fire and Sword, and all kind of Tortures, rather than be brought to speak the least word against their Law-giver, or to eat Meats forbidden: They could not be forced to any of these, neither would they entreat the Torturers, nor shew any sorrow amidst their Torments: Yea, in the midst of their Pains they scoff'd at their Tormentors; and joyfully yielded up their Souls, as though they hoped to pass to a better life. For it is an Opinion amongst them, that the Body is mortal and corruptible, but the Souls remain ever immortal; and being of a most Pure and Ethernal Substance, wrap themselves in Bodies as in Prisons, being drawn thereunto by some natural inclination: But when they are delivered out of these Carnal Bonds, then presently, as freed from a long Bondage, they joyfully mount into the Air. And of the good Souls they say, as did the *Greeks*, that they live beyond the Ocean in a place of Pleasure, where they are never molested with Rain, nor Snow, nor Heat, but have always a sweet and pleasant Air. But the wicked Souls (as they say) go into a place very tempestuous, where there is always Winter weather, always lamentations of those who for ever are to be punished. For I judge that the *Greeks* are of this Opinion, when they say there is an Isle for the Vertuous, whom they call Heroes and Half-gods; and that the Souls of the wicked go to a place in Hell, where it is feigned, that some are tormented, as *Sisyphus*, *Tantalus*, *Ixion*, and *Tityus*. These *Effians* also believe that they are created immortal, that they may be induc'd to Virtue, and averted from Vice; that the good are rendred better in this life, by the hope of being happy after death; and that the wicked, who imagine they can hide their evil Actions in this World, are punished for them in the other with eternal Torments. This is the *Effians* Opinion, touching the excellency of the Soul; from which we see very few of those depart, who have once embraced it. There are also some among them, who promise to foretell things to come: which Faculty is obtained as well by the studying of Holy Books and ancient Prophecies, as by the care they take of sanctifying themselves: And their Predictions seldom fail.

There is another sort of *Effians*, agreeing with the former, both in Apparel, Diet and kind of Life, and observance of the same Laws and Ordinances; only they differ in the matter of Marriage: Affirming, that to abstain from Marriage, tends to abolish Mankind. For (say they) if all Men should follow this Opinion, presently all Mankind would perish. Notwithstanding, these People use such moderation, that for three N years space they observe the Women they intend to marry; and then, if they appear found enough to bear Children, they marry them. None of them lie with their Wives when they are with Child; to shew that they do not marry to satisfy Lust, but to have Children. When their Wives wash themselves, they are covered with a Garment, as the Men are, and this is the manner and custom of this Sect. Of the two former Sects, the Pharisees are said to be most skilful in interpreting the Laws. The chief Article of their Belief is, That all things are to be attributed to God and Fate; yet so, that every Man may in many things, of his own power, do good or ill; though Destiny may help much therein: And that the Souls of Men are all incorruptible; but only the Souls of good Men go into other Bodies, and the Souls of wicked Men are sent into everlasting pain. But the Sadduces deny Fate, and affirm, that as God is the Author of no Evil, so he takes no heed to what Men do; that a Man hath power to do

A well or ill, and every Man may chuse whether he will be good or bad, and they generally deny both pains and rewards for Souls after this Life. The Pharisees are as sociable and loving one to another, as the Sadduces are at discord among themselves, living like Savage Beasts, and as uncourteous to their own Sect, as to Strangers. This is all which I have to speak concerning the Philosphers among the Jews. Now I will return to my purpose.

C H A P. VIII.

B *Of the Cities which Philip and Herod built: and of Pilate's Government.*

A Rebelous his Ethnarchy being now made a Province, the rest of his Brethren, to wit, Philip and Herod, who was surnamed *Antipas*, continued to govern their Terrarchies. And *Salome* dying, left *Julia* by her Testament the Toparchy which she ruled, as also *Jammia*, and a ground set with Palm-trees in *Phaselis*. When *Tiberius* the Son of *Livia*, upon the death of *Augustus*, (after he had reigned seven and fifty years, six months, and two days) was made Emperour of Rome, Philip built a City near the head of *Jordan* in the Country of *Panadea*, and called it *Cesarea*; and another he built in the lower part of *Galanitis*, and named it *Tiberias*, and another in *Perea* on this side *Jordan*, which he named *Julias*. *Pilate* being sent by *Tiberius* to be Governour over the Jews, caus'd in the night some Ensign on which was the Image of *Cesar* to be brought into *Jerusalem*; which thing, within three days after, caus'd a great tumult among the Jews: for they who beheld this action were astonish'd, and consider'd it as a violation of the Law of their Country, which forbids exprelly any Picture or Image of Men or other Creatures to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the villages adjoining, and they went presently to *Pilate* then at *Cesarea*, beseeching him earnestly that the Images might be taken away out of *Jerusalem*, and that the Laws of their Country might remain inviolated. When *Pilate* denied their suit, they prostrated themselves before his house, and there remained lying upon their faces, for five days and nights, without moving. On the sixth day *Pilate* sitting on his Tribunal-seat, call'd all the Jews together before him, as though there he would have given them an answer: but on the sudden a company of armed Souldiers (for so it was provided) compass'd the Jews about on all sides: The Jews were heretofore amazed, seeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cesar* he would kill them all; and to that end made a *Pilate* assign unto the Souldiers to draw their Swords. The Jews as if they had agreed together, fell all down at once, and offer'd their naked necks to the stroke of the sword, crying out that they had rather lose their lives, than suffer their Religion to be prophane. Then *Pilate* admiring the constancy of the People in their Religion, presently commanded the said Ensigns to be taken out of the City of *Jerusalem*.

After this, he caus'd another tumult among them; for they have a sacred Treasure called *Coban*, which *Pilate* resolv'd to make use of to bring water into the City, four hundred furlongs off; for this cause the People murmured; so that when *Pilate* came to *Jerusalem*, they flock'd about his Tribunal to make their complaint. *Pilate* foreseeing a Tumult, caus'd Souldiers secretly armed to mingle themselves among the People in private apparel, and commanded them to use their swords, but to beat those with clubs whom they saw make such clamours. And when he had thus plotted the matter, sitting in his Tribunal, he gave a sign unto the Souldiers; and presently the Jews were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miserably. The multitude amaz'd at the calamity of those that were slain, held their tongues. For this cause *Agrippa* Son of *Archelaus*, whom *Herod* the King his Father put to death, went to Rome, and accus'd him to *Cesar*. *Tiberius* not admitting his accusation, he remained still at Rome, and sought the favour of other great Men there; and especially he courted *Caius* the Son of *Germanicus*, he being yet a private person: And upon a certain day, having invited him to a banquet, he stretched forth his hands, and openly pray'd Almighty God instead of *Tiberius* *Cesar* he might see him Lord of all the World. *Tiberius* having notice hereby of one of his familiar Friends, caus'd *Agrippa* to be imprison'd; where he endured hard and strait imprisonment till the death of *Tiberius*, which was six months after. After he was dead (having reigned two and twenty years, six months, and three days) *Caius* *Cesar*, who succeeded him in the Empire, freed him from pri-

The year of the
World, 4001.
after Christ's
Nativity, 39.
Caius Caesar
gives the Te-
trarchy to A-
grippa, A-
grippa's Son,
and maketh
him a King.
A. D. 18. C. 14.
Herod and his
Wife remain
in Spain.

son, and gave him the Tetrarchy of *Philip*, who was newly deceased, and the title of King. When *Agrippa* came into his Kingdom, *Herod* the Tetrarch began to envy his estate; and *Herodias* his Wife first urged him forward, in hope that he should be made a King also: for (said she) thou wastest that dignity only through slothfulness, because thou wouldst not go to *Cesar*: for if *Agrippa* be made a King, being before but a private Man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perwaded, went to *Caius Caesar*, who greatly reproached his Ambition, inasmuch as he fled into *Spain*: for *Agrippa* had followed him to *Rome* to accuse him before *Cesar*; and *Caius* gave him *Herod's* Tetrarchy. And so *Herod* remained in *Spain* with his Wife till his death.

CHAP. IX.

The Year of the
World, 4001.
after Christ's
Nativity, 40.

The Emperor *Caius* orders *Petronius*, Governour of *Syria*, to constrain the Jews by Arms, to receive his Statue into the Temple: *Petronius* forbears to do it. The death of *Caius* saves him from punishment.

Art. lib. 16.
cap. 15.
Caius Caesar
calliceth and re-
purcheth himself
a God.
The fear the
Jews had of
Petronius's
Army.

Caius Caesar so abused his Authority, that he would be thought to be a god, and so called. Also he put many Noble Men of his Country to death by his cruelty; which he likewise extended even to *Judea*: For he sent *Petronius* with an Army to *Jerusalem*, commanding him to set his Statues in the Temple; and if the Jews refused to receive them, that those who withstood him should be put to the Sword, and the rest led away Captive. Almighty God did otherwise dispose this proud Commandment. But *Petronius* accompanied with three Legions, and many assistants out of *Syria*, came with all speed from *Antioch* to *Judea*: many of the Jews would not believe any War towards, notwithstanding that they heard a general report thereof: and they that believed it, could not bethink themselves of any means to resist. Suddenly all were in a great fear; for the Army was now come to *Ptolemais*, which City is situate by the Sea-shore in *Galilee*, in a fair Field; and on the East-side it is compassed with Mountains, distant from it threecore furlongs, which belong to *Galilee*; on the South side it is invested with Mount *Carmel*, which is distant an hundred and twenty furlongs: on the North side it is environed with an exceeding high Mountain, which the Inhabitants call the *Tyrans Ladder*: this Mountain is an hundred Paces distant from the City. Two miles from this City there is a River running by, call'd *Pelus*, a very little one, near which is the admirable Sepulchre of *Memnon*, which is a hundred Cubits high and of a concave form. In this place is seen a sort of Sand as transparent as Glass, which many Ships carry away for Ballast; but though they empty the place of it, yet that place is presently after covered with the like Sand again. For there are winds which as it were on purpose, carry this Sand from the higher places round about it thither; and this Sand being put into the Furnace is presently changed into Chrysol or Glass. And that which in my opinion is more to be wondered at, is, that the Sand being so turned into Glass, if afterward any part thereof be cast upon the brink of this place, it is again turned into ordinary Sand. And this is the nature of that place.

The description
on of *Ptole-
mais*.

Sand like
Glass near
Memnon's
Sepulchre.

Now the Jews with their Wives and Children gathered themselves together in the field where the City *Ptolemais* is situate, and humbly besought *Petronius* not to violate their Country-Laws, but to have compassion on them. *Petronius* seeing the multitude that humbly sued to him, and how earnestly they fought his favour, left *Cesar's* Statues at *Ptolemais*, and himself went from thence to *Caesarea*, and at *Tiberias* called all the Jews and Nobility together, and represents to them the power of the Romans, and how dreadful *Cesar's* threatenings ought to be to them; adding moreover, that the Jews supplication was indeed a contumely, seeing all Nations under the dominion of the Romans (the Jews only excepted) had already placed *Cesar's* Statues in their Temples among those of their Gods: and herein they did as it were revolt from the Emperour, and affront him their Governour who represented his Person. They answered, it was against the Laws and Customs of their Country: for it was not lawful for them to have the Image of God, much less of a Man; and that they were not only forbidden by the Law to have an Image in the Temple, but also to have it in any prophane place. *Petronius* replied, if you observe your Laws so religiously, I must also observe my Lord's command: for if I do not but spare you I shall be justly punished: And 'tis not to me, but to him you must make your addresses; for I my self, as well as you, am subject to him. At these words the multitude

Petronius
calliceth the
Jews of the
Romans pow-
er and *Cesar's*
threats.

A multitude cried out together, that before they would see their Religion violated, they would willingly expose themselves to any danger. When the noise of the People was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cesar*? The Jews answered, No, we every day offer Sacrifices for *Cesar* and the Romans. But if *Cesar* must needs place his Image in the Temple, he must first kill us all with our Wives and Children. Hereat *Petronius* greatly marvelled, and was moved to compassion when he beheld the constancy of the Jews in their Religion, and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled only the Nobility of the Jews, and spoke to them both generally and one by one, exhorting them to obey *Cesar's* command, and sometime admonishing them, otherwise threatening them, and putting them in mind of the power of the Romans, and *Cesar's* indignation, and that he must of necessity do as he was commanded. But they were moved by none of these. Whereupon *Petronius*, fearing the ground would be left untilld, (for it was now seed-time, and all the People had remained idle in the City for fifty days space) calling them together, he said, that he would go about a thing which might greatly endanger himself. For (said he) I will either (God assisting me) appease *Cesar's* wrath, or else I will lose mine own life to save such a multitude as you are. And dismissing the People, who made daily prayers to God for him, he led his Army from *Ptolemais* to *Antioch*, from whence he presently sent to *Cesar* in all haste, recounting to him with how great an Army he went into *Judea*, and that all the whole Nation made supplication to him; whose request and humble suit if he denied, must utterly destroy the Men and their Country; for they remained resolute in their Country Religion, and vehemently resisted any new Law. *Caius* writ an answer of these Letters to *Petronius*, threatening him, that it should cost him his life, because he made no more haste to execute his command. The Messengers that brought these Letters, were rolled in a Tempest upon the Sea three whole months together; but others coming after them to bring news of *Caius's* death, had a prosperous wind: So *Petronius* received the Letters of *Caius Caesar's* death twenty seven days before the other threatening Letters came.

The Year of the
World, 4002.
after Christ's
Nativity, 40.

The constan-
cy of the
Jews.

Petronius once
more allemb-
leth the
Jews, and
threatens
them.

Petronius tem-
pereth to *Cesar*
death, to *Cesar*
and significeth
the Jews sup-
plication.

Petronius re-
ceives Letters
of *Cesar's*
death.

CHAP. V.

The Roman Army declares *Claudius* Emperour. Of the Reign and Death of *Agrippa*.

Caius Caesar being assassinated, after he had reigned three years and six months, *Claudius* was made Emperour by the Army which was at *Rome*. The Senate by the instigation of the Consuls *Sentius Saturninus*, and *Plautius Sulpicius*, commanded three Legions of Souldiers to keep the City, during the Council holden in the Capitol: and abhorring *Caius Caesar's* cruelty, they determined to fight against *Claudius*, and to reduce the Empire to the ancient Government; that as before time so, for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate sent to him, requesting him to come and take place in their Council. *Claudius* also desired him to take part with the Army, intending to use his help where need required. *Agrippa* perceiving that *Claudius* was in a manner already Emperour for his power, he took part with him; who presently sent him as Ambassador to the Senate, to tell them his purpose; how that first of all, the Souldiers, whether he would or no, set him in that dignity; and it had been in him an undiscreeit part, to have forsaken such an offer from the Souldiers, who did it for good will; that if he had refused it his life had been in danger; and it was sufficient danger, that he had been elected Emperour. Moreover, he purposed to rule, not as a Tyrant, but as a good Prince; for he would be contented only with the Title of Emperour, and do nothing without the common consent of them all. And although he was not naturally inclined to modest and courteous behaviour, yet he had a sufficient example to beware, that he abused not his authority, by *Caius Caesar's* death. *Agrippa* carried this Message to the Senate, who answered, (as though they trusted to their Souldiers and the Justice of their Cause) that they would not thrust themselves into voluntary bondage. *Claudius* receiving this answer, sent *Agrippa* again to tell them, that nothing could cause him to abandon them by whom he was made Emperour: and that he was forced to make war against them, with whom he was very loath to contend; and therefore would them to chuse a place out of the City for the battle to be fought in: for it stood without reason to deface the City with civil wars.

The Year of the
World, 4005.
after Christ's
Nativity, 43.

Art. lib. 19.
chap. 3.
Caius reigned
three years
and six
months.

Agrippa is
chosen both
between the
Senate and
Claudius for
an Arbitrator.

The Senate
answers to *A-
grippa*.

The year of the
World, 4005,
after Christ's
Nativity, 43.

and Massacres, for the obstinacy of some few. Agrippa did this message also to the Senate; and one of the Soldiers that were for the Senate drew his Sword, and said, Fellow Soldier, what should move us to massacre our Friends and Kindred, and Parents, who follow Claudius? especially, seeing we have an Emperour with whom we can find no fault; unto whom we should rather go forth with Congratulations, than with Arms. When he had said this, he passed thorough the midst of the Court, and all the Soldiers followed him.

The Senate
follow the
Soldiers to
Claudius.

The Senate, being thus left desolate, and abandoned by their Forces, began to be in great fear; and seeing it was no standing out for them; they followed the Soldiers, and went to Claudius. Before the City Walls there met them some that endeavoured to shew themselves dutiful to Claudius for his Fortunes sake; who, having their Swords drawn, had killed the foremost before Caesar understood any thing of their coming. He told him, that if he did not presently appease the Soldiers fury, now raging against the Citizens, all the Nobility would presently be destroyed, and he should be left Emperour of a desolate place. When Claudius heard this, he repressed the Soldiers fury, and very honourably received the Senate into his camp; and went forth presently with them, and offered Sacrifice to God (as the manner is) for the good Estate of the Empire, and to give him thanks for that Sovereignty which he held of him. Also, he presently made Agrippa King of all his Father's Dominions; giving him likewise all that Augustus had given Herod, to wit, Trachonitis and Auranitis, and besides them, another Country, called the Kingdom of Lysania; and published this his Gift by Edict to the People, and commanded the Senate to engrave that Donation in Brazen Tables, and to place it in the Capitol. Moreover, he gave the Kingdom of Chalcis to his Brother Herod, who was become also his Son-in-law by the marriage of Bernice, his Daughter. Agrippa now received greater Revenues of his Kingdom than he could desire; which he spent not vainly, but in building such a Wall about Jerusalem, as, had he finished it, the Romans could never have taken it: but before he could end that work, he died in Caesarea; having reigned three years with the Title of King, and other three years before with that of Tetrarch. He left behind him three Daughters, which he had by Cypris; Bernice, Mariamne and Drusilla; and one Son by the same Wife named Agrippa; who, because he was very young Claudius reduced the Kingdom into a Province, and made Cuspius Fadus Governour thereof. After whom succeeded Tiberius Alexander; who nothing violating the Laws of the Nation, ruled them in Peace. After this, Herod, King of Chalcis died; leaving behind him two Sons, which he had by his Brother's Daughter Bernice; to wit, Bernicianus and Hircanus; and by his first Wife Mariamne, Aristobolus. His other Brother also, Aristobolus, died a private person, leaving one Daughter, Jotapa. And these were the Posterity of Aristobolus, Son of King Herod by Mariamne, whom he put to death: But his eldest Brother Alexander's Posterity reigned in the greater Armenia.

Ant. lib. 19,
chap. 5.
Agrippa af-
ter he had
reigned three
years in Cae-
sarea, dies.

Herod after he
had reigned
in Chalcis, di-
eth.

Ant. lib. 19,
chap. 7. &
Alexander
and Aristobolus's Gene-
alogy.

CHAP. XI

Of divers Tumults in Judaea and Samaria.

The Year of the
World, 4011,
after Christ's
Nativity, 49.
A filthy and
speech of
a Soldier a-
gainst the
Jews on a
Festival day.

After the death of Herod, who reigned in Chalcis, Claudius created Agrippa, the Son of the former Agrippa, King of Chalcis, his Uncle's Kingdom: And Cumanus was made Ruler of the other Province after Tiberius Alexander; under whom many new tumults and calamities befel the Jews. For when they were assembled together at the Feast of Unleavened bread in Jerusalem, the Roman Soldiers standing in the Porch of the Temple (for always armed men kept that place upon Festival days, lest the People gathered together should make any tumult) one of the Soldiers taking up his coat, turned his bare Buttocks against the Jews faces, speaking words as unseemly as was his gesture. At which insolence the whole multitude began to murmur; and they flocked about Cumanus, requesting him to punish the Soldier for his misdemeanour: And some of them, rash young Men, and prone to Sedition, began to revile the Soldiers, and threw Stones at them. Cumanus, fearing that the whole multitude of the Jews would violently move against him, called to him many armed Soldiers, and sent them to seize the Gates of the Temple. The Jews being in great fear, fled and left the Temple; and there was such a throng, that as they hastened to flee, above ten thousand People were pressed and trodden to death: So that this Festival day was turned into woful lamentations and mournings in every place. This calamity was followed soon after by another;

Cumanus fear-
eth the Peo-
ples rage.
Some ten
thousand men
thronged to
death.

A another; for near Bethoron, one Stephanus, Servant to Caesar, carrying some rich household stuff, was robbed of it in the High-way. But Cumanus sending for those in the Villages next adjoining, in order to discover the Thieves, commanded them to be bound and brought to him, because they had not taken the Thieves: In one of which Villages a certain Soldier finding the Book of the Holy Scripture, cut it in pieces, and burnt it. Hereupon all the Jews of this Country gathered themselves together from all places, being no less incensed, than if they had seen their Country set on fire; and carried by zeal for their Religion, they forthwith went to Caesarea to Cumanus, beseeching him, that the Soldier, who had affronted God and their Law, might not escape unpunished. Cumanus perceiving that the Jews would not be appeased without some satisfaction, condemned the Soldier to death, and sent him to execution in their presence; which done, they all departed.

At the same time there arose a great difference between the Galileans and Samaritans; for at a Village called Genezareth, in the great plain of Samaria, a certain Galilean, of the number of the Jews that came to the Feast, was slain: For which fact many Galileans joyned together, to be revenged of the Samaritans: And the Principal of the Country went to Cumanus, requesting him, before any more harm were done, to go into Galilee, and punish the Authors of this Murder. But Cumanus being busied in greater Affairs, sent them away without granting their request. When this murder was known in Jerusalem, all the multitude left the solemnity of the Festival, and went to Samaria, refusing to be restrained by the Magistrates. Of this their Tumult and Sedition, the Son of Dineus, called Eleazar, and one Alexander, were Captains; who, with violence entering the Borders of the Country of Lacrabatana, killed Man Woman and Child, and burnt the Towns. When Cumanus heard this, he took the Cavalry of Subasse, and went to help them that were thus oppressed, and he killed and made Prisoners many of them who took part with Eleazar. Now the Magistrates of Jerusalem went out to the rest of the Jews which so waited Samaria, clothed in sackcloth, and abases upon their heads, and beseeched them not to seek revenge upon the Samaritans, lest thereby they moved the Romans to destroy Jerusalem; but to be merciful to their Country, the Temple, their Wives and Children, and not at once hazard all, and overthrow their whole Country and Nation in revenging the death of one Galilean. The Jews hereby were pacified, and departed. At the same time there were many that made it their Trade to rob and steal (as most commonly People by long peace grow insolent) so that they robbed in every part of the Country, and the strongest and most audacious oppressed those that were weaker. Hereupon the Samaritans went to Tyre, to pray Numidius Quadratus Governour of Syria, to revenge them of those that so robbed and spoiled their Country. The chief Men of the Jews went thither also; and Jonathan, the Son of Ananias, who was High-Priest, defended the Jews against the Samaritans Accusation; affirming the Samaritans to have been cause of that tumult by killing the Galilean; and that Cumanus was cause of the rest of their calamities, who refused to punish the murderers. Quadratus for that time sent away both Parties, promising them that when he came into their Country, he would diligently enquire of the matter: And coming from thence to Caesarea, he crucified all those whom Cumanus had made Prisoners. And departing from thence to Lydda, he heard the Samaritans complaints, and sent for eighteen Men, whom he understood for certain to have been in that broil, and beheaded them, and sent the two High-Priests, Jonathan and Ananias, and his Son Ananias, with some of the most considerable Jews, to Caesar; and also the chief of the Samaritans. He likewise commanded Cumanus and Celer the Tribune, to go to Rome, and justify themselves to Claudius, for that which they had done in that Country.

This done, he went from Lydda to Jerusalem; and finding there the multitude celebrating the Feast of unleavened Bread, without any tumult or disorder, he returned to Antioch: Caesar at Rome hearing the Allegations of Cumanus, and the Samaritans (Agrippa was also there, earnestly defending the cause of the Jews; as also Cumanus, was assisted by many Potentates) he pronounced sentence against the Samaritans, and commanded three of their chief Nobility to be put to death, and banished Cumanus, and sent Celer the Tribune bound to Jerusalem, that the Jews might draw him about the City, and then cut off his head. This done, he sent Felix, Brother to Pallas, to govern Judaea, Samaria and Galilee. And he preferred Agrippa from Chalcis, to a greater Kingdom; making him King of that Province whereof Philip had been Tetrarch; to wit, Trachonitis, Batanea and Gaulanitis; adding thereunto the Kingdom of Lysania and the Tetrarchy whereof Varus had been Governour. Claudius having reigned thirteen years, eight months, and thirty days, departed this life, leaving Nero to succeed him,

Claudius dies and Nero suc-
ceeds him.

him, whom by the perswasion of his Wife *Agrippina* he adopted to the Empire, though he had a lawful Son of his own named *Britannicus*, by his former Wife *Messalina*; and a Daughter called *Octavia*, whom he married to *Nero*: He had also another Daughter by *Agrippina*, named *Antonia*. How *Nero* abused his Wealth and Felicity; and how he slew his Brother, Mother, and his Wife, and afterwards raged against all his Kindred; and how in a mad vein he became a Player on a Stage; because it requireth a long Narration, I will speak nothing thereof.

C H A P. XII.

Of the Tumult in Judæa under Felix.

BUt I think my self to relate particularly the Actions of this Emperour towards the Jews. He made *Aristobolus*, Herod's Son, King of the lesser *Armenia*; and added to *Agrippa's* Kingdom four Cities, and the Territories belonging unto them: Two of them, *Abila* and *Julias*, were in the Country of *Pæra*; the other, *Taricheæ* and *Tiberias*, were in *Galilee*: And he made *Felix* Governour over the rest of *Judæa*. This *Felix* took *Elezazar*, Captain of the Thieves, after he had robbed and spoiled the Country twenty years, and many more with him, and sent them bound to *Cæsar*; and he crucified a great number of them, who either were Thieves and his Confederates, or else had assisted him. The Country was no sooner cleansed from these, but presently another sort of Thieves arose in *Jerusalem*, called *Sicarii*, from their short Swords, who at high Noon in the midst of the City killed many in every place; and especially at the celebrating of Holy Feasts, they mixed themselves with the multitude, having short Swords under their Coats, and therewith killed those to whom they bare any grudge; and when Men fell down dead, they amongst the rest, cried out of the murder. By this deceitful means they were a long time unsuspected and unknown. And first of all they killed *Jonathan* the High-Priest, and after him, every day some were slain; and the City was put in no less fear, than if it had been in a time of War, for each Man every moment expected death, and cast a diligent Eye upon those that came near him, and no man trusted his familiar friends; and yet were they murdered, whilst they were looking about them to escape danger. So cunningly did these Thieves cover and conceal their actions. Moreover, there arose another sort of mischievous People, who did not so much harm with their hands as the first, but with their impious counsel more; and did no less trouble the quiet Estate of the City, than did the Thieves. These People being Vagabonds and Juglers, desiring alteration under pretence of Religion, made the People frantick; for they led them into the Wilderness, affirming that there God would shew them tokens of his purpose to set them at liberty. *Felix*, perceiving that these Assemblies tended to Rebellion, sent an Army of Horse and Foot against these People, and killed many of them.

But a certain Egyptian, a false Prophet, occasioned a far greater Massacre among the Jews than this: for being a Magician, he came into the Country; and calling himself a Prophet, he gathered unto him almost thirty thousand Jews, who were by his Magick Arts seduced: and leading them from the Wilderness to mount *Oliver*, determined from thence to go to *Jerusalem*, and to drive thence the Forces of the Romans, and there to fix the seat of his Dominion over the People. He chose for his Guard a good number of his followers. *Felix* foreseeing his intent, met him with his Legions of Romans, and a great number of other Jews; and fighting against him, the Egyptian being defeated, fled, and many that were with him were taken and committed to Prison and the rest of the multitude dispersed themselves into their Country. These being thus repressed, another part (as it happened in a sick Body) began to rise: For some Magicians and Thieves being gathered together, exhorted the People to shake off the Roman Yoke, and threatened present death to those that continued to suffer so shameful a Servitude; so that they forced them who were contented with their subjection to the Romans, to disobey them. These People being dispersed all over the Country robbed and sacked rich Men's Houses, killed them, and fired the Villages; so that all *Judæa* was in extreme fear of them, and every day their cruelty encreased.

At this time arose another tumult at *Cæsarea*, between the Jews that dwelt there, and the Syrians. The Jews challenged the City to be theirs, because it was founded by *Herod*, who was a Jew. But the Syrians denying not the builder of the City was a Jew; yet affirmed, that it ought to pass for a Greek City; for (said they) the

A Founder would not have placed in it Shrines and Statues, if he had meant that it should have belonged to the Jews. Hereupon there arose a great controversy among the Jews and Syrians, so that the matter came to blows; and every day, those that were the hardest of both parts, fought together. For the wiser sort of the Jews could not refrain those of their Nation from being seditious; and the Greeks learned to give place to the Jews. The Jews surpassed them in riches and strength of Body; and the Grecians trusted to the help of the Roman Souldiers; for a great many of the Roman Army being levied in *Syria*, were ready to assist the Syrians, because of Kindred and Conlangunity. The Officers that commanded them endeavoured to appease the Tumult, and took those that were most seditious, and beat them, and cast them into Prison. But the punishment of those that were apprehended, terrified not the rest; on the contrary, they were hereby more tumultuous. *Felix* finding them at blows as he passed into the great Market-place, commanded the Jews, who had the advantage, to retire; and because they obeyed not, he sent for Souldiers, who slew them, and plundered their Goods. The Sedition being still on foot, he sent some of the Nobility on either Part, to *Nero*, to plead their Cause before him. *Festus* succeeded *Felix*, who vigorously persecuted them that troubled the Country, and destroyed many Thieves.

C H A P. XIII.

Of Albinus and Florus, Presidents of Judæa.

ALbinus, who succeeded *Festus*, followed not his steps; for there was no mischief so great, which he was not guilty of: For, he, not only took away by force Men's Goods from them under colour of Justice, and at his own pleasure exacted a greater Tribute; but also freed and let loose any one, whom, either the Magistrates of the City took, or his Predecessors had left in prison, so that their Friends would give a piece of Money; and they only, who were not able to give Money, were imprisoned as most heinous Offenders. At this time, they in *Jerusalem* that desired alteration, began to take courage; and those that were rich among them feed *Albinus* with Money, to have his Protection: and the common People that loved not to be in quiet, were much pleased with *Albinus's* Government; and each of the most wicked, had a Troop of Thieves after him: But *Albinus* himself was over them all, as chief of the Thieves; whom he used as his Guard to rob the manner sort. They, whose houses were sacked and spoiled, were glad to hold their peace; and they, who yet had escaped, were glad to be very officious towards those who deserved death, for fear they should suffer it. In general, no Men could trust one another. Every one trembled under the Rule of so many Tyrants: And all these mischiefs were the Seeds of the Servitude, which afterwards befel this miserable City.

Norwithstanding that *Albinus* was of such behaviour, yet *Gessius Florus*, who succeeded him, so behaved himself, that in comparison of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things secretly and craftily, but *Gessius* committed any iniquity, how great soever, so openly, as though he gloried in mischief; and behaved himself, not as a Ruler of the Country, but as a Hangman sent to execute Malefactors; omitting no manner of Theft, nor any means whereby he might afflict the People. Where he ought to have shewed pity, there he was a Tyrant; and where he ought to have been alhamed, there he shewed himself shameless. No Man ever could invent more means to betray the truth, and devise more subtil ways to do harm, than he; for it sufficed him not, for his own gain to abuse Men one by one at his pleasure, but he wasted and spoiled whole Cities at once, and destroyed the People in great multitudes. He was not ashamed, by the public voice of a Cryer, to proclaim that they would bring him a part of their Booty. In brief, his Avarice was such, that the Country was almost left desolate; People forsaking their own native home, and fleeing into strange Lands. And all the time that *Cæsius Gallus* was Governour of *Syria*, no Man durst go to him, to make any complaint against *Florus*, but when, at the Feast of Unleavened Bread, *Gallus* came to *Jerusalem*, there met him a multitude of the Jews above three hundred thousand; all beseeching him to help and succour their afflicted Country, and banish *Florus*, who was the very Pest of their Nation. Yet *Florus* was so impudent, that being with *Gallus*, and hearing these Out-cries against him, he was no whit moved, but laughed at it. *Cæsius* for that time appeased the people,

People, promising that hereafter he would make *Florus* more gentle unto them, and *H* so returned to *Antioch*. *Florus* conducted him to *Cæsarea*, and justified himself to him with lyes, devising with himself how to make the Jews rebel, which he thought was the safest means to cloak his villanies; for if they continued in peace and obedience, he feared that some of them would accuse him before *Cæsar*; but if he could make them revolt, then he hoped that their great fault would shadow his injustices. Wherefore to bring about his purpose, he every day oppressed them with new calamities, in order to force them to rebel against the *Romans*. At this time the Gentiles of *Cæsarea* took their Cause against the Jews, before *Nero*, and brought Letters to testify the Deceit in their favour. Which was the beginning of the War of the Jews in the twelfth year of *Nero* his Empire, and the seventeenth of *Agrippa's* reign in the month of *May*.

C H A P. XIV.

Of Florus his cruelty against the Jews of Cæsarea and Jerusalem.

Ant. lib. 20
cap. 15.
The causes
of the War
of the Jews.

The Tear of
the World, 4030,
after Christ's
Nativity, 68.
Florus's per-
jury and de-
ceit toward
the Jews.

The conflict
of the Jews
with the *Cæ-
sareans*.

Florus im-
posed twelve
of the chief-
est Jews in
Cæsarea.

Another cause
of War raised
by *Florus*.

*H*OW great soever the evils were which *Florus* perpetrated tyrannically, our Na-
tion suffer'd them without revolting. But that which hapned at *Cæsarea* was a
spark that kindled the fire of War. The Jews dwelling at *Cæsarea*, had a Synagogue near
unto a piece of Ground that belonged unto a Gentile dwelling there. The Jews of *K*
ten sought to purchase it of him, offering him far more than it was worth: But the
Man not only contemned their request, but also, to their great grief, he resolved in
that place to build Taverns; and so to leave them a very strait and narrow passage
to go to their Synagogue. Some young Men among the Jews, led with zeal, resist-
ed the workmen, and would not suffer them to build. *Florus* hearing this, com-
manded the Jews to let the workmen go forward in their work. The Jews not
knowing what to do, one *John*, a Publican, offered *Florus* eight Talents to hinder
the building; whom he promised for that Money to fulfil their request: And now
having it, he presently departed from *Cæsarea*, and went to *Sebastæ* without perform-
ing any thing, giving as it were occasion of sedition, as though he had received Mo-
ney of the Nobility of the Jews to permit them to fight a certain time. The next
day, which was the Jews Sabbath, when they were all assembled to go to the Syna-
gogue, one of *Cæsarea*, a seditious person, took a great earthen Vessel, and set it at
the entrance into the Synagogue, and upon it offered Birds. This fact so moved the
Jews, that they would not be pacified, because it was done in contempt of their
Religion, and thereby the place was profaned. One part of the Jews that was more
modest and wife, counselled the Jews to complain to them that were in Authority:
but those who by heat of youth were prone to sedition, began contumeliously to
revile their adversaries. On the other side, the Authors of this action and the more
seditious of the People of *Cæsarea*, were also prepared to fight with them, having
caused it to be done before the Synagogue, only to pick a quarrel; and so they
fought together. *Jucundus*, General of the Horse, that was left to keep all in quiet,
presently came with Souldiers, and commanded the Vessel to be taken away, and so
endeavoured to appease the tumult: But not being able to do it through the vio-
lence of them of *Cæsarea*; the Jews took the Books of their Law, and retired them-
selves to a place called *Nabara*, belonging to them, which was distant from *Cæsarea*
three score furlongs: from whence twelve of the chief of them, together with *John*
the Publican, went to *Florus*, being at *Sebastæ*, to complain of the injury done to
them, and to request him to assist them, and modestly put him in mind of the eight
Talents they gave him. But he presently commanded them to be bound and im-
prisoned, because they had presumed to take and carry their Law from *Cæsarea*.
Hereat those of *Jerusalem* were greatly moved; but they showed it not. Whereup-
on *Florus*, as upon set purpose to give occasion of rebellion, sent for seventeen Ta-
lents out of the Sacred Treasury, pretending that it was to be employed in *Cæsar's*
affairs. At this time the People were much troubled, and ran to the Temple calling
upon the name of *Cæsar*, that he would deliver them from *Florus* his tyranny.
Some of them being seditious, began to curse *Florus* bitterly, and took a Box, and
carried it about and begged an alms for *Florus*; which they did in derision, as who
should say, he was as miserable as Beggars that have nothing. *Florus* for all this a-
bashed not his avarice, but was more eager to rob the inhabitants of their goods.
So that when he should have gone to *Cæsarea*, to have quiered the sedition and re-
moved the cause of tumults, as also he had received money to that end; taking an
Army

A Army of Horse and Foot: he marched to *Jerusalem*, that with the help of the *Roman*
Souldiers he might effect his pleasure, and terrifie the whole City.
The People to pacifie him, went out in courteous sort to meet the Army, shewing
themselves ready to give them the best entertainment they could, and to receive *Florus*
with all honour and reverence. But he sent before him one *Capito* a Centurion,
with fifty Horsemen; commanding them to depart, and not to mock him with a pre-
tence of honour, whom they had so heinously affronted. That if they had any
courage they should stout and reproach him to his face; and not only in words, but
indeeds, shew that they desired liberty. Herewithal the multitude was terri-
fied; and the Horsemen that came with *Capito* assaulting them with violence, every
one fled before they saluted *Florus*, or did any honour to his Troops: and going eve-
ry one unto his house, they pass'd the watchful night in fear and sorrow. *Florus* for
that night lodged in the Kings Palace. The next day he caused a Tribunal openly
to be placed, and the High Priest and all the chief of the Jews resorted thither and
stood before the Tribunal. Then *Florus* sitting in the Tribunal seat, commanded
them to bring forth presently all those that had used any opprobrious words against
him, and threatened to be revenged on them except they did it. The Jews made an-
swer, that the People intended nothing but peace and quietness, and requested that
they that had offended in words, might obtain pardon. For it was no marvel in
so great a multitude, if there were some rash and foolish young Men; and that it was
impossible to discern all that offended, seeing every one was now penitent for that
which was done, and at least for fear would deny it; and that if he intended to main-
tain the quietness of the Nation, and preserve the City still to the *Romans*, he then
must rather pardon a few seditious for so many good Mens sakes, than revenge him-
self of a few wicked Persons, by the hurt and molestation of so many that thought
no harm. Hereat *Florus's* Choler was increased, and presently he commanded the
Souldiers to plunder the Market-place (which was the higher part of the City) where
things were sold, and put all they met or found to the sword. The Souldiers who
were desirous of gain, having now authority from their Ruler, did not only sack
the place they were sent to, but also all the houses, and murdered the inhabitants.
D All streets and gates were filled with them that sought to flee, and the dead bodies of
them that fell into the Souldiers hands: no sort of spoiling was omitted. They also
apprehended many of the Nobility, and brought them to *Florus*: and he causing
them to be whipped, afterward hanged them. There were slain on that day, of Men,
Women and Children (for they spared not the Infants) six hundred and thirty.
horrid an action appeared so much the more insupportable to the Jews, in regard it
was a new sort of cruelty which the *Romans* had never exercised. *Florus* then doing
that which none before durst ever presume to do: for he caused Knights before the
Tribunal-seat to be whipped, and after hanged; who though they were Jews born,
yet had received that dignity from the *Romans*.

C H A P. XV.

Of another oppression of the Citizens of Jerusalem by Florus.

*A*T this time King *Agrippa* was gone to *Alexandria* to see *Alexander*, whom *Nero*
had sent to be Ruler over *Egypt*. His Sister *Bernice* in the mean while remained
in *Jerusalem*; and seeing the cruelty of the Souldiers, she was much grieved, and of-
ten sent the Lieutenant of her Horsemen and her own Guard to *Florus*, requesting him
to abstain from the slaughter of the Citizens. But he neither regarding the multi-
tude of them that were slain, nor the dignity of her that entreated, but only his
private gain, and what he could gather by oppression and rapine, denied her request:
so that the rage of the Souldiers extended it self also against the Queen. For they
did not only before her face beat and kill all that came in their way, but they had
also killed her, had she not fled into the Palace, where she watcht all night, keep-
ing a Guard about her, in fear that the Souldiers would break in upon her. She came
to *Jerusalem* to fulfil her vow to God: for it is the custom, that if any be afflicted
with grievous sickness, or be in any other distress, they must abide in prayer thirty
days before they offer sacrifice, and abstain from wine, and shave their hair; which
Queen *Bernice* then observing, went also barefooted to *Florus* his Tribunal seat,
to entreat him: but he not only contemned, but also put her in danger of her life.
This was done the sixteenth day of *May*. The day after the multitude gathered to-
gether

The year of the
World, 4030,
after Christ's
Nativity, 68.

Another oc-
casion of the
War.
The year of
the World, 4030,
after Christ's
Nativity, 68.

Florus in his
Tribunal re-
queth them
to be yielded
unto him, who
had spoken ill
of him.

The outrages
of *Florus's*
Souldiers.

Florus's Soul-
diers kill 630
Jews in one
day.

The fury of
the Souldiers
against
Bernice.

gether in the upper part of the City in the Market-place, and with great cries complain H. that so many were slain, and especially used contumelious words against *Florus*: which the Nobility, and High Priests (fearing death) apprehending, beseeched them to abstain from such words as had already caused that calamity in the City, and not to provoke *Florus* to greater indignation. And so the multitude was pacified for their sakes who entreated, and hoped that hereafter *Florus* would desist from such cruelty. *Florus*, when he saw the multitude quieted, was sorry: and that he might again provoke them, he assembled together the Nobility and High Priests, telling them that it would be an argument that the People did not seek alteration any more, if they would go in courteous manner and meet the Souldiers which were coming from *Cæsarea*, whereof there were two Legions. Having thus assembled the Jews together to go meet the Souldiers; he also sent and commanded the Centurions not to salute the Jews who came to meet them: and if therefore the Jews were offended, and gave any hard speeches, they should fall upon them with their Weapons. The High Priests assembling themselves together in the Temple, desired them to go, and solemnly meet and entertain the Souldiers, for fear of a greater inconvenience. Notwithstanding this counsel, those that were seditious refused to do as they were requested: and others for grief of them that were slain, took part with the seditious.

Then all the Priests and Levites brought forth the holy vessels and ornaments of the Temple, and with Harps, Songs and musical Instruments came before the multitude, and on their Knees conjur'd them by the care that they ought to have of the honour and preservation of the Temple, not to provoke the Romans through contumelious words, lest they should sack the Temple. There might you have seen the chief of the Priests with ashes upon their heads, and their cloaths rent, so that their naked breasts were perceived; calling every Nobleman by his name, and speaking to all the multitude; requesting them not for a small offence to betray their whole Country to them, who still gaped after the destruction thereof. For what thanks shall ye have from the Romans for your former salutations, if now in hope of amendment of your miseries you go not forth to meet them? Contrariwise, if you would go to them in solemn manner, then you take from *Florus* all occasion of violence, and save your Country from ruin, and your selves from further calamities. Adding that it was a great shame that such a multitude should be led away with a few seditious Persons; and that it was more fit that so many should force those few seditious People to obey them, and joyn with them in opinion.

With these persuasions they mollified the obstinacy of the Jews, and also persuaded many of the seditious People, some with threats, and some with reverence of themselves to be pacified. And so they going before, all the People followed, and went out to meet the Roman Souldiers. At their coming near them they saluted them; who answering nothing again, those of the Jews that were seditious began to rail against *Florus*, by whose order this was done: whom presently the Souldiers apprehending, beat them with Clubs; and the rest flying, the Roman Horsemen pursued M them and trod upon them with their Horses. Many were slain by the Romans, and more were killed in the throng, one tumbling upon another. There was a great throng in the Gates of the City; for every one halting and striving to get in, hindered themselves and others. Many died most miserably in the throng, and some were stifled, and some prest to death and trodden upon; so that their Neighbours coming to bury them, could not know them. The Souldiers also cruelly assaulted them, killing all that they could come to, and hindered the People from going in by the Gate called *Bezetha*, because they desired first to recover the Temple and the Castle called *Antonia*.

At the same time *Florus* coming with a party of Souldiers out of the Palace pursued them thither, striving to get the Castle; yet he did not prevail: for the People made resistance, and threw down stones from the houles-tops, and killed many of the Romans; who being pester'd with stones and darts cast from aloft, could not resist the People who on every side came against them, but retired themselves to the rest of the Army at the King's Palace. Those that were seditious, fearing that *Florus* would again assault them, and by the Castle *Antonia* get entrance into the Temple, got upon the Galleries that reached from the Porch of the Temple to *Antonia*, and beat them down, hereby to defeat the covetousness of *Florus*, who greedily gaped after the sacred Treasure, and striving to enter by *Antonia* into the Temple to take it: but seeing the Porches beaten down, he offered no more violence. And calling O together the High Priests and Nobility, he said that he was content to depart out of the City, but he would leave them as great a Garrison as they would request. Whereunto

A unto they answered, that nothing should be alter'd, if he would leave one company to keep all quiet; provided he left not that, which lately so ill treated the People, because the People would not easily brook them, for that which they had suffered at their hands. *Florus*, as he was requested, changing the Garrison, with the rest of the Army went to *Cæsarea*.

C H A P. XVI.

Of Politianus the Tribune: King Agrippa's speech to the Jews, exhorting them to obey the Romans.

Florus yet devised another way to stir the Jews to rebellion: For he sent word to *Cestius* that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. The Nobles of *Jerusalem* and *Bernice* certified *Cestius* of all that *Florus* had done. He receiving Letters from both parties deliberated with his Officers what to do. Some counselled *Cestius* to go into *Judea* with an Army, and punish the Jews, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleased him better to send him about him thither before, to bring him true news of their estate, and what had happened: So he sent *Politianus* the Tribune, who in his way met with *Agrippa* in *Jamnia*, as he was returning from *Alexandria*, and told him all, for what, and from whom he was sent. Here also were present the Priests and the chief of the Jews, to welcome *Agrippa*; and having saluted him as courteously as they could, they presently bewailed the misery which had befallen their Nation, and the cruelty of *Florus*. Which although *Agrippa* compassionated, yet he made as if he were angry with the Jews whom he greatly pitied; purposing hereby to allay their passions in stead of further irritating them by testifying the same sentiments to revenge. All the better sort, who for the sake of their lands and estates desired quietness, well perceived that the King's reprehension was not of malice, but for their good.

D Also the People of *Jerusalem* went out to meet the King threecore furlongs off, and received him and *Politianus* very courteously; yet the Women lamented the death of their Husbands slain, and with tears moved the whole multitude to sorrow, who besought *Agrippa* to have compassion on their Nation, and entreated also *Politianus* to go into the City, and behold what *Florus* had done. There they shewed him the Market-place desert, and the houses destroyed; and by means of *Agrippa* they persuaded him to go round about the City as far as *Silva*, only with one Man, and behold with his Eyes what *Florus* had done, and that they were obedient to the Romans in all things, and only were Enemies to *Florus* who had used them so cruelly. *Politianus* having gone about the whole City, ascended into the Temple

E where he well perceived many arguments of the Jews fidelity towards the Romans: and calling the People there together, he praised their Loyalty, and exhorted them still to continue in like obedience, and worshipped God and the holy places, as far as the Law permitted him: and so he returned to *Cestius*. After his departure, the multitude of the Jews came to *Agrippa* and the High Priests, requesting them to send Ambassadors against *Florus* to *Nero*, because otherwise they should give occasion to think it a voluntary rebellion, by not complaining of such murders: For *Florus* would make him believe that they had rebelled, except they went to him to shew that *Florus* gave first occasion; and it was certain that the multitude would not be quieted, if any one hindered that Embassy. *Agrippa* thought F it would be an hateful matter to send Ambassadors to *Rome* to accuse *Florus*; and on the other side he perceived, that it was to no purpose to contradict the Jews, who were ready now to rebel: wherefore calling the People together he made a speech to them having seated his Sister *Bernice* in an eminent place in the house of the *Asmoneans*. The porch wherein he called them together, was in such a place that it overlooked all the higher part of the City, for there was only a Bridge between it and the Temple, which joyned this and that together; and there he spake to the Jews in manner following: If I saw that you were resolved to make War against the Romans, and that the better part of the People were not inclined to peace, I would not have come unto you, nor have presumed to have counselled you in any thing. For it is in vain to give G counsel of such things as are expedient, where all the Auditors are already determined to follow that which is contrary to the counsel given them. But for that some are ignorant what misery War produces, because by reason of their young years they have not known it, others

The year of the World, 4000. after Christ's Nativity, 68. The people exclaim against *Florus*.

Florus reneweth the dissensions of the people. *Florus's* subtlety and treachery.

The exhortation of the Priests and Princes to the People.

The event sheweth *Florus's* intent and counsel. The slaughter of the Jews.

The seditious for fear, lest *Florus* should seize their spoils, flee to the Temple. *Florus* taketh the spoils, and entereth the Temple. *Florus* seeth the Jews inespugnable in the Temple, therefore he beareth violence, and leaving a band it: but seeing the Porches beaten down, he offered no more violence. And calling O together the High Priests and Nobility, he said that he was content to depart out of the City, but he would leave them as great a Garrison as they would request. Whereunto

The year of the World, 4000. after Christ's Nativity, 68.

Cestius Gallus President of Syria consulted with the Princes what were best to be done. *Politianus* in him to *Jerusalem*, and meets with *Agrippa*.

The multitude of the People go out to meet *Agrippa* and *Politianus*.

Politianus assembled the people, and incited them to peace, and after returns to *Cestius*. The Jews require the King to send Ambassadors to *Rome* to complain of *Florus's* cruelty.

others are moved with a vast and unadvised desire of liberty, and others are drawn by H
The year of the
World, 4030.
after Christ's
Nativity, 68.
Agrippa first
wrote to make
the common
fort flexible
and attentive.
avarice and hope of gain in combulations. I thought good to assemble you all together,
and declare unto you what means are to be used to restrain such people, that the good may
the better know how to resist and overcome the practices of the wicked. But let no man
murmur, if he hear that which displeaseth him, and I will tell you nothing but that which
seemeth expedient for you. For they that are so bent to rebellion, that they will not be re-
called, may for all my words continue in the same mind still. And I will speak nothing
at all, except you will all keep silence; I know many seek to aggravate the injuries that
are done by the Rulers of this Country, and highly commend and extol liberty: yet be-
fore I begin to declare unto you the difference between you and those against whom ye pur-
pose to make War, I must first divide and separate two things which you think inseparable. I
For if you seek only to get satisfaction upon those that have injur'd you, why do ye so ex-
toll liberty? For if you think it not tolerable to obey any other, these complaints against your
Rulers are superfluous: For although they were never so mild, still would subjection be
intolerable. Call all things to mind, and consider what a small cause of War is given you.
And first of all weigh with your selves the crimes and offences of your Rulers; for you
ought to stem your selves humble and dutiful to those that are in authority, and not ex-
aggerate and provoke them to wrath by reproachful speeches. For in reviling them for
small offences, you incite against you those whom you so revile: and whereas before
they only did you a little injury, and with some shame, now being moved by your resist-
ance, they will openly set upon you and destroy you. There is nothing that so restraineth
cruelty as patience; so that oft-times the patience of them who have suffered injury, makes
them thus did the injury advanced thereof. Be it so that they, which are sent into the
Provinces and appointed by the Romans for your Governours, are grievous to you: Yet
all the Romans do not oppress you nor Caesar, against whom you must take Arms: For
they command no Cruel Governours, to come to you; nor can they who are in the furthest
part of the West, easily know what is done in the East, or indeed be exactly informed
thereof. And truly it is a thing most against reason to take Arms for so small a cause;
especially when they against whom they take Arms know nothing of the matter. But there
is reason to hope, that these matters you now complain of, will not be always so: For there
will not be always the same Governour; and it is credible, that they who succeed this, will
be more gentle and courteous. But if once you begin to make War, it is not easy to end or
sustain it without great calamities. And let them who so thirst after liberty, diligently ad-
vise with themselves, that they do not bring upon their necks a greater bondage. Slavery
is a cruel thing; and it seemeth a lawful cause to make War to avoid being brought in-
to it; yet he that is already in bondage and revoltereth, is rather a rebellious slave, than
one who loatheth liberty. You should therefore have endeavoured to resist the Romans, when
first Pompey entered this Land: But then our Ancestors and their Kings far exceeding you
in riches, strength of body and courage, were not able to withstand a small part of the
Roman forces; and do you who are their successors, and far weaker than they, having suc-
ceeded them in subjection, think that you are able to resist all the whole power of the M
Romans?

It behoveth
to honour the
Magistrate,
and not to
provoke him
by injury.

Agrippa Ex-
cuseth Caesar
and the
Romans.

Deposition of
the Jews li-
berty which
they so re-
mently seek.

The example
of the Atheni-
ans, and o-
thers who o-
bey the Ro-
man Empire.
The Lacedæ-
monians.
The Macedo-
nians.

The compari-
son of the Ro-
mans force
with the Jews
weakness.
The Romans
have brought
the whole
world under
their govern-
ment, and have
sought to en-
large their world
beyond the Oc-
ean Sea.

The Athenians, who sometime to preserve the liberty of Greece, feared not to set their
own City on fire, and with a small fleet defeated that proud Xerxes, whom they forced
to flee with one Ship, (though he had such a Navy that the Seas had scarce room for one
Ship to sail by another, and all Europe was not able to receive his Army) and got that
famous victory over Asia, near the little Isle of Salamina, yet now are subject to the Ro-
mans, and that City, the Queen of all Greece, is now ruled by the commands it receives
from Italy. The Lacedæmonians also, after they had gotten such a victory at the Ther-
mopyles, and under their General Agellias (sacked Asia, acknowledge now the Romans
for their Lords. The Macedonians also, who had before their Eyes the valour of Philip N
and Alexander, and promised themselves the Empire of the whole world, now patiently
bear this change, and obey them whom fortune hath made their Masters. Many other
Nations, who for their power and strength have far more cause than you to seek their li-
berty, yet patiently endure to serve the Romans: But you only think it a disgrace to obey
them, who are Lords of the whole World. And where are the Armies that you trust in,
or your Navy to make you masters of the Roman seas? Where are your treasures to effect
what you intend? Think you that you are to war against the Egyptians or Arabians?
And do you not consider the bounds of the Roman Empire? Do you not consider your own
inability? Know you not that your Neighbour-nations have often by force taken your City?
And that the forces of the Romans have passed thorow the whole World unconquered, and
as it were searching for something greater than the World? Their dominion towards the
East is extended beyond Euphrates, and towards the North beyond Ister, and towards the

A East is extended beyond Euphrates, and towards the North beyond Ister, and towards the
South beyond the Wilderness of Libya, and towards the West beyond Gades; they have
found another World beyond the Ocean, and with an Army entered Britain, where ne-
ver any came before. Are you richer than the Gauls, stronger than the Germans, wis-
er than the Greeks? Are you more in number than the whole World beside? What hope can
you have to encourage you against the Romans? But some of you will say, That Bondage is
a grievous thing. But how much more should the Greeks think so, that were thought to
be the Noblest Nation under Heaven, and had such large Dominions; yet now obey the
Roman Governours? As also the Macedonians do, who have greater cause than you to
seek their Liberty? What shall I say of the five hundred Cities of Asia? do they not all
obey one Ruler, and the Authority of one Consul, without any Garrison? What shall I
B speak of the Enochians, Colchians, the People of Taurus, the Inhabitants of Hellespont,
and Pontus, and about Mæotis, who in times past had no Masters, no, not one of their
own Nation, yet now three thousand Soldiers keep them in awe; and forty Long Gallies keep
peaceably those Seas that were never sailed on before? What think you the Bythinians,
Cappadocians, and those of Pamphilia, Lydia, and Cilicia, could say for their Liberty,
who notwithstanding peaceably pay Tribute to the Romans? What of the Thracians, whose
Country is five Days Journey in breadth, and seven in length, far more inaccessible and
stronger than yours, by reason of the Mountains of Snow and Ice; yet do they obey two
thousand Romans who are in Garrison? Beside them, the Illyrians, whose Country reach-
eth to Dalmatia and Ister, are kept in obedience only by two Legions, with help of whom
they also resist the Dacians. The Dalmatians themselves, who have so often attempted their
own Liberty, and still as their Wealth encreased rebelled, are now in peace under one Legion
of the Romans. Nay, if any have reason to rebel, 'tis the Gauls, whose Country is by the Defence
Nature strong, being on the East-side compassed with the Alpes, on the North with the Ri-
ver of Rhine, on the South with the Pyrenean Mountains, on the West with the Ocean.
Notwithstanding, having amongst them three hundred and five Nations, and as it were
the very Fountain of Plenty of all sort of Goods and Commodities, wherewith they enrich
the whole World; yet do they pay Tribute to the Romans, and account that their Happiness
depends upon that of the Romans; and that neither for want of Courage in them or
their Ancestors, who fourscore Years long fought for their Liberty. They could not see
D without assistance, that the Valour of the Romans was attended with such success, that
they gained more by Fortune, than they did by Courage in all their War. Yet now
they obey a thousand and two hundred Soldiers, having almost against every Soldier a
City.

Neither could the Spaniards, though Gold grew in their Country, keep themselves from the Spaniards
being subject to the Romans. Nor the Portugals, and the Warlike Cantabrians, for all the subside to the
distance of Sea and Land between them and Rome. The Ocean, whose Waves beating a-
gainst the Shoar, terrifie the Inhabitants adjoining, could not stay them, but they passed it,
and carried an Army beyond the Pillars of Hercules, and passed the top of the Pyrenean
E Mountains, which reach to the Clouds, and so made all those People subject to them: And
for all that they were so Warlike a Nation, and so far from Rome, the Romans have left
only one Legion for Garrison amongst them. Which of you have not heard of the multitude
of the Germans? whose Vertue and mighty Bodies, I think you have often seen for in every multitude,
The Germans
Country the Romans have them for Captives: Yet they, whose Country is so large, ha-
ving Hearts far bigger than their Bodies, and Souls that contemn Death, and are more cruel
than brute Beasts; yet are they now limited by the River Rhine, and kept in subjection by
eight Legions of Romans; and those that were taken were made Slaves, and the rest chose
rather to save themselves by flight than fight. Moreover, you who have such Confidence in
the Walls of Jerusalem, consider the Walls of Britain; which Country, though compassed The Britains
with the Ocean, and almost as great as our whole World; the Romans sailing to it, have
subject to the
conquer'd; and four Legions keep that so populous an Island. What shall I say more, when
the Parthians, a most Warlike People, who lately reigned over so many Nations, and a-
bound in so much Wealth, are now compelled to send Hostages to Rome? Nay, you may see
all the Nobility of the East at Rome; where, with the Pretext of Peace, they shadow their
Captivity. Almost all the Nations under the Sun tremble and dread the Roman Power;
and will you only war against them? Do you not consider what befel the Carthaginians, The Cartha-
gians made
who boasted themselves of that Great Hannibal, and were sprung from the Noble Race, of the
Phœnicians; yet, at last, were destroyed by Scipio? Neither the Syrenians, who defend-
ed by Sci-
pius hands.
the Lacedæmonians, nor of all the Race of the Marmaridians, extending as far as the
the Romans
the Deserts (which are very scarce of Waters) nor the Syrtis, nor the Nazemonians, who govern the
the Moors, nor the innumerable multitude of the Numidians, have been able to resist
the Power of the Romans; who by force of Arms, have conquer'd that Third Part of the World

Hhh

(the

(the Nations whereof can hardly be numbred) which from the Sea Atlantic k, and Hercules's Pillars, unto the Red-Sea, containeth all Ethiopia, and innumerable Cities: Who, besides that, they pay so much Fruits and Corn to the Romans, as for eight Months in every Year, will keep and sustain all the People of Rome, do also pay Tribute 3 and moreover assist them any way they can, and never murmur at it, as you do: And there is only one Legion left to keep them in Obedience. But what should I need to tell you of Foreign Examiners, to convince you of the Power of the Romans, seeing you may well understand it by what they have done in Egypt, your neighbour Country 3 which reaching to Ethiopia and Arabia the Happy, and bordering upon India, and having in it an infinite number of People, besitteth the Inhabitants of Alexandria (which is easie to be counted, by the Tribute paid of every Person by the Poll) yet they disdain not to live under the Dominion of the Romans. Alexandria is both Populus and very Rich, in length thirty Furlongs, in breadth ten, and pays more Tribute in a Month, than you do in a whole Year 3 and, besides their Money finds all Rome with Corn four Months in the Year: And, is on every side compassed about, either with a vast Wilderness, by which none can pass 3 or the fierce Sea, which is boundless 3 or with great and strong Rivers 3 or muddy and dirty Quagmires, and Marshy-grounds: Tet all this little avails them to withstand the force of the Romans. For two Legions only placed in the City, keep all the great Country of Egypt, and the Nobility of Macedon in awe. Now since all the inhabited World is subject to the Romans, what Associates will you have from some Country not Inhabited, to aid you against the Romans? Except peradventure some of you hope for help from beyond Euphrates, and that your Country-men of Adiabena will help you: But they will not entangle themselves in these dangerous Wars, without reasonable cause 3 and if they would consent to so bad counsel, the Parthians will not suffer them: For they are careful to maintain their League with the Romans? and would think it violated, if any under their Dominions should war against them. It remaineth then, that you must only trust that God will help you 3 but you see God doth assist the Romans: For it is impossible that such an Empire should have been without the help of God. Besides, consider that although you were to war against far weaker than your selves, yet you could not promise to your selves favourable success 3 and it may so come to pass, that if you Religiously observe the custom of Sabbaths, and in them do nothing, it will not be hard to conquer you. For so your Ancestors found by experience with Pompey 3 who despoil'd all his Enterprizes for that day, wherein his Enemies were idle, and made no resistance. But if in War ye transgress your Country Laws, I know not then for what you should rebel. For truly, all of you, at this time, are of that mind, that you take Arms to maintain your Country Laws. And I pray you, how will you request help at God's Hands, if wilfully you break his Laws? All that begin War, either trust in Humane Riches, or Divine Succour: And they that war, having no probability to hope for any of those, wilfully lead themselves into open destruction. But if you cannot resist the passion which transports you, let every Man with his own Hands butcher his Wife and Children, and consume this goodly Country with Fire 3 for so you shall gain this, not to abide the shame of a Conquest. It is good, O Friends, it is good, whilest yet the Ship is in the Haven, to fore-see and provide for future Tempests 3 and not when begin to fear, when you are amidst the Waves and Surges of the Sea. They who fall into misery not fore-seen, are worthy to receive compassion 3 but they that run into wilful calamity, deserve no pity, but reproach. Unless perhaps ye think that the Romans will fight with you, on certain conditions 3 and that if they overcome you, they will not use you hardly, nor fire and destroy this Sacred City, and all the whole Nation, as they have done others. If ye be overcome, who so escapeth unkill'd, can have no place of refuge 3 for all Nations either are already subject to the Romans, or fear that they shall be shortly. So that not only you shall be in danger, but also all Cities wherein any Jews remain. For there is no Nation nor People in the whole World, among whom some of your Country-men are not, who all shall be most cruelly put to death, if you rebel: And for the wicked counsel of a few Men all Cities shall flow with the Blood of the Jews 3 and no Man shall be punished for killing Jews, because of your offence. But if you think the Romans will not execute all this Outrage after your Rebellion, then consider how impious a thing it is, to rebel against so mild Governours. Take compassion, if not of your Children and Wives, yet at the least, of this City, which is the Mother-City of all your Nation. Have some regard to these Holy Walls, and the Sanctuary, and your Holy Laws: Assure your selves, that if the Romans again overcome you, they will not spare these things, seeing you were no more grateful unto them, for preserving them before. I protest before God, your Holy Temple, and all the Angels of Heaven, and our whole Country, that I have kept back no counsel which I think profitable for you. Now if you consider those things which are profitable for you, ye shall live with me in peace: But if you follow your private passions, I will not be partaker of the miseries and dangers you thrust your selves into. King Agrippa thus ended his discourse, which his

Sister

A Sister Bernier, standing by him, accompanied with her Tears: And these reasons and testimonies of affection touched the hearts of the People: so that their fury being somewhat allayed, they cried out, that they meant not to take Arms against the Romans and Caesar 3 but against Florus, for the injuries he had done them. To this, Agrippa answered 3 But your words shew that you mean War against the Romans 3 for you have not paid your Tribute to Caesar, and you have beat down the Gallery which joins the Temple to the Castle of Antonia: But if you would stop your Rebellion, repair with speed the Gallery, and pay your Tribute 3 for this Fort belongeth not to Florus, nor the Money. Herewith the People were content 3 and ascending into the Temple with Agrippa and Bernier, they began to re-edifie the Gallery 3 and the Officers went about and gathered the Tribute in every Village, and quickly brought forty Talents (for so much money was behind.) And thus Agrippa stilled the beginning of the War. After this, he began to persuade the People to obey Florus, till such time as another were sent to supply his place. Herewith the multitude was so moved, that they contumeliously reviled the King, and threw Stones at him, and drove him out of the City. The King seeing that their sedition would not be quieted, complaining of the injury done to him, he sent some Persons of the best rank to Florus, who was at Cesarea; that he might chuse whom he would amongst them, to gather the Tribute through the whole Country. And so he departed into his own Kingdom.

CHAP. XVII.

Of the Rebellion which the Jews began against the Romans.

A T this time, some of the chief Incendiaries assembled together, suddenly assaulted a Castle called Massada, which they took by surprize, and killed all the Romans and in their places put a Guard of their own Company. In the Temple also, Eleazar Son of the High-Priest Ananias, a bold and desperate young Man, Captain of the Soldiers 3 persuaded them who offered sacrifices, not to offer any, but those that were given by Jews. And this was the ground and cause of the War that ensued: For they rejected those Sacrifices that were wont to be offered in the name of the Emperour. And although the High-Priests, and People of Account, requested them not to omit that Custom of sacrificing for their Kings and Governours 3 yet they refused to do, trusting greatly to their Faction: All those of the City that desired alteration, were of this mind, and especially Eleazar, who at that time was General, as is before said. Wherefore all the chief Men, High-Priests, and Principal of the Pharisees, assembled themselves 3 and perceiving into how great danger those Rebels brought the City, they determined to make trial of the courage of the Seditious People: Wherefore, they assembled them together before the Brazen Gate, which was in the inner part of the Temple, towards the East. And first of all, they greatly complained of their rash and unadvised Rebellion, and that they fought to stir up so great a War against their Country 3 inveighing against the cause that moved them thereto, as being without reason: Telling them, that their Ancestors, for the most part, adorned the Temple with the Gifts of Gentiles, never refusing the Offerings of Strangers 3 and not only not refused their Offerings (for that were an impious fact,) but also placed in the Temple the Gifts that they sent, which were yet to be seen. And that it was strange, that now only they thought to provoke the Romans to War, by making new Laws: And besides other danger also, to make the City guilty of a great Crime in matter of Religion, as though it were such, wherein none might offer Sacrifice but Jews, nor any but they adore God. If we should make such a Law against any private Person, he had just cause to accuse us of Inhumanity. But now the Romans are despised, and Caesar himself accounted prophane 3 and it was to be feared, that if the Jews disdained to accept of Caesar's Offerings, Caesar would hinder them from offering any: And the City of Jerusalem would presently be accounted as an enemy to the Empire, unless they presently accepted Caesar's Sacrifice 3 and before such time as they heard these news, against whom this outrage was attempted. Having thus spoken, they brought forth the most learned amongst the Priests, to recount from time to time how their Ancestors had always accepted of the Sacrifices of Strangers. But none of the Mutineers gave ear to any thing that was said, and the Levites came not to serve at the Altar, as now preparing for War. When the Nobility saw that they could not appease this sedition, and that they themselves should first feel the Romans power, they devised all means to pacifie the Tumult, and sent some Deputies to

H h 2

Florus;

Florus; the chief whereof was *Simon*, the Son of *Ananias*; others also were sent to *Agrippa*, of which the chief was *Saul*, *Antipas* and *Costabarus* (who were all akin to the King) requesting them both to come with an army to the City, and suppress the Sedition which was raised, before it went further. *Florus* was glad of these tidings; and desiring nothing more than War, gave no answer to the Deputies. But *Agrippa*, willing to spare both parts, as well the Good as the Rebels; and to preserve *Judea* to the Romans, and the Temple to the Jews; thought it not meet for him to bulie himself in such affairs, but sent three thousand Horse to aid the people against the Rebels; Which Horse were of *Auranitis*, *Batanas* and *Trachonitis*; and he made *Darius* their Captain, and *Philip*, Son of *Josabim*, General of all the Army. These coming into the City, the Nobility, with the High-Priests, and the rest of the People that desired Peace, received this succour in good part, and quartered them in the higher part of the City; for the Rebels kept the lower part, and the Temple. The War began instantly with Darts and Slings, and shooting of Arrows; and sometimes they encounter'd one another hand to hand. The Seditious were more valiant, but the King's Souldiers were more skillful in war, and chiefly endeavoured to get the Temple, and expel out of it those who thus prophaned it. The Rebels, with *Eleazar*, endeavoured, besides that which they had already, to get also into their hands the higher part of the City. Wherefore, during the space of seven days, there continued a great conflict betwixt them, and either part kept what they had. When the Celebration of the Feast called *Xylophoria* was come, wherein every one carrieth Wood to the Temple, to keep a fire continually upon the Altar, the Rebels would not suffer their Enemies to do their Devotion.

Now many of the *Sicarii* or Thieves, who carried short Poiniards under their Coats, went amongst the weaker multitude, and boldly followed their old practice. By which, those of the King's side were forced to leave the higher part of the City; which the Rebels presently entering, set the Palaces of *Ananias*, *Agrippa* and *Bernice*, on fire; and forthwith went to the place where all Charters were kept, purposing there to burn all Bonds and Obligations of Debtors, thereby to defraud the Creditors; and so to joyn all the Debtors to their Faction, and stir up all the poor people against the rich. The keepers of these publick Writings, fleeing the seditious persons fell all on fire: And so having destroyed those Records, which were in a manner the publick Estate of the City, they addressed themselves against such as refused their Proceedings. Some of the High-Priests and Nobles hid themselves in Vaults; others fleeing with the King's Souldiers into the higher Palace, locked up the doors after them; amongst whom was *Ananias* the High-Priest, and *Ezechias* his Brother, and they who (as is before spoken) were sent Deputies to *Agrippa*: And so the Seditious were satisfied that day with the Victory, and firing of the Houses aforesaid.

The next day, which was the fifteenth of *August*, they assaulted the Castle *Antonias*; having besieged it two days, they took all that guarded it and killed them, and placed in it a Garrison of their own company. This done, they went to the King's Palace which *Agrippa*'s Souldiers were fled; and dividing their Company into four Parts, they began to pull down the Walls; none of them that were within durst come out for fear of the Multitude, but went up to the Turrets of the Palace, and killed all those that offered to come up, and many of the Thieves under the Walls, with things that they cast down. This conflict continued day and night, for the Rebels thought that those within could not hold out long for want of Victuals; and they within thought that the Seditious being wearied, would soon give over. In the mean season, one *Manabem*, the Son of *Judas* of *Galilee* (that most crafty subtil Sophister, who reproached the Jews in *Cyrenius*'s time for paying Tribute, and for being subject to any but to God) taking with him certain Nobles, went to *Masfada*, where King *Herod*'s Armory was; and breaking into it, he armed the common People, and the other Thieves; and having them for his Guard, he returned again to *Jerusalem* as King: And being thus made Head of the Rebellion, he prepared the Battery against the Kings Palace. But they wanted Engines, and could not openly undermine the Walls, by reason of the Enemies, who continually cast down Darts upon them. Wherefore they began a Mine a great way off, till it came under one of the Towers, which then they supported with Posts of Wood; and they set fire on the Wood supporting it, and went their ways; so the Supporters being consumed with fire, the Tower presently fell down. But those within fore-seeing their adversaries intent, perhaps by the shaking of the Tower; had built a Wall behind it, to keep out the Rebels, between them and it. The Seditious verily thinking that with the fall of the Tower they should be Victors, when they saw another Wall were amazed. Yet the besieged sent to *Manabem* and others that were

chief

A chief of the Rebels, requesting them to give them licence to depart; which *Manabem* only granted to the King's Souldiers, and to the Jews; who, presently accepting thereof, departed, and so left the Romans in great fear; for they were not able to resist so great a multitude, and they thought it a shame to entreat that they might depart; besides, that it was dangerous for them, although it were granted. Wherefore, leaving the lower place, which was called *Stratopedon*, because it might easily be taken, they retired into the King's Towers, whereof one was called *Hippicos*, the other *Phaselus*, the third *Marianne*. The Rebels that were with *Manabem*, brake presently into the lower part that the Romans had forsaken, and killed all that they found there; and when they had sacked it, they set it on fire: And this was done the sixth day of *September*.

C H A P. XVIII.

Of the death of Ananias the High-Priest, Manabem, and the Roman Souldiers.

THE next day following, *Ananias* the High-Priest was taken in one of the Water-Conduits of the King's Palace, where he had hid himself, and was there killed, with his Brother *Ezechias*, by the Seditious: And the Rebels besieged all the Towers round about, and kept diligent Watch lest any of the Romans should escape. But *Manabem*, both upon his good success in destroying the strong Holds, and upon the death of *Ananias* the High-Priest, became so proud and insolent, that he thought none so capable as himself for Government, and became an intolerable Tyrant. Now *Eleazar* and some of his Companions assembled together, said, That it would be shameful for them that had revolted from the Romans, only to recover their Liberty, to receive for Master one of their own Nation; who, although he were not so violent as *Manabem*, yet was so inferior to them; and if it were so, that it were expedient to have one Ruler over all the rest, *Manabem* ought to be the last that should be chosen to command them. Being thus agreed, they set upon him in the Temple, where he was praying with great Pomp, apparelled like a King, and having about him a Guard of his Friends in Armour: Now when *Eleazar* and his Followers set upon *Manabem*, the People all took Stones to stone him, hoping that by his death the Sedition would be extinguished. The Guard of *Manabem* at first made some resistance; but when they perceived the whole Multitude against them, every one shifted for himself as he could; and those that were taken were put to death, and those that escaped were afterwards sought for; only a few of them fled to *Masfada*, amongst whom was *Eleazar* the Son of *Jairus*, *Manabem*'s Kinsman, who afterwards became a Tyrant there. But *Manabem* fled into a place called *Ophias*, where he hid himself; and being taken, he was drawn out from thence, and, after many Torments, put to death, and with him all the chief Ministers of his Tyranny, and particularly *Abshalomon*, who was his chief Officer. And in this Matter (as I have said) the People greatly helped, hoping hereby to have some end of that Sedition. But the Rebels did not kill *Manabem*, to the end to extinguish Sedition, but to the intent to rob and plunder more freely.

The People indeed, with many Intreaties, besought them to let the Romans alone, whom they besieged; but they were so much the more earnest against them; till being no longer able to make resistance, with the Consent of *Metellus* their Captain, and some other of more Authority, they sent to *Eleazar*, requesting him to give them leave to depart with their Lives, and leave their Baggage to the Jews. He accepting their Offer, sent to them *Garon* the Son of *Nicodemus*, and *Ananias* the Sadducee, and *Judas* the Son of *Jonathas*, to confirm the Promise of their Lives. Which done, *Metellus* led away the Souldiers: and whilst the Romans had their Weapons, none of the Rebels durst attempt any of their Treachery against them: but so soon as, according to Covenant, they had laid down their Shields and Swords, and so departed, mistrusting nothing, *Eleazar*'s Guard set upon them and killed them; they neither made Resistance, nor any entreaty for their Lives, only put them in mind of their Promise and Oath. So they were all slain save only *Metellus*, who greatly entreating for his Life and promising that he would become a Jew in Religion, and be Circumcised, they spared him. Though this was a small Loss to the Romans, because there were but a few slain of their great and almost infinite Army; yet it was easy to judge that it would cause the Ruin and Captivity of the Jews.

When they saw themselves to have given sufficient Cause of a War, and that the City was now so filled with Iniquity, that the Wrath of God hung over it; tho there had been no fear of any harm to them by the Romans, yet the whole City mourned,

and was sorrowful and desolate, lamenting as tho they themselves should answer for H
the Seditious, for that Murder which was committed on the Sabbath, when it is not
after Christ's lawful for the Jews to do even any good Work.

C H A P. XIX.

Of the great Massacre of the Jews at Cesarea, and in all Syria.

The Jews spoil
the Villages,
and burn the
Cities of Sy-
ria.

AT the same hour, on the self-same day, it hapned, as it were by God's Providence,
that the Inhabitants of the Jews that dwelt amongst them; I
so that at one time above twenty thousand were slain, and not one Jew left alive in
all Cesarea: for those that escaped, *Florus* took and brought them forth bound to
the People. After this Massacre done at Cesarea, the whole Nation of the Jews
was enraged; and dividing themselves into Companies, they wasted and destroyed, in
short time, all the Borders of Syria, and the Cities thereabout, to wit, *Philadelphia* and
Gelonitis, *Gerasa*, *Pella* and *Scythopolis*: Also they took by force *Gadara*, *Hippon*, and
Gaulanitis; pulling down some Places, and firing others. From thence they marched
towards *Cadasta*, a City of the Tyrians, and *Psolomais*, *Gaza*, and *Cesarea*, and nei-
ther *Schafissa* nor *Afalon* could resist them, but they also were consumed with Fire.
Likewise they destroyed *Antbedon*, with *Gaza*: And most Places belonging to these
Cities were sacked, to wit, the Fields and Villages; and a mighty Slaughter was made
of them that were taken in these Towns. The Syrians made as great a Massacre of
the Jews as this among them; for all the Jews inhabiting among them were murder-
ed, not only for an old Grudge, but also to render their own Danger less, by diminish-
ing the Number of their Enemies. By this means all Syria was in a most deplorable
Condition, and every City was exposed to the Disorders and Violences of two several
Armies, each of which placed their Safety in making a great Effusion of Blood. The
Days were spent in Bloodshed, and the Nights in Fear, worse than Death it self: For
though they only pretended to destroy the Jews, yet were they drawn to suspect
other Nations that followed the Jews Religion; and because they were as it were
Neuters, the Syrians thought it not good to destroy them; but, on the other side, for
their agreeing in Religion with the Jews, they were constrained to hold them as En-
emies. Many of the contrary part, who before seemed modest, were now, through A-
varice, incited to meddle in this Murder; so that every one took the Goods of them that
were slain, and carried them to other Places, as Conquerors. He was most renowned
that had stolen most, or killed most. There might you see in several Cities, the dead
Bodies of all Ages unburied; old Men, and Children, and Women lying in most
shameful manner, their secret parts being uncovered. Briefly, all the Country was filled
with exceeding great Calamity; and the fear of yet greater Misery to come, was un-
speakable.

All Syria full
of miserable
Calamities.

Jews against
Jews.

The Scytho-
politan kill
13000 of the
Jews.
Simon daily
kills many of
his Country-
men in Scytho-
polis.

These were the Conflicts between the Jews and Strangers. But afterwards, making
Incurious upon the Borders of *Scythopolis*, the Jews there dwelling, became their
Enemies. For they conspiring with the Citizens of *Scythopolis*, and preferring their own
Commodity and Security before Kindred and Consanguinity, joined with the Gen-
tiles against the Jews; and yet, for all that, they were suspected for their forwardness.
For the Scythopolitans fearing that they would assault the City by Night, and excuse
their Revolving by their great Misery, commanded all the Jews, that if they would
shew themselves trusty to the Gentiles, they, with all their Children, should go into a
Wood hard by. The Jews forthwith did as they were required, suspecting nothing;
and the Scythopolitans were quiet for two days after, and did nothing: But the third N
Night they sent out Scouts to see what they were doing, who finding most of them
asleep, they surprized them in a moment, and killed them all, who were in number
thirteen thousand; and afterwards took their Goods. Here I think it not amiss to
speak of the Death of *Simon*, who was the Son of *Saul*, whose Race was very Noble:
He was a Man of great Courage, and Strength of Body; both which he used to the great
hurt of his Nation; for he daily killed many Jews who dwelt near *Scythopolis*, and
often scattered divers Companies, and put whole Armies to flight; but at length he
had an End worthy of his Deeds, and the Murder of his Country-men. For when the
Scythopolitans had compassed the Wood about, so that none could escape their
hands, they killed the Jews in every part thereof. *Simon* not drawing his Sword, made
no resistance to any of his Enemies, for he saw that it was bootless to strive against such
a multitude: But piteously crying out, *I receive, O Scythopolitans, a worthy Reward for*
that

*A that which I have done; who, to show my Fidelity to you, have killed so many of my own
Country-men: and it is a just Plague, that a strange Nation should be false to us, who im-
piously forsook our Brethren. I am not worthy to receive Death from the hands of mine En-
emy, and therefore I will kill my self with my own; and this Death will be a sufficient punish-
ment for my Offences, and a full Argument of my Magnanimity, that none of my Enemies
may boast of my Death, nor insult over me.* When he had thus said, he beheld all his Fa-
mily with compassion and rage mixt together, as his Wife and Children, and aged Pa-
rents. And first, taking his Father by the Hair of the Head, he stood upon him, and thrust
him through; after him he killed his Mother, who was willing to die; after them his
Wife and Children, every one of them, as it were, offering their Bodies to the Sword,
B and desirous to prevent the Enemies. When he had slain all his Kindred, himself re-
maining alive, he stretched forth his Arm, that they might see what he would do; and
thrust his Sword into his own Body, up to the Hilt. A young Man, who for his mag-
nanimity, and Strength of Body, was worthy to be pitted; yet he had a just and deter-
red end for uniting himself to Strangers against his own Country.

The War of the
World, 4030;
after Christ's
Nativity, 68.

Simon kills his
Parents, his
Wife & Chil-
dren, and at
last himself.

C H A P. XX.

Cruelties exercised against the Jews in divers other Cities, and particularly by Varus.

After this so great a Massacre of the Jews at *Scythopolis*, other Cities also, where
they inhabited, rose against them; and two thousand five hundred were slain at
Afalon, and two thousand at *Psolomais*; and the Tyrians killed divers, and put more
in Prison: Likewise they of *Gadara* and *Hippon* slew the most valiant, and those of
least Courage they cast into Prison. Also all other Cities, who either feared or hated
the Jews, rose up against them. Only they of *Antioch*, *Sidon*, and *Apamea*, spared
those that dwelt with them, and neither killed nor imprisoned any of them; perhaps
they stood in no fear of them if they should have risen, because their Cities were so
populous; yet I think they spared them only for pity's sake, because they saw they
D were quiet, and not seditious. The Inhabitants also of *Gerasa* did no harm to the Jews
amongst them; but when they desired to depart, they conducted them safely to
the end of their Borders. In the Kingdom also of *Agrippa* much Cruelty was shewed
against the Jews; for he being gone to *Cestius Gallus* at *Antioch*, left the Rule of his
Country to one of his Friends named *Varus*, Kinsman to *King Solomon*; to whom
there came seventy of the chief Nobility of the Country of *Batanea*, requesting a Gar-
rison to repress those that should attempt Rebellion amongst them. *Varus*, instead of
receiving them well, sent certain of the King's Souldiers by Night, and killed them all
as they were coming to him. He committed this Murder without *Agrippa's* consent;
E only for Avarice. But being emboldened by this Fact, he ruined the whole Realm,
still continuing such Cruelties and Violences against his Nation, till such time as *A-
grippa* understood thereof; who, for *Sobennus's* sake durst not put him to death, but
dispossessed him of his Place. In the mean while the Revolvers took the Castle of *Cy-
prus*, which is situate about *Jericho*; and after they had killed the Garrison, they de-
stroyed the Fortrefs. At the same time a multitude of Jews laid Siege before the Castle
of *Macheron*, and perswaded the Souldiers, left in Garrison, to yield the Galle; who,
fearing, that if they denied, they should be compelled thereto, delivered it to them,
upon condition that they might quietly depart: Which done, the Jews placed a strong Jew
Garrison in it.

Another
slaughter of
the Jews.

The Cities in
Arms against
the Jews.

Varus kills se-
venty Jews in
their Journey.

The Romans
yield up their
Castle in Aca-
chia to the

C H A P. XXI.

Fifty thousand Jews slain at Alexandria.

THE Citizens of *Alexandria* had also a quarrel against the Jews that lived with
them, since the time that *Alexander* the Great, forth their help against the Egypt-
tians, permitted them to inhabit *Alexandria*, and to have the same Privileges with the
Grecians. This Honour and Privilege was also continued to them by the Successors of
Alexander; who also gave them a certain Place in the City to dwell in, that they
G might live more commodiously, and not be mingled with the Gentiles: And permit-
ted them also to call themselves *Macedonians*. Afterwards, when Egypt was brought
under the Rule of the Romans, neither *Cesar*, nor the following Emperors, diminished
the

into the Town that were the Authors of this fact. *Cestius* perceiving them divided among themselves, thought that he had now a fit opportunity to assault them, and came upon them with his whole Army: and putting them to flight, he pursued them to Jerusalem. And when he had pitched his Tents in the place called *Scodrah*, seven furlongs from the City, he did nothing against it for three days space; perhaps hoping that they within would relent; and in the mean time he sent a great many Souldiers into the Villages adjoining to fetch Corn. The fourth day, which was the thirteenth of *October*, he came against the City with his Army in Battle array. The Jews were so surpris'd and terrified to behold the *Roman* Discipline, that they forsook the outmost parts of the City, and retir'd into the Temple. *Cestius* passing *Bethzeth*, burnt *Saiopolis*; and the place called the new-Market; and coming to the higher part of the City, he took up his quarters near the King's Palace, and if at any time he had violently given the assault, he had taken the City, and ended the War. But *Pyrannus Priscus*, General of the Foot, and many other Rulers and Captains of the Horde, being corrupted with Money by *Florus*, hindred that his purpose; whereby the War was prolonged, and a thousand calamities befel the Jews. In the mean time many of the chiefest among the Jews, and *Ananias* the Son of *Jonathas* had made an offer to *Cestius* to open the Gates to him: But either through anger or diffidence, he contemned the offer. The Rebels understanding this Treason, with Stones constrained *Ananias* and his complices to throw themselves over the Wall for their safety. Which done, they retir'd themselves to the Towers; from whence they beat back those that scaled the Walls. The *Romans* for five days space assaulted the Walls on every side, but all in vain; and the sixth day *Cestius* with many chosen Souldiers and Bowmen assaulted the Temple on the North-side. The Jews valiantly made resistance out of the Porches, and often repuls'd the *Romans*, as they approach'd the Wall: yet at last by the multitude of their adversaries Darts, they were forced to give back. Then the foremost of the *Romans* holding their Shields over their Heads, and leaning against the Wall, they in the second rank also held their Shields against those in the third rank, and so on, until they had slain a Torrent, as the *Romans* call it.

first, and so in order until the last, thereby making a Torrible, as the *Romans* call it, or defence, that all their Shot and Darts could do them no harm; so that the Soldiers safely undermined the Walls, and attempted to fire the Gates of the Temple.

The feditious were herat greatly amazed, and many fled out of the City as if it would presently be taken. But the People were as glad of it as the Rebels were dismayed, and came to the Gates to open them to *Celsus*, as one who had well deserved at their Hands. And ruly if he had but a little longer continued the Siege he had taken the City. But I think that God being angry with these wicked Persons would not suffer the War to be ended at that time. For *Celsus* neither regarding the good will of the People, nor the desperation of the Rebels; removed his Army from thence; and having received no loss, very unadvisedly departed from the City: at whose unlooked for flight, the Rebels took heart; and making after him, they killed some Horse and Foot of his Rear. *Celsus* quartered that day in the Camp which he had fortified near *Scopion*. The next day he went further into the Country, whereby he more encouraged the Rebels; who following killed many of his Rear, because the place thorough which the *Romans* march'd was narrow, the *Jews* assaulted them on the Flank; and the last dust not cast any Darts against them who wounded them on their Backs, thinking that an infinite multitude had followed them; and they were not able to resist them that assaulted them on each side, being heavy arm'd and not daring to break their order; whilst on the contrary the *Jews* were active and light; so that the *Romans* endured much harm at the hand of their Enemies, and did them none. And thus were they Beaten all the way long, and many of them killed; amongst whom was *Priscus* Captain of the sixth Legion, and *N*
Longinus the Tribune, and *Femilius Suetonius* Camp-master of a Regiment of Horse. And so with much ado, they came to *Gabio*; where they first pitch'd their Tents, casting away much of their Baggage, which might any way hinder them. *Celsus* stayed there two days, doubtful what to do. The third day he perceived his Enemies increased, and all places about filled with *Jews*: Whereby he saw that his loss-ness was to his disadvantage, and the number of his Enemies would still increase, if he made any longer abode there. Wherefore that he might flee speedily, he caus'd the Soldiers to cast away all those things that might be a hindrance to them, and to kill their Mules and AsSES, and Cattle saving only those that carried munition; fearing that if he should not destroy them, the *Jews* might make use of them against him; and so he led his Army toward *Bethoron*. The *Jews* in large passages little molest'd his Army: but when they were to pass a strait, then they set upon those of the

The year of the
World, 4030.
after Christ's
Nativity, 68.

Cestius draweth forth his whole Army against the Jews.

Divers Jews
call for *Cestium*
as if they in-
tended to o-
pen their
Gates unto
him.
The *Romans*
cover them-
selves with
their Shields
and under-
mine the
Walls, and
burn the Tem-
ple-gates.

*Cestius's sudden departure
maketh the
Thieves more
confident.*

A the Rere, and drove others down precipices, and all the Army of the Jews were spread upon the eminent places, where the *Romans* were to pass, expecting to welcome them with their Arrows. While the *Roman* Foot were in this extremity, the Horse were in greater danger; for they could not keep their ranks for the multitude of Darts and Arrows, neither could they get up to their Enemies, the ascent to the top of the Mountain was so steep: and they were compassed on each side with Rocks and deep Valleys, so that if any went out of the way he fell down and was killed; and thus there was no way either to flee or to resist. In this desperation they fell to lamentations and outcries, which the *Jews* answered with shouts of joy, encouraging one another to help the Men, being glad of their Enemies adversity: and all the Army of *Cefius* had therefore perished, had not the night come on and helped them, which by the darkness gave leisure to the *Romans* to flee into *Beerthoron*. In the mean while, the *Jews* kept all the places thereabouts besieged, and guarded the passages. *Cefius* seeing it not possible to march openly, thought best to flee, and chose almost 400 of his strongest Soldiers, and set them in very eminent places, commanding them that when they were aloft, they should cry as they did before, that the *Jews* might think that the whole Army was there, and so he with the rest of his Army marched quietly 30 Furlongs. In the morning the *Jews* perceiving the *Romans* to be fled, assaulted the 400, by whom they were deceived and presently killing them with Darts, they pursued *Cefius*: who having fled away in the night, made more haste the next day; so that the Soldiers for fear, left their Arms and Instruments to beat down Walls, and slings, and much other munition; which the *Jews* taking, after used against them. Thus they followed the *Romans* to *Antipatris*: and seeing they could not overtake them, they returned, bringing with them the warlike Instruments, and rising those that were slain, and taking whatsoever the *Romans* had left behind; and so singing Songs of Victory, they returned to *Jerusalem*, having lost very few of their company, and slain 5380 of the *Roman* Foot and their Auxiliaries, and 980 Horse. And this was done upon the eighth day of *October*, and in the twelfth year of the Reign of *Nero*.

CHAPTER XXV.

D *Of the Cruelty of those of Damascus against the Jews, and of Joseph's affairs in Galilee.*

AFTER this ill success of *Cestius*, many of the chiefest among the *Jews* daily fled and forsook the City, as a Ship presently ready to sink. *Cotobarus* and *Saul* two Brethren, and *Philip* the Son *Joachim*, General of *Agrippa's* Army, retired themselves to *Cestius*. As for *Antipas*, who was also besieged by them in the King's Palace, he would not flee with the rest, and so was killed by the Rebels. But *Cestius* sent *Saul* and the rest of his Company into *Achaia* unto *Nero*, to inform him the cause of his retreat, and to shew how *Florus* had caused all these Wars: for so he hoped that *Nero* would turn his anger against *Florus*, and free him from danger. Then the People of *Damascus* understanding the defeat of the *Romans*, devised how to destroy the *Jews* which inhabited amongst them: and they thought it was easie to be accomplished, for that the *Jews* were already assembled in the common places of exercise, for fear of some such matter, yet they mistrusted their own Wives, who all except a few, were *Jews* in Religion. Wherefore they took great heed to conceal their intent from them, and so assaulting the *Jews* in a narrow place and unarm'd, they put them all to the Sword, to the number of ten thousand. After the Rebels that had pursued *Cestius* were returned to *Jerusalem*, they laboured to joyn all to them that favoured the *Romans*, either by force or by flattery; and assembling themselves in the Temple, they determined to chuse a great number of Captains to carry on the War. *Joseph* the Son of *Corion*, and *Ananus* the High-Priest, were appointed Rulers of the City, and especially to see the Walls thereof repaired. *Eleazar* the Son of *Simon* was put into no authority, notwithstanding that he had in his custody great prey and spoil taken from the *Romans*, and *Cestius* his Money, and a great part of the publick treasure; because they perceived he aspired to a Tyranny, and had his greatest Confidants about him of his Guards: yet in time *Eleazar* by Money and Craft perswaded the People to obey him in all things. They also chose other Captains, to be sent into *Idumea*, who were *Jesur* the Son of *Sapphus*, and *Eleazar* the Son of the new High-Priest: And they commanded *Niger* who was born beyond *Jordan* to obey these Captains, who was therefore called *Peraites*, and was then Governour of *Idumea*. They neglected not to do the like by other Regions; for *Joseph* the Son of *Simon* was sent

*The Year of the
World, 4030.
after Christ's
Nativity, 68.*

The Jews pursue their Enemies, and bring them into a desperate Estate. The mourning and lamentation of the Romans, and the Jews exhortation. Cestius's stratagem.

The year of the
World, 4031.
after Christ's
Nativity. 69

Divers of the noblest *Jews* forsake the City, as if they had been in a ship ready to sink.

the Damas-
cenes kill
5000 Jews
in one hour.
Joseph the Son
of Corion, and
Manus the
High Priest
appointed to
govern the
city.

sent to *Jericho*, and *Manasses* beyond the River, and *John the Essan* to *Tanna*, every H
one to assume the Government of his Country as a Toparchy. *Lydda*, *Joppe* and
one to assume the Government of his Country as a Toparchy. *Lydda*, *Joppe* and
Amans were annexed to *John the Essan*, and *John the Son of Ananias* was appointed
Governour of *Gophnitie* and *Acrabateua*. *Joseph* the Son of *Matthias* was made Ruler
over both *Galilees*, unto which was joyned *Gamala*, the strongest City in all the
Country.

Each of these Governours discharged his place according to his Wisdom and Dexter-
ity. When *Joseph* came to *Galilee*, which was committed to his protection, his first care
was to get the Good-will of the Inhabitants, knowing that it might much profit him,
although in other matters he should offend; considering that he should have the most
considerable Persons his Friends, if he made them partakers of his Authority. He chose
seventy of the most ancient wise Men amongst them, and made them Rulers over all *Gal-*
ilee, and elected seven Judges over the lesser Towns to judge inferior matters: But
he reserved all great Affairs and criminal Causes to his own hearing. Moreover, having
ordained a form of Justice that those seventy should follow, he took counsel how to
provide for his security abroad. And being assured that the *Romans* would come into
Galilee, he compassed those places with strong Walls that were fit for his purpose; to
wit, *Jotapata*, *Bersabea*, *Selamis*, *Perecho*, *Japha* and *Sigoph*, *Tarichea* and *Tiberias*.
Moreover, he fortified the Hill *Itaburim*, and the Caves near the Lake of *Genesareth*,
which is in lower *Galilee*; and in high *Galilee*, *Petra*, which is also called *Ackeberon*, and
Sepp, *Jannith* and *Mero*; in *Gaulanitis*, also *Seleucia*, and *Soganes*, and *Gamala*; he
likewise permitted them of *Sechoris* to build their own Walls, because he perceived them
to be rich and prone to War of themselves. Likewise *John* the Son of *Levi*, at *Jo-*
seph's Command, built the Walls of *Gisfala* himself alone; but in all other places that
were fortified, *Joseph* put to his helping hand, and directed how they should be done.
He lifted an hundred thousand Men, who were all young Persons, and fit for the War,
and he armed them with old Armour, which he had gathered from all parts of the
Country. And considering that that which made the *Roman* Army invincible, was,
that they were all obedient to their Officers, and well disciplin'd, and that he could not
exercise them in Martial Discipline, by reason of his other occasions, he thought good at
least to teach them to be obedient. And calling to mind that the multitude of Rulers
made obedience, he ordained many Captains, and constituted divers sorts of Soldiers,
as the *Romans* use to do; making some Governours of ten, others over a hundred,
and others over a thousand; and appointed likewise Rulers over them. He taught
them also how to give the Sign of War, and how to sound the Trumpet, both to call to
Combat, and to retire; how to march in length, and cast in a ring, and how to succour
those that were most in danger: And, in short, he taught them whatsoever might either
encourage them, or make them active; but especially he exercised them in good Disci-
pline, imitating in particular the order of the *Romans*, and often telling them that they
were to fight with Men, who for strength of Body and courage, surpassed all Nations
of the World. Also, he told them that hereby he should perceive whether they would
be obedient in War, if now they abstained from such things as were usual to Souldiers,
to wit, robbing and spoiling their Country-men, crafty and deceitful dealing, and
spoiling those with whom they conversed, for their own gain; for those Wars had al-
ways best success, where the Soldiers carried good Consciences; and those that were
bad, should not only have Men, but God also for their Enemy. After this man-
ner he daily exhorted them: And now he had got together as many Men as he desired;
for their number was 60000 Foot, and 250 Horse, besides 4500 Strangers whom he
hired, and to whom he chiefly trusted, and 600 chosen Men to guard his own Person.
And the Hirelings only excepted, the rest of the Soldiers were provided for by the Ci-
ties: For every City before-mentioned, sent one half of their Men for Soldiers, and
the other half they kept to provide Victuals for them; that one part being employed
in War, the other might do such business as the City required.

CHAP.

CHAP. XXVI.

Of Joseph's Danger and Escape; and of the Malice of John of Giscala.

WHILE *Joseph* thus ordered the Estate of *Galilee*, there arose a Traytor born in
Gisfala, *John* the Son of *Levi*, a most subtil and deceitful Man, who by vile
Means was now become the richest Person in that Country, having before been very
poor, and unable to put his Villanies in practice. He could lie at his pleasure, and
thought Deceit a Virtue, which he used even towards his dearest Friends; he was also a
great Counterfeiter of Humanity; and yet for the hope of Gain became a cruel Mur-
derer. He always aimed at high Matters, with an aspiring Mind, and at first nourish-
ed his hope with small Villanies. For first he was a Thief alone, and lived in Woods
and solitary Places: at last he got to him a company of audacious People like himself,
at first small, but afterwards he greatly increased it. He also had a great care to chuse
no weak Persons, but such as were strong of Body, valiant of Mind, and skilful in
Martial Affairs: Of these he gathered four hundred, most of them out of *Tyre*, and
the Villages thereabout; and with them he wasted all *Galilee*, and killed many of
those whom the fear of War had driven thither. This Man, long time before, had de-
sire to be General of a formed Army, and aspired to greater Matters, only the want
of Money hindered him: And perceiving that *Joseph* considered him as a servicable
Man, he persuaded him to suffer him to build the Walls of that Place where he was
born, and which was now desolate; and to accomplish this, he gathered great Sums
Money of the richer sort: After which, having persuaded *Joseph* to give order to all
the Jews that were dispersed over all *Syria*, that they should send no Oil to the neigh-
bouring Places, save only that which was made by their own Nation, he caused great
quantities of Oil to be brought to the Confines of *Galilee*: and buying four Barrels for
a Piece of Tyrian Money, (which amounted to four Attick Groats) he sold them again
to the Assyrian Jews, the half of one Barrel for as much as all four cost him. And for
that *Galilee* abounded with Oils, and especially at that time, he conveyed it to such
Places where there was great want, and none was brought by himself: By this means
he gathered an infinite Mass of Money, which presently he turned to the prejudice of
him who had given him licence to get it. And thinking that if he could depose *Joseph*,
he might come to be Ruler over all *Galilee*, he commanded his Followers to rob and spoil
more than they did before; and so to trouble the Country, that he might either kill
the Governour treacherously, if he sought to redress it; or if he neglected it, to
accuse him of slothfulness, and so to make him odious to the People. Moreover, he
had already given out Speeches, that *Joseph* went about to betray *Galilee* to the Ro-
mans; and he devised many things to this effect, to work *Joseph's* overthrow. It hap-
pened that at that time some of the Village of *Dabarita*, who watched in the Field,
set upon *Pholony*, who was Steward to King *Agrippa*, and his Sister *Bernice*, and plun-
dered all his Carriages, wherein was much costly Apparel, and many Silver Vessels,
and six hundred pieces of Gold. And for that they could not carry it secretly, they
brought all the whole Booty to *Joseph's* at *Tarichea*; who reproving them for offering
Violence to the King's Servants, and commanded the things to be kept at the House
of *Ebens*, who was one of the richest Men in the Town, and should restore them to
the Owner when time served; wherein, thinking to do himself great good, he brought
himself into much danger: For the Thieves being offended that they received no
part thereof, and seeing that *Joseph* would restore to *Agrippa*, and his Sister *Bernice*,
that which they had laboured for, they went round about the Villages in the Night,
and spread this false Report in every place, that *Joseph* was a Traytor to his Country;
and with the same Rumour also they filled the Cities thereabout. So that early on
the next Morning, ten thousand Men armed, assembled themselves together in the
Theater at *Tarichea*; the greatest part of them cried out in their fury, that the Tra-
ytor *Joseph* ought to be stoned; others, that he ought to be burned: and *John* him-
self, with one *Jesus* the Son of *Sapphian*, who at that time was Magistrate in *Tiberias*, omit-
ted nothing to animate the People yet more against him. All the Friends of *Joseph*,
and his Guards, being terrified with such a Multitude, fled, four only excepted. *Jo-*
seph in the mean while was asleep; and, had he slept a little longer, they had set his
House on fire. The Tumult awakened him, and the four that remained with him,
counseled him to flee: but he not dismayed, for that he was left alone, nor that so
great a Multitude came against him, went boldly towards them with his Garment all
torn, and Althes upon his Head, holding his hands behind him, and his Sword upon his

111

Neck.

Joseph maketh
70 Elders Ru-
lers in *Galilee*,
and appoint-
eth seven in
every City to
determine the
causes of less
weight.

Joseph forti-
fied the con-
venient Cities
with Walls.

Joseph instru-
ceth the *Gal-*
ileans to War.
Joseph teach-
eth the *Gal-*
ileans how they
should obey
in the Wars.

Every one of
the Cities of
Galilee, send
the half of
their multi-
tude to War-
fare, the rest
they keep to
provide them-
selves with
Victuals.

John a notable
Dissembler, &
a shilly Man-
ner, under a
hope of Gain.

John employ-
eth the Money
he got, against
him by whose
means he
gained it.

Agrippa's Pre-
sident robbed.

Ten thousand
Armed Men
came out a-
gainst *Joseph*.

All *Joseph's*
Friends and
Guards, save
four, fled from
him.

neck. At this sight they that bear him good-will, especially the People of *Tarichea*, H were moved to compassion: but the Country People, who thought he overlaid them with Taxes and Tribute, cursed him; and bad him bring forth the Publick Treasure, and confes his Treason; for seeing him in this plight, they thought he would not deny any thing whereof he was accused; and that he came so only to move them to compassion, in order to obtain Pardon for his Offence. This his Humility flood him in good stead, for hereby those that before were enraged against him, now began one to fall out with another in his behalf, when he promised to confes the whole Matter. And having obtained licence to speak, he said; *I was never minded to send back that Money to Agrippa, nor to keep it to my private use. For (God forbid) that I should ever hold him for my Friend, who is your open Enemy; or that I should so seek my own Profit, as thereby to damnify you all. But (O ye Men of Tarichea) for as much as I perceived that your City especially had great need to be fortified, and that you were not able to build the Walls, and for that I feared the People of Tiberias, and others adjoining, who still gaped after this Prey and Wealth that was taken from Agrippa; I determined to get those Spoils for you, to re-edify your Walls. If ye mistake this, I will bring out the Treasure, and give it to be divided amongst you: But if you like thereof, then you are obliged to defend me.*

Joseph's Oration to the Se-ditions.

This Speech of his well pleased the People of *Tarichea*, who gave him great Praises; and displeased them of *Tiberias*, so that they breathed out Threatnings against him. Thus they both left *Joseph*, and contested one against another. *Joseph* now having many Partakers (for the People of *Tarichea* were almost forty thousand) spake more boldly to the Multitude, and rebuked their Timidity; telling them, that it was necessary to strengthen *Tarichea* with that present Money, and that he would also provide to strengthen other Cities; and that they should not want Money, if they would agree and conspire together against those from whom they might get it, and not offer Violence for him, who could procure it for them. The Multitude being thus deceived, though they were angry, yet departed: Yet two thousand of those that were animated against him, offered to set upon him: but he being already retired into his House, they there besieged him. Wherefore *Joseph* used another Device likewise to repulse these: and getting to the top of the House, he beckened unto them with his Hands, I keep silence; and then said, that he was ignorant what they requested at his Hands; for he could not hear one for another, because their Voices were confounded with their Number; but if they would send some into the House to talk friendly with him, he would do whatsoever they requested. The Nobles and Magistrates hearing this, presently entered into the House; whom, when he had led into the innermost part of the House, and shut the Doors, he caused to be beaten so long, till that their Ribs appeared. The Doors in the mean time being fast, the People staid before the House, thinking that the cause of their long tarrying was to debate Reasons to and fro: But presently *Joseph* opening the Doors, put them forth amongst the People, all bloody as they were: wherat they were daunted, that leaving their Weapons behind them, M they ran away. Hereupon *John* took occasion to encrease his Hatred and Jealousy against *Joseph*; and having ill Success in this Policy, he still attempted other Plots to bring *Joseph* in danger. First he counterfeited himself Sick, and requested *Joseph* to permit him to go to *Tiberias*, and use the hot Baths, in order to recover his Health. *Joseph*, not having yet perceived his Treason, writ Letters in his behalf to the Governour of the Town, to provide *John* with good Accommodation, and to let him want nothing that he needed. Two days after his arrival there, he went about the Business which he designed; and enticed some with Money, other with Flatteries, to revolt from *Joseph*. *Silas*, whom *Joseph* had made Governour of the City, understanding this, presently by Letters gave notice thereof to *Joseph*; who receiving the same in the Night, went to *N Tiberias* very early in the Morning. All the People, except those that *John* had corrupted, went out to meet him: but *John*, notwithstanding he judged that he came against him, still counterfeited himself sick in Bed, and sent a Man of his acquaintance to excuse his absence for not coming to meet *Joseph*. Then *Joseph* assembled the *Tiberians* together in a place to speak to them, concerning that which was written to him: And *John* sent armed Men thither with Commandment to kill *Joseph*. The People perceiving them to draw their Swords, cried out; and *Joseph* at their cry looking about him, and perceiving their Swords even almost at his Throat, he leaped down a little Hill upon the Shore, which was six Cubits high, upon which he stood to speak to the People: And going into a Boat with two of his Guard that he found there, he went O to the midst of the Lake; and presently his Guard taking their Weapons, assaulted the Traytors. *Joseph* fearing that a great Conflict would ensue, and so the whole City, for

Another Stratagem of Joseph against the Jews.

John's Envy and Treason against Joseph.

John persuaded the Tiberians to revolt from Joseph.

John senteth certain armed Men to kill Joseph.

Joseph flees in a little Boat by the Lake.

A for a few Mens Fault be destroyed, sent to his Souldiers, charging them only to take care for their own Safety, and no more; and to kill none, nor reprove any, for that wicked Fact: and they forthwith obeying his Command, ceased from fighting. And those that inhabited about the City, and heard of the Treason, and by whom it was attempted, armed themselves and came against *John*; but he, before their coming, fled to *Gisgala*, where he was born. In the mean while, all *Galilee* came and joined with *Joseph*; and there were many thousands of armed Men gathered together, affirming, that they came against *John*, and to fire that City which had received him. *Joseph* thanked them for their good Will, saying, That he had rather conquer his Enemies by Moderation, than by Fire and Sword; and therefore requested them to be content. He also published an Edict, wherein he declared, That all those that had rebelled with *John*, and did not forsake him within five days next following, should lose all their Estates, and their Houses should be sacked and set on fire. Hereupon three thousand presently forsook *John*, and came and laid down their Weapons at *Joseph's* Feet, prostrating themselves before him; so that there remained with *John* but two thousand fugitive *Syrians*. By whom being assisted, he again went secretly to work, having had so ill success by open dealing; and so he privily sent Messengers to *Jerusalem*, to accuse *Joseph* that he had gathered a great Army, and that except he were quickly prevented, he would come and usurp Dominion over the Mother-City. But the People understanding before of *John's* hatred, did not regard it; yet diverse rich Men and Magistrates who envied *Joseph*, secretly sent Money to *John*, to hire Foreign Souldiers, that he might make War against *Joseph*; whom they determined amongst themselves to displace: And thinking that their Order was not sufficient to effect it, they sent moreover two thousand five hundred Men, and four of their Principal Nobility with them, to wit, *Joazar* the Lawyer, and *Ananias* the Sadducee, and *Simon* and *Judus* the Sons of *Jonathas*; all very Eloquent Men, and learned in our Laws, to withdraw the Peoples Minds from *Joseph*; giving them charge, that if he of his own accord came to them, then they should permit him to speak for himself; but if he refused so to do, then they should hold him as an Enemy. *Joseph's* Friends at *Jerusalem* gave him intelligence that an Army was coming against him, but for what Cause they knew not, because it was kept secret. And hereupon, before he could prevent it, D four Cities revolted from him, to wit, *Sephoris*, *Gamala*, *Gisgala* and *Tiberias*; which nevertheless he soon after easily recovered, without Force of Arms: And having taken the four Captains and Counsellors of his Enemies, he sent them to *Jerusalem*; against whom the People being incensed, would have killed them, and those that sent them, had they not fled in good time.

The Year of the World, 4031, after Christ's Nativity, 69. John fleeth into his Country of Giscala. The Galileans flock to Joseph against John.

John's Treason against Joseph.

Four Cities of Galilee submit themselves to Joseph's Enemies.

C H A P. XXVII.

The Cities of Tiberias and Sephoris are recovered by Joseph.

NOW *John*, for fear of *Joseph*, kept himself within the Walls of *Gisgala*; and a few days after *Tiberias* revolting again from *Joseph*, the Inhabitants called in *Agrippa*, who came not at the day appointed, only a few Roman Horse shewing themselves; *Joseph* understanding this at *Tarichea*, and having sent his Souldiers to fetch *John*, he thought not good to go alone against the Rebels; nor yet did he think it best to delay the time any longer, fearing that whilst he delayed, King *Agrippa* would come and possess the Town; besides that, the next day being the Sabbath, he could do nothing. At length he resolved to overcome the Rebels by Policy; and so he commanded F the Gates of *Tarichea* to be kept shut, that his Intent might not be revealed to them of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Sailers, he speedily sailed to *Tiberias*: And when he came near the City, yet so far off, that the Inhabitants thereof could not easily discern him, he commanded all the Boats to stop, and the Rowers to beat the Water still as if they were rowing; and taking only seven of his Guard with him, unarmed, he went near enough the City, that they might see him. When the Rebels perceived him, and thought that the Boats were full of armed Men, they threw down their Weapons, and held up their Hands to him, beseeching him to spare the City, *Joseph*, with many threatening and bitter Speeches, reproached them first, that having undertaken War against the Romans, they, with Civil Diffentions, consumed their own Forces. Secondly, That they had sought his Life, from whom they ought to expect their Safety; and that they were not ashamed to shut the Gates against him, who had built

Joseph with seven Souldiers cometh to Tiberias, and rescues his Enemies.

build the Walls; yet if any would come and talk with him, and give him assurance of Fidelity, he would not refuse them. So ten of the chiefest among them came to him, whom he carried away in a Fish-boat far from the City; and he demanded fifty Senators, as though he required their Promise also. And devising new Causes, he fill, under pretence of Agreement, sent first for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boat-men, with all speed possible to go to *Tarichea*, and put them in Prison; so he carried away all the Council, which were in number six hundred; and two thousand more, all whom he brought to *Tarichea*. But they which remained in the City, cried with one Voice, that one *Clitus* was cause of the Revolt, and therefore besought *Joseph* to punish him for all. *Joseph* told them that he would put none of them to death, but commanded one of his Guard, called *Levias*, to come and cut off *Clitus* his hands; but he fearing to trust himself amongst many Enemies, refused to do execution. *Clitus* perceiving that *Joseph* was angry, and ready to come out of his Boat to do it himself, besought him to grant him one of his hands; which *Joseph* did, upon condition that he should cut off the other himself. So *Clitus* drawing out his Sword with his right hand, cut off his left. After this manner *Joseph* brought *Tiberias* again under his subjection. And within a few days after he took *Giscala* and *Sephoria*, which had revolted, having given the Spoils thereof to his Souldiers; yet afterwards he restored most that was taken away to the People; and the like he did to the Inhabitants of *Tiberias*; by which means he got the good-will of them all.

C H A P. XXVIII.

How the People of Jerusalem prepared themselves for War; and of the Robberies of Simon Son of Gioras.

After that these Broils, which hitherto hapned only in *Galilee*, were ceased, they prepared themselves against the Romans. And the chief Men of *Jerusalem*, and *Ananus* the High-Priest, with all speed, renewed and repaired the Walls, and made all sorts of Instruments for War, Arrows, and other Weapons; so that all the City was busied herein, and trained their Men in warlike Discipline. All Places were filled with Agitation and Tumult; but the graver fort were very penfive, and many, as it were, foreseeing the Calamity that after ensued, could not refrain from Tears: They that desired Peace, received no comfort in any thing: All things were done at their beck, who were cause of all this War. And the Estate of the City, even then before the Romans came, was like a City to be destroyed. But *Ananus* neglected that which was necessary for War, and laboured to reconcile the Seditious Faction of those that were called Zealous: But how he was overcome, and what his End was, we will declare hereafter. In the mean time one *Simon* the Son of *Gioras*, in the Toparchy of *Achabata*, having gathered together a multitude of Seditious People, robbed and spoiled every where; and he not only broke into Rich Mens Houses, but also beat them grievously, openly exercising his Tyranny. But when *Ananus* and the rest sent an Army against him, he fled to his Fellow-Thieves of *Masada*, and there staid till *Ananus* and the rest of his Enemies were slain: and then he waisted *Idumea* with the rest; so that the Governours of that Place were fain to put a Garrison in every Village, so great was the number of them that was slain by these Thieves. And thus at this time stood the Affairs of the Jews.

The THIRD BOOK

Of the

VVARS of the JEWS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Third Book.

1. Of the coming of *Vespasian* General of the Romans into *Judea*; and of two Massacres of the Jews; and how the *Sephorites* yielded themselves to *Vespasian*.
2. The Description of *Galilee*, *Samaria* and *Judea*.
3. Of the Aid sent to them of *Sephoris*, and of the Military Discipline amongst the Romans.
4. How *Placidus* assaulted *Jotapata*.
5. How *Vespasian* invaded *Galilee*; and how at his Presence the *Galileans* fled.
6. How *Gabara* was taken.
7. How *Jotapata* was besieged; and of the Situation and Battery thereof.
8. Of the Siege of *Jotapata* by *Vespasian*; and of *Joseph's* Diligence, and of the Excursions of the Jews against the Romans.
9. How *Vespasian* battered the Walls of *Jotapata* with a Ram, and other Warlike Engines.
10. How *Jotapata* was again assaulted.
11. How *Trajan* and *Titus* took *Japha*.
12. How *Cerealis* overcame the *Samaritans*.
13. How *Jotapata* was taken.
14. How *Joseph* being taken, saved his own Life.
15. How *Joppe* was taken again.
16. How *Tiberias* was yielded.
17. How *Tarichea* was besieged.
18. Of the Lake called *Genesareth*, and the Fountain of *Jordan*.
19. How *Tarichea* was delivered.

C H A P. I.

Of Vespasian's coming into Judea, and of the Massacre of the Jews.

WHEN the Emperor *Nero* understood the ill Success of his Armies against the Jews, he was seized with Fear and Astonishment; yet he dissembled it as much as necessity would permit him. In the mean while he set a good face on the matter, and made as though he were of more Courage, saying, That that which hapned, was rather by the Fault of his General *Cestius*, than the Valour of their Adversaries; thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad News; and that the Greatness of his Empire ought to secure his Mind from the Apprehension of considerable Misfortunes. Yet it appeared by the Vexation of his Spirit that he was much moved, and in great Care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like Attempts. At last, he pitch'd upon *Vespasian*, whom he thought only meet for that purpose; a Man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the People of the West, and helped them, being troubled by the Germans, and recovered it for the Romans: as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his Prudence grounded on old Age and Experience; and that also he had Sons in the flower of their Age, to be Pledges for his Fidelity, whom might assist their Father by their Courage. Wherefore God, as it should seem, even then disposing it so for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

K k k

Syria;

Titus of the World 4021.
after Christ's Nativity 69.

The troubled Estate of Jerusalem.

Simon the Son of Gioras committed great Rapines and Murders in Achabata and Idumea.

Nero is amazed and affraid at the valiant Acts of the Jews.

Nero sendeth Vespasian to govern in Syria; and direct his War.

The

N

O

Syria, greatly encouraging him with fair Speeches and Promises, as at that time need H required.

Accordingly *Vespasian* departed out of *Achaia*, where he was with *Nero*: and he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*; and he himself crossing over the *Hellepont*, followed after by Land into *Syria*, where he assembled all the Roman Forces, and all Auxiliaries of the Kings adjoining that were Confederates. The Jews after *Cestius*'s unfortunate Success, become proud of their Victory, and could not contain themselves; but like Men uncapable of Moderation, they still gave more occasion of War: and gathering all their Forces together, they went to *Ascalon*, which is an old City seven hundred and twenty Furlongs distance from *Jerusalem*, which the Jews had always hated, for which cause they also first assaulted it. The Commanders in this Expedition, were three Men excellent above the rest for Conduct and Valour, to wit, *Niger* of *Peres*, *Silas* the *Babylonian*, and *John* the *Effcan*. Now the City of *Ascalon* had very strong Walls, but few Men to defend it; for it had only one Company of Foot and one Band of Horse, whom *Antonius* commanded. The Jews made such haste, as though they had dwelt hard by. *Antonius* persuading himself that they would assault him, caused his Horse to issue forth of the City: and neither fearing the Multitude, nor the Malice of his Adversaries, he valiantly received the first Assault of the Enemies, and beat them back that attempted to assault the Wall. So the Jews who were unskilful, having to do with them that were expert; and fighting on foot against Horse-men; without order, against those that were in good order; lightly armed, against their Adversaries who were well provided; they were easily defeated. Indeed, they were more led by Rage and Fury than good Counsel; and they against whom they fought were obedient, and would do nothing without the Commandment of their Leader. Wherefore their first Ranks being broken, they were forced by the Horse to turn their Backs; and retiring themselves to their own Company who turned toward the Wall, they became as it were Enemies to themselves. So that seeking to avoid the Horse-men, they were all dispersed about the Field, which was in every place for the advantage of the Horse. This greatly helped the Romans to kill so many Jews: for they that fled were easily overtaken by the Romans, and killed; and others compassing divers of the Jews about, slew them with Darts; so that the Jews were in a great Desperation for all their great Multitude, as if they had been alone. The Jews willing to overcome their Misfortunes, were ashamed to fly, and so fled not hastily, in hope that Fortune would change. But the Romans not wearied with that which they did with great Dexterity, continued the Fight the most part of the day; so that there were slain of the Jews ten thousand, and two of their Leaders *John* and *Silas*. The rest, whereof many were wounded, followed their General *Niger*, who fled into a little Town of *Idumea*, named *Salis*: Of the Romans only some were wounded in that Fight. Yet the Jews were not daunted with this Misfortune; but the Grief thereof much increased their Courage: neither were they dismayed with the former loss of so many Men within so short time, but rather calling to mind the great Victory they had got before, they drew upon themselves another Defeat. For before their Mens Wounds were healed, they gathered together all their Forces, and went again to *Ascalon* in great Number and Fury, but with the same Success and Disadvantages in Warlike Affairs which they had before. For *Antonius* having notice which way they meant to come, placed an Ambush in the way; and the Horse setting upon them at unawares, killed above eight thousand of them, before they could prepare themselves to fight, whereupon all the rest fled, and *Niger* with them, after he had given all the Proofs that could be expected from a valiant Man: and for that the Enemies pursued them, they fled into the Tower of a Town called *Bezazel*. *Antonius* knowing it to be in vain to stay about the Tower that was invincible, and yet loth to let the General of the Enemies escape, set Fire on the Walls; and so departed triumphing with the thought that *Niger* had been burnt. But he leapt into a deep Vault in the Castle and so escaped, and three days after he shewed himself unto his Souldiers, who fought for him Weeping, that they might have his Body, for they thought him dead: whom against all Expectation seeing alive, they were very glad, as though by God's Providence he had escaped to be still their Leader.

Vespasian being arrived with his Army at *Antioch*, which is the Mother-City of *Syria*, for Greatness and other Advantages, doubtless the third in the whole World; and finding that King *Agrippa* there expected his coming, he halted with all his Forces from thence to *Ptolemais*. At this Place there came to him the Citizens of *Sephoris* a City of *Galilee*, who had no thought at all of Rebellion: these both provident for their own Safety, and well knowing the Forces of the Romans, before *Vespasian* came, submitted them.

Vespasian with his whole Army comes to *Ptolemais*. The *Sephoris* do courteously entertain the Romans.

The Jews besiege Ascalon.

Antonius fights with the Jews.

The Romans overcome the Jews, & make a great slaughter of them.

Ten thousand Jews slain.

8000 Jews slain at Ascalon.

Vespasian with his whole Army comes to Ptolemais. The Sephoris do courteously entertain the Romans.

themselves to *Cestius Gallus*, and received from him a Garison of Souldiers; and now also courteously entertaining *Vespasian*, offered their help against their Country-men: *Vespasian* at their request gave them a Guard of Horse and Foot, so great as he thought was able to resist the Force of their Enemies, if the Jews should attempt any thing against them. For he thought it would be a great help to him in the future War to have *Sephoris* on his side, the greatest City of *Galilee*, situate in a strong place, and which otherwise might be a Safeguard to the whole Country.

CHAP. II.

The Description of Galilee, Samaria, and Judaea.

There are two Places named *Galilee*, one called high *Galilee*, and the other low *Galilee*: and they are both compassed with *Phenicia* and *Syria*. On the West *Ptolemais*, with the Limits of its Territory, borders them, as also does Mount *Carmel*, which in time past belonged to *Galilee*, but now to the *Tyrians*. Unto which adjoineth *Gabaa*, which signifieth the Horse-men's City: so called, because King *Herod*'s Horse-men were sent thither to inhabit. On the South-part it joineth to the *Samaritans* and *Scythopolitans*, as far as *Jordan*. On the East-part it bordereth upon *Hippene*, *Gadara*, and *Gaulanitis*, which are the Borders of King *Agrippa*'s Country. On the North it bordereth upon *Tyria*. The Length of lower *Galilee* reacheth from *Tiberias* to *Zebulun*; near which is *Ptolemais* by the Sea-Coast. In Breadth it reacheth from the Village *Xaloth*, situate in a great Plain, to *Bersabe*, where also begins the Breadth of high *Galilee*, and reacheth to a Village called *Baca*, bordering upon the *Tyrians*; and the Length thereof is from a Village near *Jordan*, named *Thella*, to *Meroth*. And though of such Bigness, and environ'd with so many Nations, yet they always resisted Foreign Forces. For the *Galileans* are from their Childhood Warlike, and never daunted by fear or penury: for their Country is most fruitful, and abounding with all manner of Trees, notwithstanding the Inhabitants take small pains in tilling the Ground; and there is no waste Ground.

The Cities are many, and in every place there are Villages populous and rich; so that the least Village there hath in it above 15000 Inhabitants. And although *Galilee* be less in compass than the Region beyond the River, yet it is more populous, fertile and rich than that: For it is all tilled, and all beareth Fruit. But that beyond the Water, though it be bigger, yet it is not all inhabited; for there are many Deserts and barren Places, unfit to bear Fruits for the Nourishment of Men. *Peres* hath a good Soil and large Plain, beset with divers Trees, especially Olives, Vines, and Palm-trees: and it is abundantly watered with Brooks running from the Mountains and Springs that continually stream forth during the greatest Heats of Summer.

The Length of this Place is from *Macharin* to *Pella*; the Breadth from *Philadelphias* to *Jordan*. This Town *Pella* lieth on the North-part, and *Jordan* on the West, and the Country of the *Moabites* bordereth on the South; and on the East *Arabia*, *Silbonitis*, *Philadelphias* and *Gorasa*. *Samaria* is seated between *Judea* and *Galilee*, beginning at a Town called *Ginea*, and endeth in the Toparchy of *Acrabatenas*, nothing differing in nature from *Judea*. For both of them are full of Mountains, and have rich Plains and good for Tillage; full of Trees abounding with wild Apples and others: Though they are of their nature dry, yet they have rain enough, and have many sweet Waters, and abundance of good Grains, and great store of milch-Beasts; and which is a great Argument of Wealth, both Places are very populous. On the Confines of these Countries stand *Amath*, a Village otherwise called *Borcoos*, which lieth on the North-part of *Judea*.

The South part of *Judea*, if you measure the Length, extends to the Village of the *Arabians*, called *Jordan*: the Breadth reacheth from *Jordan* to *Joppa*: in the midst thereof is situate *Jerusalem*; so that some call that City the Navel of the Country. *Judea* also bordereth on the Sea-Coast, even unto *Ptolemais*. It is divided into eleven Portions; the first is *Jerusalem*, head and chief of all, and above all the rest, as the Head is above the Body: and the rest are *Toparchies*. *Goplia* is the second, after that *Acheroluthia*, then *Thamma*, afterward *Lydda*; also *Emmans*, *Pella*, *Idumea*, *Engadda*, *Herodimus*, and *Jericho*; besides these, *Jannia* and *Joppa* command the Places adjoining. Moreover, there is *Gumala*, *Gaulanitis*, *Batanea* and *Trachonitis*, which are Portions belonging to King *Agrippa*'s Kingdom. This Country beginneth at Mount *Libanus*, and the Fountains of *Jordan*, and reacheth in Breadth to the Lake near *Tiberias*. And in Length it reacheth from *Jubas* to *Arphas*; and the Inhabitants are partly *Jews*, and partly *Syrians*.

K k k 2

CHA P.

The Description and Situation of the higher Galilee.

The Length and Breadth of the lower Galilee.

The Description of the Country beyond the Flood.

The Description of the Region of Samaria.

The Description of the whole middle part is Judaea.

The Division of Judaea.

CHAP. III.

How Aid was sent to the People of Sephoris; and of the Military Discipline of the Romans.

Tyr of the World 4021. after Christ's Nativity 69.

Vespasian sendeth Help to the Sephorites, but fillet Gullies with Sword and Fire.

Titus bringeth a mighty Army into Judea.

The Diligence and Labour of the Romans in providing things necessary for the Wars.

The Order of the Romans.

The Order of the Romans in their Camp.

I Have spoken of *Judea* as briefly as might be, and with what Countries it is environed. Now *Vespasian* sent help to the Inhabitants of *Sephoris*, to wit, one thousand Horse, and six thousand Foot, *Placidus* the Tribune being their Leader. The Horse-men divided themselves into two Companies, and lodged in a great Plain; and the Foot-men were in Garison in the City to defend it, as the Horse-men did without. These Horse-men made Excursions on every side, and greatly molested *Joseph*, although he committed no Act of Hostility; and also spoiled all that was without the Cities, and always repulsed the Inhabitants, if at any time they took courage to revenge themselves. *Joseph* seeing things in this posture, assaulted the City *Sephoris*, in hope to take it; but before such time as it revolted unto the Romans, he had compassed it with so strong Walls, that the Romans themselves could not have taken it, and so his hope was frustrate: for neither by Force nor fair Means would the *Sephorites* yield to him. Hereat the Romans being angry, troubled the Country more than before; they now neither night nor day ceased from destroying it, but robbed and spoiled all they found; and all Men able to bear Arms they slew, and made the rest their Slaves. Thus all *Gallilee* was filled with Fire and Sword, and no Man escaped that Calamity; only these favoured themselves, that fled into the Cities that *Joseph* had walled.

In the mean time *Titus* came to *Alexandria* during Winter, sooner than he was expected; and so received there the Souldiers that he had sent for: and having a prosperous Journey, he quickly came to *Ptolemais*; and finding his Father there, to two of the chiefest Legions, to wit, the fifth and tenth, he also adjoined that fifteenth Legion that he brought with him, and there followed them eighteen Companies; five out of *Cæsarea*, one Troop of Horse; and five Companies of Horse out of *Syria*: ten of these Companies of Foot had in every one of them a thousand Men, the rest only six hundred and thirteen; and in every Troop of Horse, were an hundred and twenty. The Princes that were Allies also brought great Aid: for *Antiochus Agrippa*, and *Sabennus*, brought each of them two thousand Bow-men, and a thousand Horse; and *Malchus* King of *Arabia*, brought five thousand Foot, and one thousand Horse; the most of his Foot were Archers, so that the whole Army, together with the King's Aid, amounted to the number of three score thousand, Horse and Foot together; besides them that followed the Camp, who were a great multitude, and inferior to none but their Masters in Warlike Discipline. For one cannot too much admire the Romans, who so train up their Servants in time of Peace, that they are very fit for War. So that whosoever well beholdeth their Military Discipline, he shall perceive that they gained not this their goodly Empire by Chance or Fortune, but by their Valour; for they do not only then begin to use Weapons when they come to fight, but they practise Military Discipline before they need; and they are not idle in time of Peace, but always practise themselves therein without ceasing. Their Exercises are like War it self, and every Souldier is every day enured to some sort of Weapon, even as though they were fighting against the Enemy; so that hereby they easily endure the burthen and travel of War. For no disorder makes them forget what to do; neither doth Fear dismay them, nor Continuance of Fight and War weary and tire them. So that whosoever they fight against, who are not so well expert in these Affairs as they, they always overcome them; and one may well call their Exercises amongst themselves, Conflicts without Blood-shed; and their Wars, Conflicts with Blood-shed. They are not easily overcome at unawares: for in what Enemies-Country soever they come, they fight not before they have fortified their Camp about; which they do not rashly, nor pitch their Tents in marsh or high places after a disorderly manner; for if the Place be unequal, they make it plain. And they proportion their Camp four-square: for they have many Smiths, and all kind of Workmen needful, which still follow the Army, to perform such business. And in the innermost part of the Camp they make Quarters, whose outside resembleth a Wall, with Towers equally distant one from another, and between them Engines of War to cast Stones, and such-like, that all kind of Shot may be in readines. They also build four Gates large and wide, both for their Horse easily to come in at, and also for themselves, if need require, to enter in or issue out speedily. Within the Camp, there are Streets, divided by certain spaces: in the midst lodge

A their Officers, and the *Pretorium*, or General's Tent, is like a Temple; so that it seemeth a City, and a Market full of Shops made in an instant. There are also Seats built for the Chief Officers to judge of Controversies, if any arise between the Souldiers and others. All this place, and all things belonging thereto, are made in an instant, partly by reason of the Multitude, partly by the Industry of such as work: and if need require they compass it with a Trench four Cubits deep, and as many broad. Thus the Souldiers enfolded with their Arms, live quietly in their Tents, without disorder; and all things are done with good Advice and Prudence; whether they need Water, Corn, or Wood, they all go to dinner at the time appointed, and all sleep at once; and a Trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the Morning all the Souldiers come to their Captains to salute them, the Captains go to the Tribunes, and they all to the General, who gives them a Watch-word, and tells them what he thinks good, and how they shall behave themselves towards the Souldiers that are under them; how in Fight to demean themselves, and when to assault, and when to retire. When they go forth of the Camp, a Trumpet sounds, and no Man is idle, but at the first notice takes away his Tent, and makes all ready for departure. Then the Trumpet foundeth again, warning them to be ready; and having loaded their Beasts with their Baggage, they expect the Sound again, as though they were to run a Race; and at their departure they burn their Camp, because it is easy to build the like again; and also, left afterwards it should advantage their Enemies. When the Trumpet hath sounded the third time, which is a sign to set forward, then they halt those that are slow, left they break their Ranks. And a Herald standeth on the right-hand of the General, asking thrice if they be prepared to fight: and they as often answer that they are, holding up their right-hand with courage: and so they march on orderly, every Man keeping his Rank, as though they were ready to give Battel. The Foot-men have a Head-piece, a Breast-plate, and a Sword on the left side, and on the right-side a Dagger. The Foot-men guarding the General, have a Javelin and a Shield: the Rest are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basker, a Fardle, a Hatchet, a Cord, a Sythe, a Chain, and Victuals for three days: so that the Foot-men are as much loaded as the Cattel. The Horse-men carry at their left-side a long Sword, in the right-hand a Dart, and a long Shield hanging against the Horse-side, and a Quiver with three Darts, with broad Edges, which are as big as a Spear; they have also Helms and Breast-plates like the Foot-men. The General's Horsemen that guard his Body, nothing differ from the rest. That Company always leadeth that the least follow unto. And these are the Fashions of the Romans concerning their Warlike Discipline. They never do any thing unadvisedly in Battel, but manage all things according to Counsel; so that they either do not err, or if they do, their fault is easily amended. For they think that bad Success after deliberation, is better than good Fortune without it; and they think that therein Fortune did but flatter them, to work them some despite, by reason they did not deliberate: but that which is premeditated, although it have ill Success, yet it maketh them wary against another time. And none of them account that good Success, which comes by chance; and every one is comforted in their Misfortune, if then they took good Advice. By the military Exercises, they do not only make the Bodies of their Souldiers strong, but their Minds also more courageous: and their Diligence is the greater by their fear of Punishment. For their Laws are capital, not only for them that forsake their Order, but also for them that commit the least Negligences; and their Generals are more severe than their Laws. Yet their Rewards of merit are so great, that they seem not cruel in punishing the faulty. Moreover, they are so obedient to their Rulers, that in Peace they honour them, and in War the whole Army seemeth one body united together: they keep such good order, and are so ready to run here or there, and so attentive to any Command, so diligent to note Signs made unto them, and so quick to labour with their hands, that they are always apt to do their Victorie execute any thing, and patient to suffer Labour. Insumch that no number of Enemies, no Rivers, Mountains, Forests, or difficult Places can hinder them from Victory; no not even the crossness of Fortune: for they think themselves unworthy the name of Romans if they triumph not over her too. Therefore seeing their Deeds are ruled by Advice and Counsel, and their Commandments so well executed by the Army, what marvel is it if their Empire in the East reach unto *Euphrates*, in the West to the *Ocean*, in the South to *Africk*, in the North to the *Rhine* and *Danubius*? seeing that one may justly affirm the Possession less than the Possessors. This I have spoken, not so much to praise the Romans, but to comfort the Conquered, and to terrify those that desire Alteration: and perhaps it may instruct them who want good Discipline,

Tyr of the World 4021. after Christ's Nativity 69.

The reverence and obedience of the Roman Souldiers to their Captains.

How the Romans forsake their Camp.

The Armour of the Roman Foot-men.

The Furniture of the Roman Horse-men.

The Romans attempt nothing unadvisedly or rashly.

The Romans grow more diligent by fears.

The obedience of the Roman Souldiers is no small occasion of their Victory.

How far the Roman Government extendeth.

Year of the
World, 4031,
after Christ's
Nativity 69.

Discipline, and are ignorant of the Manners and Customs of the Romans in their Military Affairs.

CHAP. IV.

How Placidus assaulted Jotapata, and was repelled by the Jews.

Placidus
draweth his
Forces against
Jotapata, and
being repul-
sed, flies.

IN the mean time *Vespasian* being at *Ptolemais* with his Son *Titus*, prepared all things necessary for his Army. But *Placidus* was already entered into *Galilee*, and run through it, where he slew almost all he had found, who were of the weaker sort of People incapable of resisting. And seeing that those of Courage always fled into the Cities that *Joseph* had fortified, He turned his Forces against *Jotapata*, which was the strongest of them, thinking it might easily be taken by a sudden Assault, and that he thereby should get great Glory and Advantage; because the People seeing the strongest Cities surprized, would not flee to any again. But it fell not out as he expected; for the People of *Jotapata* understanding his coming, met him near the Town, and suddenly encountering the Romans, being a great multitude, and well disposed to fight, as those that bear Arms for the general safety of their Country, and the Lives of their Wives and Children, they put the Romans to flight, and wounded many, though only seven were slain; because the Romans in flying, kept their Ranks, and were well armed; but the Jews being unarmed, rather trusted to their Darts and Arrows, than come to handy-blows. There were three Jews slain, and a few wounded. And so *Placidus* when he saw himself repelled from the Town, abandoned the Enterprize.

CHAP. V.

How Vespasian invaded Galilee, and how at the very sight of him the Seditious fled.

Vespasian dis-
repects the Ro-
mans March.

The Eagle by
the Romans is
held the Ensign
of the Empire,
and a sign of
Victory.

VESPASIAN desirous to master *Galilee* himself, departed from *Ptolemais*, making such Journeys as the Romans are wont to. And he commanded his Auxiliary Troops, because they were lighter armed, to go before and repel the Enemies Incursions, and search the Woods and Forests fit for Ambushes, whereby they were to pass. After them followed part of the Romans Foot and Horse; and ten commanded out of every Company, with their Arms and all things necessary to make a Camp. After them followed the Pioneers, whose Office it was to mend the Ways where they were to go; and to cut down the Woods that were in the way, lest by bad Way the Army should be retarded. After them he sent his Baggage, and the Baggage of the Officers under him, with Horse-men to guard it. And after them he himself followed, leading an Army of choice Foot and Horse: And accompanied with his own Guard of Horse: For he had out of every Legion 120 Men for his Guard. Next followed those that carried the Engines to batter the Walls of Cities, and other Instruments, with the Prefects and Tribunes, guarded with choice Souldiers. After them the Imperial Eagles, which the Romans have chosen for their Standard, because it is the King of all Birds, and is most valiant and strong; wherefore they think it a sign of Dominion and Victory over all them against whom they bear it. After these sacred Ensigns followed the Trumpets sounding in warlike Manner; and after them the Body of the Army, marching six in a Rank, and (as the custom is) with Centurions by them to keep order. The Servants of each Legion accompanied the Baggage. The last Company were Victuallers, Handycraftsmen, and other mercenary People, guarded by Foot and Horse in great number. Thus *Vespasian* with his whole Army came to the Borders of *Galilee*, and there pitched his Camp. He might have passed on, but he thought fit by the sight of his Army to terrify his Enemies, and give them time to repent, if any one would alter his mind before the War began. Yet in the mean time he prepared all things necessary for a Siege. The only Rumor of his coming, made many Rebels faint-hearted. For *Joseph's* Souldiers, who had pitched his Tents a little from *Sephoris*, when they knew that the Enemy approached, and that they were presently to fight with the Romans, they fled, not only before they fought, but also before they saw them. *Joseph* being left with a very few, and knowing that he was not able to abide his Enemies, and that the Jews were dismayed, and that if he put any trust in them, they would for the most part revolt to the Enemies; for that time obtained from Battel, and thought to get himself out of danger: and so accompanied with those that remained with him, he went to *Tiberias*.

CHAP.

A

CHAP. VI.

How Gadara was besieged and taken.

The Year of the
World, 4031,
after Christ's
Nativity 69.

VESPASIAN went first to *Gadara*, and took it easily at the first assault: for all the able Men and fit for War were fled out of the City. The Romans entering the place, put all to death without mercy, partly for the hatred they had conceived against the Jews, and partly in revenge of that which had befallen *Cestius*. And they burnt the City, and all the Towns and Villages adjoining: some of which were already desolate, and the Inhabitants of the rest were made slaves. *Joseph's* presence in the City, which he had made choice of for his safeguard, filled it with fear. For the People of *Tiberias* thought he would never have fled, if there had been any hope of withstanding the Romans: where-in they judged not amiss; for he foresaw what event the War would have, and that their safety consisted only in changing their rebellious minds. He himself, though he hoped to obtain pardon of the Romans, yet had much rather have died, than lived pleasantly with them against whom he was sent, and so become a Traitor to the Country committed to his charge. Wherefore he determined faithfully to write a true state of the Country to the Nobility at *Jerusalem*, and not to extol the Enemies Forces too much, lest they should say he was a Coward; nor yet put them in any comfort, lest perhaps now penitent for what they had done, they should by his Letters be incited to go forward in their rebellious course. He desired them presently to write an Answer, whether they thought good to enter into a League with the Romans; or if they would make War, then they should send a sufficient Army against them. And having written to this effect, he presently sent Men to *Jerusalem* to carry the Letters.

Joseph is afraid
of the Romans,
and writeth to
Jerusalem.

CHAP. VII.

Of the Siege of JOTAPATA.

D

VESPASIAN was very desirous to take *Jotapata*, because he knew many of his Enemies were fled thither, and this was the strongest Refuge they had. So he sent before some Foot and Horse, with Pioneers to plain the ways, which were full of ragged stones, so that it was hard for Footmen to pass, and altogether unpossible for Horsemen. Within four days they effected that which they were commanded, and made a large way for the Army to pass. On the fifth day, which was the one and twentieth of *March*, *Joseph* before they came, entered into the City, coming thither from *Tiberias* to encourage the Jews who were dismayed. A certain Runaway told *Vespasian* that *Joseph* was come thither, and advised him to hasten thither; for if he could take *Joseph*, he might easily take all *Judea*. Hereat *Vespasian* was very glad, and took it as a good Fortune, that the most prudent and potent of his Enemies, should (God so disposing) put himself as it were in hold. And so presently he sent *Placidus* before with a thousand Horsemen, and with him *Ebutius*, a Man both valiant and prudent: and commanded them to invest the City on all sides, lest *Joseph* should privily escape from thence. The day after he himself followed with his whole Army, and about noon came to *Jotapata*; and leading his Army on the North side of the Town, he pitched his Tents upon a Hill seven stades distant from the City: purposely placing himself within the view of his Enemies, that the very sight of his Army might terrify them: as it also did; for presently all was in such a fear, that none durst go out of the City. The Romans being wearied that day, would not assault the City; but they beset the Gates with two Squadrons of Horse: and a third, that consisted of Foot, was placed without to intercept all passages, that none of the Jews could pass any-whither. Hereupon the Jews now in desperation, took heart; for in War nothing is more forcible than necessity. The next day began the Battery, and the Jews kept themselves in order, and resisted the Romans before their Walls. But when *Vespasian* sent all the Bowmen and Slingers, and other Engineers to beat them off from the Walls, and he himself with Foot assaulted the Wall in another place where it might easily be entered; then *Joseph*, accompanied with all his Forces, issued out the Town, and assaulted the Romans hereby, and drove them from the Walls with great courage; though they themselves suffered as much harm as they did to their Enemies. For as the Jews were

Joseph comes
to Jotapata
from Tiberias.

Jotapata
besieged.

Nothing more
effectual in
War, or more
disperate than
Necessity.

Joseph forsaken
by his Friends,
flies to Tiberias.

were animated by desperation, so were the Romans with shame: these latter had Military knowledge and strength, and the Jews had despair and rage to encourage them. The Fight continued all day even till night; wherein many Romans were wounded, and only thirteen slain: and of the Jews there were six hundred wounded, and seventeen slain. The next day also they encountered the Romans, and resisted them more stoutly than before, taking courage that they the day before had resisted them contrary to their expectation. The Romans also fought more valiantly, aflamed as it were of their Lives, in suffering the Jews to resist them; thinking withal that they themselves were overcome, if they did not quickly suppress their Enemies. Wherefore the Romans for five days together ceased not to assault the Town, and the Jews strongly repelled them; and neither the Jews feared their Enemies, nor the Romans were dismayed with the difficulty of taking the Town. *Jotapata* is almost all situate upon a Rock, and compassed about with deep Valleys, which descend straight down like a Wall, so that one can scarcely see the bottom without dazing. There is only one access to it on the North-side, where it is seated upon a declining Mountain; which *Josaph* enclosed with a Wall, to the end it might be no passage for the Enemies: all the rest of the City is environed with high Mountains, so that it cannot be discerned by any before they be very near it; such was the strength of *Jotapata*.

Vespasian determined both to combat the nature of the place, and the hardiness of the Jews, and therefore called all his Captains together, and consulted with them to begin a hot Siege: at last they resolved to rear a Mount in that place where the City was easiest to be entered: He sent his whole Army to provide Wood to do it, who cut much on the Mountains near the Town: and great store of Wood and Stone being brought, and having set Hurdles before them to bear off the Darts and Arrows, he began to raise a Mount; so that they received little or no harm by Darts cast from off the Walls; whilst others brought earth from places thereabouts, and no Man was idle. The Jews cast continually great Stones, and all kind of Darts upon that which defended them; which though they pierced not thorough, yet they made a great noise, and terrified the Workmen. Which *Vespasian* seeing, caused all Engines that cast Stones and Darts, which were in number an hundred and therefore, to be placed against the Walls to bear the Jews from thence. And so they cast Stones, Darts, Fire, and Arrows in great abundance; so that they shot not only beat the Jews from off the Walls, but also out of the reach of their Shot; for both the Arabian Archers, and those that used Slings and Darts, and all the Engines continually played upon them. For all this the Jews rested not; but running out in Companies, they pulled down the Sheds which defended the Workmen, and then assaulted them having no defence: and when they had beaten them away, destroyed and fired all that the Romans had wrought for their own defence and safeguard. At last *Vespasian* perceived that these damages happened, for that there was some space left between all these Works, whereby the Enemies had access to do them such harms; wherefore he united them together, and so hindered the Excursions of the Jews. When the Mount was almost made, and the Towers upon it finished,

Josaph thought to do nothing for the safeguard of the Town, called all Workmen necessary together, and commanded them to build a Wall there higher than the Romans Work; but they said, it was impossible for them to work, for the number of Darts in that place. Then *Josaph* made this device to defend them: he fixed stakes in the ground, and fastened to them hides of Kine and Oxen new slain, by which they were defended from shot and fire; so that labouring night and day they raised the Wall twenty cubits high, erecting also upon it many Towers; and by this means they made it strong defence. The Romans, who before thought themselves sure of the Town, were now greatly dismayed, both by this device of *Josaph*, and also by the hardiness of the Jews.

C H A P. VIII.

Of the Siege of *Jotapata* by *Vespasian*, and the diligence that *Josaph* used; and how the Jews made Salleys upon the Romans.

His Stratagem, and the Courage of the Jews, greatly moved *Vespasian*: for now they receiving Courage from that defence, made Assaults upon the Romans of their own accord, and every day skirmished, running out in Companies, and like Thieves, taking away whatsoever they lighted upon; and what they could not carry away, they set

A set on fire. At last, *Vespasian* would not permit his Souldiers to fight any longer, but determined to take it by Famine, and either to make them come and yield themselves for lack of Food, or, if they held out, to famish them: conceiving that it would be more easie to take it by force, if ceasing a while from assaulting it, he afterwards set upon it when their Case were more desperate. Wherefore he commanded all passages to be kept, that none could go out of the City; but they had great store of Corn, and of all other things else, except Salt and Water, whereof they stood in great want: for there is never a Fountain in the City, and they have little Rain in Summer, so that the Inhabitants were in great distress; for there was hardly any Water left in the City. *Josaph*, perceiving there was abundance of all things else, and that the Citizens were valiant, as also the Siege like to continue long, he gave to every one Water in measure, with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they began to faint, and refuse to labour. The Romans perceiving this, being upon a high Hill, over against the place whither all the Jews came together to receive Water, they with their Shot killed many that came thither, infomuch that *Vespasian* hoped that within short time their Water would be spent, and they constrained to yield. But *Josaph*, to frustrate their hope, commanded a great many Garments to be laid in Water and hanged upon the Walls, so that the Water might run down on every side. When the Romans saw this, they were much surprised, imagining that they would not waste so much Water in Mockery, if they wanted Water to drink; wherefore *Vespasian* no longer hoping to win the City by Famine, purposed to assault it again by Force. The Jews were very glad of this: and being in manifest danger, rather with'd to be slain, than perish through Hunger or Thirst. *Josaph* devised also another way to get Water out of the Country. There was a little Valley out of the way, and therefore not regarded by the Romans; by this way *Josaph* sent Men into the Country to his Friends, for such things as the City wanted, commanding them when they came near the Watch-men, to hide and cover themselves with hairy Skins, that the Watch-men might think them to be Dogs: and this he used a good while, till at last the Watch-men perceived it, and so set a Guard there to stop the Passage. When *Josaph* perceived the City could not hold out long, and fearing his own Life if he still continued there, he consulted with the chief of his Officers how he might flee.

But the People discovering his Intent, flocked about him, and besought him to take pity upon them, and not forsake them, who had no hope but in him; affirming that for his sake they were all courageous and bold to fight; and if they were taken, yet he would be a comfort to them, and that it did not become him to fly from his Enemies, nor forsake his Friends, nor, as it were, leap out of a Ship shaken with a Tempest, into which he came when the Seas were calm; for so by this means the City would soon be lost, and he once gone, no Man afterward could or durst resist their Enemies, for in him was all their hope. *Josaph* kept it to himself, that his purpose was to work his own safety: and told them, the thing which he intended was for their good: and that though he stayed still in the City, he could do them little good: and if the City should chance to be taken, then he and they were like to perish; but if he were abroad and not besieged, he could do them great Service, for he would presently assemble all the People of *Galilee*, and come against the Romans, and so raise the Siege: whereas now staying with them, he saw not wherein he did them any good, but rather incited the Romans against them, making them more earnest to take the Town than they would be, only because he was there, that they might take him; but if they knew once that he was fled, they would not then be so earnest in the Siege. *Josaph* herewith could not persuade the People, but they flocked faster about him, and both young and old of all sorts came and prostrated themselves at his feet, weeping, and beseeching him to take such hap as should befall them, whether it was good or bad; not for that they envied his escape, but for that they hoped they should receive no harm if he remained with them.

Josaph considering with himself that if he stayed with them voluntarily, he granted their request, and if he denied, he feared they would force him; therefore being partly moved with Compassion, he determined to stay: and being now, as all the City was desperate, he told them that now it was time to fight, seeing there was no hope of safety; and that it was a glorious thing to spend their Lives honourable, and by some noble Act to leave a remembrance unto their Posterity of their Valour. And so issuing out of the City, with the most Valiant among them, when he had killed the Watch-men, at the first encounter he came even to the Romans Tents, and tore the Skins that their Tents were made of, and fired others, and their Engines: and so he did the second

The great Courage of the Jews in their extremest Desperation.

and third day, and for certain days and nights afterward never ceased. When *Vespasian* H perceived the Romans greatly endamaged by such Salies, and very loth to fly for shame, and not able to follow them, being so loaded with their Armour, and that the Jews always did some exploit before they retired themselves into the City, he gave command to his Souldiers to leave the Assault, and not fight against Men who desired to die: because no Men were more courageous than the desperate; and that if they found none to assail, their Courage would soon be laid, like a Flame of Fire, when the matter that nourisheth it is consumed. That the Romans must seek Victory more warily, for that they fought not for necessity, but only to increase their Dominions. After this, oftentimes they beat the Jews by the *Arabian* Archers, and with Slings and Darts, and other Shot which never ceased. But so soon as they were without the fear of shot, they more furiously assailed the Romans, sparing neither Life nor Limb, but continually fought by turns, and every one of the City assisted them that so laboured.

C H A P. IX.

How Vespasian battered the Walls of Jotapata with a Ram, and other Warlike Engines.

Vespasian thinking himself as it were besieged, both in regard of the long time *X* which he had continued the Siege, and also of the divers Salies and Executions of the Jews; and having now almost raised the Rampiers as high as the Walls of the City, determined to batter them with a Ram. A Ram is a huge Beam like the Malt of a Ship, whose end is armed with strong massy Iron, and made in the form of a Rams Head; whence it takes its Name, because it butteth Walls, as a Ram butteth with his Head. It hangeth on another Beam with Ropes, like the Beam of a pair of Ballances: the Beam it hangeth on lying across, is held up with two Props, which being drawn back by force of many Men, and then jointly with all their Forces shov'd forward, it striketh the Wall with the Head of Iron: And there is no Wall nor Tower so strong, but though it abide the first Stroke of the Engine, yet can it not hold out long. The *L* General of the Romans thought good to use this means to take the City by force, for that the Siege was dangerous, by reason that the Jews never rested, to which end the Romans with all kind of Shot endeavoured to beat the Jews from off the Walls that made any Resistance: and the Archers and they that used Slings, were hard by: and when they saw that none of the Jews durst come upon the Walls, they applied the Ram to them; and covered it above with Hurdles and Skins, both for to defend themselves and the Engine. At the first Stroke the Walls were shaken, so that the Citizens cried as though the Town had been already taken. *Joseph* seeing them still beat one place, and that presently the Wall would fall, devised a way to resist the Force of the Ram, he filled Sacks with Chaff, and let them down off the Wall just against that Place where *M* the Ram struck ordinarily, and so brake the Force of the Blows, the Looseness of the Chaff making no Resistance, but drowning or abating the Violence of the Stroke. By this Invention the Romans were retarded: for whithersoever they brought the Ram, thither did they upon the Walls also remove the Sacks of Chaff, and brake the Force thereof; till at last the Romans also devised a way to cut the Sacks, by making long Poles, and binding Siches to the end of them, and so they cut these Sacks of Chaff. And the Ram shook the Wall, which being newly built, was not strong enough to resist. Then *Joseph* and his Souldiers fought to help themselves by Fire, and so they fired all that was made of dry Wood in three several places; and with all the Engines, and Mounts of the Romans, who now had enough to defend themselves, because they were *N* astonish'd at the Valour of the Jews; every one having Work enough to secure himself against the Fire, which seizing upon dry matter with Brimstone and Pitch, wonderfully increased, so that in one hour's space, it consumed all the Works that the Romans had made with so great labour. There was an *A*ction of a Jew one *Sampson* of *Eleaner*, which deserves eternal memory: the Man was born at *Sadab* in *Galilee*. He took up a great Stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongst the midst of his Enemies, and brought the head away to the foot of the Wall, where being unarmed, and as it were a Mark for his Enemies to shoot at, he received in his Body five Arrows; and as tho he had not felt them, he got up the Wall again, where, that all might see him, he boldly stood still, till through Grief of his *O* Wounds, having the head of the Ram in his Arms, he fell down. Next to him two brethren of *Ramath*

A *Ramath* in *Galilee* shewed themselves valiant, named *Netiras*; and *Philip*, who assaulted the tenth Legion of the Romans with such Violence, that they broke their Ranks, and put all to flight that endeavoured to withstand them. At the same time *Joseph*, and a good number with him, took Fire and burnt the Engines, Works and Huts of the fifth and tenth Legions, and those that followed him destroyed all Engines, and other Matter that was left. In the Evening the Romans again erected the Ram against that part of the City which before they had beaten: and one of the Jews shot an Arrow from the Wall, and wounded *Vespasian* in the soul of the Foot; yet the Wound was not great, for that the force of the Arrow was spent before it came to him, having come a great way off.

B This Fact greatly troubled the Romans, who seeing *Vespasian* bleed, presently spread the News through the whole Army, and almost all of them came running to see their General, and especially *Titus*, who feared his Father's Danger. But *Vespasian* presently freed the Army from all Perturbation, and his Son *Titus* from Fear: for, dissembling the Grief of the Wound, he shewed himself to all that were sorrowful for him, and incited them to fight against the Jews more earnestly than before. Whereupon every one as it were to revenge their General, despised all Danger, and assaulted the Walls, exhorting one another. *Joseph* and his Associates, notwithstanding many of them were killed with Shot, Darts and Arrows, yet forsook not the Walls, but with Fire and Sword, and Stones, fiercely assaulted them, that, being defended with Hurdles, battered the Walls with the Ram; but to little purpose: for they were continually killed by their Enemies, because they could not see them: But their Fire made such a light, as though it had been day, so that the Romans easily perceived whither to direct their Shot. And for that their Engines were not perceived afar off, the Jews could not defend themselves from the Arrows and Stones that were shot against them, by which means many of them were slain, and the Tops and Corners of the Towers beaten down. And many that were behind, were slain by force of those Stones; so that any Man may perceive of what force that Engine is, by that which hapned that night. For one that stood near *Joseph* on the Wall, was struck with a Stone, and his Head carried from his Body, by violence of the blow, three Furlongs off, as though it had been cast out of a Sling; and the next day a Woman, great with Child, was struck on the Belly with one of those Stones, and the Child carried forth of her, from the place where she was struck, three Furlongs; so great was the Force of this Engine. Thus the Violence of the Engines was most terrible, and likewise the Noise of Darts, Arrows, and other Shot. Many were slain on every side, and the Bodies of those that were killed being dash'd against the Wall made a great Noise: and within the City was heard a pitiful Lamentation and Weeping among the Women; and without a heavy Mourning and Cry of them that were wounded to Death; and all that part of the Wall where the Fight was, flowed with Blood: so that now the multitude of dead Bodies had so filled the Ditch before the Wall, that the Romans might easily pass over into the City; and the Mountains about echoed with the Cries of the Citizens: and all that night long nothing wanted, that either might by the Eye or Ear move Terror. Thus many stoutly fighting for *Jotapata*, died most valiantly; many also were sore wounded: and notwithstanding the Wall was continually battered, yet it was almost Morning before it fell, being all Night long beaten with the Ram. And then they of *Jotapata* repaired the Breach with indefatigable Labour, before the Romans could set up a Bridg to enter it.

C H A P. X.

How Jotapata was again assaulted.

*T*HE next day in the Morning *Vespasian* brought his Army to enter the Breach, having given them but little rest after their whole Night's Labour: and desirous to make the Jews, that defended the Breach, forsake their Station, before such time as he entered, he took the most valiant of his Horse-men, and dismounting them, being armed from Head to Foot, and placed them in three Ranks; that they being so armed, might besiege round that part of the Wall that was battered, having long Pikes in their Hands, so that as soon as the Bridges were set, they might first enter the Breach. After them he placed the strongest of his Foot; the rest of his Horse he set round about the City upon

The Tear of the World, 4021, and after Christ's Nativity, 60.

The audacious Courage of the Jews in their extrem De- sporation.

The Jews with their Slings are repul- sed by the Arabian Archers.

The Tear of the World, 4021, and after Christ's Nativity, 60.

Netiras and Philip's Valour against the Romans.

Vespasian wounded in the sole of the Foot by an Arrow.

The War renewed against the Jews.

The Force of the Roman Darts.

Vespasian leads on his Army to enter the City.

The Year of the
World, 4021.
After Christ's
Nativity 69.

Joseph's subtil
Policy.

The Cries of
Women and
Children in
the Battel.

The War of
the Romans
with the Jews
upon the
Bridg.

The Jews pour
scalding Oil
upon the
Romans.

The Romans
retire without
obtaining their
purpose.

upon the Mountain, to the end that none might escape. After the Foot-men he commanded Archers to follow with their Arrows ready in their Hands, and them that used Slings also and other Engines for Shot. And he caused others to scale the Walls, where they were not battered, to the intent that the Town-men, busied in resisting them, might leave the Breach unmanned; and the rest being wearied and opprest with the thickness of the Shot, might be forc'd to forsake their standing. But Joseph, perceiving his Intent, placed the old Men and Children, and those that were already wearied, upon those parts of the Walls that were not battered: and himself with the stoutest of the City went to defend the Breach; and he placed six Men before them whom he chose out, himself being one of them, to sustain the first brunt of the Enemies Assault: commanding them likewise to stop their Ears to the end that they might not be terrified with the Cries of the Army, and to cover themselves with their Shields against the Darts and Arrows; and give back a little, till such time as the Archers Quivers were emptied; and if so be that the Romans should offer to make Bridges, then they employ all their Courage to repel them: and now fight, not to defend, but as it were to revenge their Country, being in a manner already lost; and make those feel the Effects of their just Fury, whose Cruelty would doubtless, after the taking of the Place, shed the Blood of their Fathers, Children, and Wives: such were the Orders which Joseph gave. In the mean time, the weaker Multitude, Women and Children, seeing the City compassed about with three Ranks of Horse-men, and the Romans with their Swords drawn pressing against the Breach, and all the Mountains about shining with their Enemies Weapons, and the Arabians ready to let fly a Shower of Arrows: they cried out as though the City were already taken; so that a Man would have judged them already under their Enemies Swords, and not only in danger to fall into their hands. Wherefore Joseph commanded the Women to their Houses, left their Cries should dismay his Souldiers; willing them likewise to keep silence, and threatened them if they did not: and so he marched to the Breach, which place fell to his lot: He gave not much heed to them that fought to scale the Walls, but only minded what effect the terrible Storm of the Enemies Arrows would produce.

As soon as the Trumpets began to sound, the Air became obscured with the multitude of Arrows. Joseph's Companions remembering the Charge given them, stopped their Ears, and covered their Bodies against the Shot of Arrows. And as soon as the Bridges were set against the Wall, presently they fell on; and before the Romans could enter upon them, they repel them back with great Prowess and Courage, which the Greatness of the Danger did not abate but increase, so that they did not give one foot back, till either they kill'd or were killed. But the Jews had not any fresh Men to second those that were tired; and the Romans, still as they were wearied, sent fresh Supplies, and joining together their long Shields, exhorting one another, they became as it were a Wall of defence invincible; and the whole Army like one Body, beat back the Jews, and so set foot on the Walls. Joseph, in this desperate case, devised a new way to repel this present Danger: he commanded the Jews to fetch scalding Oil, which they had ready, and pour it upon the Romans, and also cast the Pans upon them. This Device broke the body of the Romans, so that through great pains they fell from the Wall: for the scalding Oil easily got between their Flesh and Armour, and scorched them like Fire, being easily heated, and long continued hot by reason of the Fatness. The Romans being loaded with Helmets and Breast-plates, could not retire so nimbly as was requisite: so that some leapt down off the Bridg, and others died of the pain; others would fain have retired themselves, but could not, because their Enemies followed them so hard. But neither the Romans wanted Virtue and Valour in adverse Fortune, nor the Jews Prudence. For the Romans, notwithstanding they were in intolerable Pain, being scalded with hot Oil, yet they freshly assaulted them that hurt them, N desirous to shew their Courage. Then the Jews used another Device to make them retire: for they poured boyling Fenugreek upon the Bridg, so that they slid down: and neither they that would have fled, nor they who strove to assault the Jews, could stand upon their Feet, it was so slippery; and many falling down upon the Bridg, were by their own Company trod to Death; others slid down upon the Rampiers; and always as they fell, the Jews struck them: and when the Romans were retired from the place, so that now they were not forced to handy-blows, they had leisure to shoot Arrows and Darts against them. When Vespasian saw that his Men in the Fight endured much Miserie, towards Evening he caused them to retire, many being slain, and more wounded, only six Men of Jotapata were slain, but above 300 wounded: This Fight O was upon the 20th day of June. But after Vespasian had comforted his Souldiers for that

A that which had hapned, perceiving that they were enrag'd, and desired to fight to revenge themselves, so that they needed no Exhortation; he raised the Rampter higher, and erected three Towers 50 Foot high, covering them aloft with Iron, that so by reason of their Weight they might stand stedfast, and not be consumed by Fire; these he placed upon the Rampter, and in them Archers, and Men that cast Darts and such like: who not being perceived of them that were upon the Wall, by reason of the highness of the Towers, and the Covering thereof, easily wounded them who stood thereon. So the Jews when they could not avoid the Arrows, nor be revenged upon them whom they could not see, nor yet fire the Towers, being covered with Plates of Iron, forsook the Walls; yet they always encountered with them who sought to enter. Thus the People of Jotapata resisted, notwithstanding that many every day were slain, and that they did their Enemies no harm without great danger to themselves.

CHAP. V.

How Japha was taken by Trajan and Titus.

C AT this time Vespasian understood that Japha, a City neer Jotapata, minded to rebel, encouraged thereunto, for that they heard how they of Jotapata had held out contrary to all expectation: wherefore he sent thither Trajan, Governor of the tenth Legion, and with him two thousand Foot, and a thousand Horse: who finding the Town able to resist, and the Inhabitants prepared for Fight, and marched out to meet him, (for the Town being by Situation strong enough, was also compassed with a double Wall) he fought with them, and after a while put them to flight, and in the pursuit entered with them at the first Gate: which the Citizens perceiving, shut the second Gate, not suffering their own Citizens to enter in, lest the Enemies also should rush in with them, as they had done into the first Gate. Truly, God gave this Victory unto the Romans; and his Will it was, that most of the valiant Men of the City should have their own Gates shut upon them, and so fall into their Enemies hands, who were most greedy to destroy them. Many of them came to the Gates, and called those that kept them by their Names, pitiuously intreating that they might come in: which while they were kept out, were butchered like Sheep, being inclosed between two Walls; their own Citizens having shut one Gate upon them, and the Romans the other: and slain many, thus inclosed, perished by their own Fellows Swords; and an infinite number by the Rage of the Romans, having no Courage to resist and revenge themselves. For the Inhumanity of their own Citizens, and Terror of their Enemies together, utterly discouraged them; and so they died all, in number 12000; cursing not the Romans, slain, but the Jews their own Country-men. Trajan, thinking that the City was now destitute of Fighting Men; or if they were within, that they durst not resist being thus terrified, reserved the taking of the City for the General, and sent Messengers to him, requesting him to send his Son Titus to accomplish the Victory. Vespasian fearing that yet there would be some resistance, sent Titus with 500 Horse and a thousand Foot, who hastning thither, placed Trajan on the left-side of the Town, and himself on the right: so the Romans on every side scaled the Walls; and the Galileans, having a while rested, at length left them. Then Titus and his Followers leaping down, got into the City, and began a vehement Fight with them that were assembled therein, some valiantly issuing out of the narrow Streets, and assaulting them, and the Women casting such things as they could get, upon the Romans, from the Tops of their Houses; and they held Battel six hours. When their Fighting Men were all slain, then the old Men and Children, and all the other Company, both in the Streets and in their Houses, were soon dispatch'd, that none of them were left alive, save only Infants, who with the Women were led Captives. The number of them that were slain, both in the City and in the first Conflict, amounted to 15000, and the number of those that were led into Captivity, were 1130. This Massacre of the Galileans hapned the 25th day of June.

CHAP. XII.

How Cerealis Conquered the Samaritans.

The Year of the
World, 4081.
After Christ's
Nativity 69.

The Assembly
of the Samaritans on the Mountain Garizim.

Want of Water
in the Mountain Garizim.

11600 Samaritans slain.

THE Samaritans also were Partakers of the sad Effects of this bloody War. They assembled themselves together upon Mount *Garizim*, which they accounted a sacred Place. But this Assembly gave cause to believe, that not warned by their Neighbour's Harms, nor with any Advice or Judgment, considering their own Infirmary, and the Romans Power, they began to be tumultuous. *Vespasian* foreseeing this, thought good to prevent them: and though all the Region of *Samarita* had Roman Garisons in it, yet the great Multitude assembled, made it reasonable to fear them. Wherefore he sent thither *Cerealis*, the Tribune of the fifth Legion, with six hundred Horse, and three thousand Foot. *Cerealis* thought it not the best way to go unto the Mountain, and attack the whole Multitude there, who were so numerous, but he commanded his Soldiers to beleagure the Mountain about, at the Foot thereof, and to keep there all the day. There happened at that time a vehement Heat, and the Samaritans wanted Water. It was then Summer, and the People had not provided themselves with Victuals, so that many, in one day only, for want of Drink, died of Thirst: others preferring Death before the Misery they endured, fled to the Romans: of whom *Cerealis* learned that those that yet remained on the Mount, were even disheartened by the Misery they endured. Where he ascended the Mountain, and compassed about the Enemies with his Army, he first exhorted them to yield, and promised them all their Lives if they would cast down their Weapons: but nothing prevailing with them, he set upon them, and killed them all, in number 11600. This was done the 27th day of June. These were the Miseries that befel the Samaritans.

CHAP. XIII.

How JOTAPATA was taken.

A Fugitive
certifies the
weak estate of
the Citizens
of Jotapata,
and how few
they were.

The Romans
enter the City
whilst the
Jews sleep.

The Romans
have neither
Money nor
Grain.

THE Citizens of *Jotapata* having endured this hard Siege, beyond all expectation, seven and forty days; the Romans Mounts were now raised higher than their Walls. On the same day one of the City fled to *Vespasian*, and told him in what case the City stood, and how few Citizens were left, and that with daily Watchings and Fighting they were far spent, so that they were not able to resist any more, and that they might be taken by Policy if they were followed: for in the last part of the night, being weary, they ceased from their Labour, and slept till the Morning: wherefore he persuaded *Vespasian* to assault them at that time. But *Vespasian* knowing how faithful the Jews were one unto the other, and how they contemned all Punishment, gave little Credit to this Runaway: For a little before, one of *Jotapata* being taken, could not by any Torments be compelled to confess or disclose the Estate of the City: the Fire nothing moved him, and so at last he was crucified, laughing and scorning Death. Yet a probable Conjecture which he had, persuaded him to give some Credit to this Traitor's Words: and for that he knew no great Harm could befall him, if he so assaulted the City as the Traitor advised, he commanded the Man to be kept, and put all his Army in readiness to assault the Town. At the Hour appointed, he made towards the Wall with Silence. Thus march'd first, accompanied with one *Domitius Sabinus*, a Tribune, N and some choice Men of the fifteenth Legion: who killing the Sentinels, entered into the City; and after them entered *Sextus Cerealis* and *Placidus*, with their Companies; so the Castle was taken, and the Enemies were in the midst of the Town; and it was fair day-light, and yet the Townsmen knew nothing, being now fast asleep after their great Labours and Watchings; and they that watch'd could see nothing, there was so thick a Mist by chance that Morning, and the rest never wak'd till Death was at their Door, and that they perceived their Calamity and Destruction. The Romans mindful of all that had befallen them in the time of the Siege, neither spared nor pitied any one; but driving the People out of the higher part of the City into the lower, they massacred them all. They that would have fought, could not for the Narrowness of the place; and so being cumbered for want of room, and sliding down the Banks for haste, their

A their Enemies still pursuing them, they were easily slain. Many of *Joseph's* Guard seeing they could not fight, gathered themselves together in a Corner of the City, and slew themselves, that the Romans might not kill them. But some of the Watchmen, who first perceived the City to be taken, fled into a Tower, and resisted a while, (this Tower was situate in the North-side of the City) and at last being invironed with their Enemies, towards Evening yielded, and offered themselves to be slain. The Romans might have boasted that this Victory had been gained without Blood-shed on their part, had not *Antonius* a Centurion been slain treacherously: For one of them who fled into the Caves, (as many did) requested *Antonius* to give him his Hand, in token that he might come out safe and without danger: which he doing unadvisedly, the Jew with a Spear struck him in the Flank, whereof he presently died. The Romans hereat enraged, that day slew all the People they found; and the days following they search'd all the secret Places, and drew those out of the Caves and Dens that fled thither, and slew all but Women and Infants: so that they took away a thousand and two hundred Captives; and the number of them who were slain during the Siege, and at such time as the City was taken, amounted to forty thousand. *Vespasian* commanded the City to be destroyed, and the Castles to be burnt. Thus *Jotapata* was taken the 13th Year of *Nero's* Reign, on the first of July.

The Year of the
World, 4081.
After Christ's
Nativity 69.

The Fight of
the Jews with
the Romans in
the Tower.

Antonius slain
after Christ's
Nativity 69.

40000 Jews
perish during
the Siege, and
in the former
Battle.

CHAP. XIV.

How Joseph was taken, and how he redeem'd his Life with Deeds and Words.

BUT especially above all others, the Romans made diligent search for *Joseph*, both for the Animosity they had against him, and also because *Vespasian* had a great desire to get him into his hands; conceiving, he being taken, the greatest part of the War would be ended: so they sought him among the dead, and amongst those that were hid; but he (Fortune favouring him) when the City was taken, escaped from the midst of his Enemies, and leapt into a deep Well, which had a large Cave on the one side, (which they above could not perceive) where he found forty of the bravest of his Men, who had Provision there for many days. There in the day-time he lay hid, and in the night he went forth to see if he could escape; but perceiving that all places about were diligently watch'd for to take him, he returned again into the Cave, and lay there two days; the third day a certain Woman that had been with them in the Cave, discovered him. Then *Vespasian* sent two Tribunes to him, to promise him safety, and bring him before him; the Tribunes Names were *Panlinus* and *Gallicanetbur*. But *Joseph* would not accept the Offer, fearing that because he had been the Author of all the Evils that the Romans had endured, they sought him out to punish him; till *Vespasian* sent *Joseph Nicanor*, the third Tribune, one of *Joseph's* Acquaintance. *Nicanor* recounted to him how mild the Romans were towards them whom they had conquered, and that the Roman Generals rather admired him for his Virtue, than hated him. Moreover, that his General intended not to punish him, which if he pleased, he might do, (whether he yielded himself or no) but to save him, being so valiant a Man: adding also, that if *Vespasian* meant ill, he would never have employed his Friend in such a Message, to use Friendship (so noble a Virtue) to so evil a Purpose as to work Treason; and that he, though *Vespasian* had been so minded, would never have consented to have betrayed his Friend *Joseph*. For all *Nicanor's* Words, he still hesitated, as unresolved what to do. Whereat the Roman Soldiers being angry, began to cast Fire into the Cave: but *Vespasian* hindred them, being desirous to take *Joseph* alive. *Nicanor* ceased not to entreat him; and he perceiving how his Enemies began to be enraged, and calling to mind the Dreams he had had, wherein God had fore-shewed him all the Jews Calamities, and what happy Success should befall the Romans, (for he could interpret Dreams, and whatsoever God obscurely shewed, being instructed in the holy Books of the Prophets, and himself a Priest, as his Parents were) being as it were now filled with the Spirit of God, and the Dreams and Visions coming into his Mind, he prayed secretly to God after this manner: O great Creator of the Universe, seeing it pleases Thee to ruin the Nation of the Jews, and to send all good Fortune to the Romans, and that Thou hast chosen me to foresee future Events, I submit to thy Will, and render my self to the Romans to save my Life, protesting, that I mean not to go to them; play the Traitor to my people.

Joseph leaps
into a deep
Trench, and
is hid
in a Cave.

Vespasian by
Tribunes sends
Joseph assurance.

Joseph's Dream
of the Slaughter
of the Jews.

Joseph filled
with the Spirit
of God, receives
the Romans to save
my Life.

Country, but as thy Minister. And having thus spoken, he yielded himself unto Nicomachus. But they who were in the Cave with Joseph, perceiving that he yielded himself to the Romans, flocked about him, and cried out, What is become of all our Love for our Laws? Where are those generous Souls and true Jews, to whom God when he created them, inspired so great a Contempt of Death? Art thou, O Joseph, so desirous to live, as to become a vile Bond-slave? How soon hast thou forgotten thyself? How many hast thou persuaded to embrace Death for the sake of their Liberty? Truly, thou hast but a shadow of Valour and Prudence in thee, if thou dost hope that they will save thy Life, against whom thou hast so behaved thyself; or, if they would save thee, to desire Life at their hands. But seeing the Romans Offer hath made thee forget thyself, yet me, to preserve the Honour and Credit of my Country, will lend thee our Arms and Swords, and so if thou beest willing to die, die like a Gentleman of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no, die like a Traitor to thy Country. When they had thus said, they all threatened to kill him with their Swords if he yielded to the Romans.

The Jews Violence and Exasperation against Joseph.

Joseph fearing their Violence, and being persuaded that if he died before he had revealed to his Nation the things that God had declared to him, he should fail in his Duty to God; he had recourse to the Reasons which he thought most likely to prevail, and spoke to this effect:

Wherefore, O my Friends, (saith he) are you become Murderers of your selves? Wherefore are ye so eager to divide things so united, as the Soul and Body are? If any Man imagine that my Mind is changed, the Romans know whether that be true or no. I confess it is a thing most honourable to die in War; yet not any way, but according to the Law of Arms, (viz.) by the Conqueror's hand. If I entreat the Romans to spare my Life, then I am worthy to perish with mine own Sword and Hand: but if they think good to spare their Enemies, should not we think it good likewise to spare our selves? Truly, it is meer folly to do that to our selves, to avoid which we fight against them. I confess it is a commendable thing to die for Liberty, but that is to die in Fight, and by their hands only who took away that Liberty: But now, neither do they war against us, nor kill us. He is not only to be judged a Coward, who refuses to die when need requireth, but he also who will die when no need urgeth. Moreover, what withholdeth us from offering our selves to the Romans? Truly, fear of Death. Shall we therefore make that certain our selves, which we fear at the Romans hands?

But some will say, If they spare us, we are made Captives. I pray consider what Liberty we have now. If it be said, It is a part of Courage to kill one's self: I maintain on the contrary, it is the part of a very Coward. For I think him to be a very timorous Sea-man, who perceiving a Tempest coming, sinketh the Ship wherein he is before it comes. Moreover, it is against the Law of Nature, and the Sentiments of all Creatures, to kill our selves: for thereby we commit an heinous Crime against God. There is no living Creature that of his own seeking would willingly die: for every one feels in himself the strong and forcible Law of Nature, whereby they desire to live. And for this cause we judge them our Enemies that seek to take Life from us, and punish them that take it indeed. And do you not think it a great contempt for a Man to despise Life which is God's Gift? For we of him receive our first being, and from him let us expect our ending. The Body is mortal, framed of corruptible Matter; but our Souls are immortal, and in some sort partake of the Nature of God. If any one abuse that which another putteth him in trust with, we think him a perfidious and wicked Man: And shall we think that if we remove out of our Bodies that which God hath placed in the same, that he shall not know of it whom we have so abused? We hold those Slaves worthy to be punished that run away from bad Masters: and shall not we then be held for Impious, who flee from so good a Master as God is? Do ye not know that they, who according to the Law of Nature depart out of this Life, and render that to God which they received of him, when he who gave it requires it, shall leave behind him a perpetual Name to their Posterity and Family? And that unto those Souls who are obedient unto their Creator which he calls them, he gives a holy and sacred Mansion in Heaven, from whence, after a Revolution of the Heavens, they are again remanded to animate Bodies pure as themselves? And that on the contrary, they that cause their own Death, go into dark Hell? And that God punisheth their Offence upon all their Posterity? Hence it is that our wise Law-makers forbiddeth it, who knew how God abhorreth this Crime. For if any amongst us kill themselves, it is decreed that till the Sun go down they shall be unburied, though we hold it lawful to bury before those that have been killed in War.

Other Nations cause their Right hands to be cut off, who have killed themselves: judging, as the Soul thereby was separated from the Body, so the Hand severed to be separated from it. Wherefore, O Companions, think on that which is reasonable, and add not to your Misery, O Impiety against God who created us. If we desire to be saved, let us save our selves: for it

Joseph's Peroration.

A it is no disgrace to receive our Lives at their hands, who are Witnesses of many valiant Deeds of ours. If we desire to die, let us do by their hands who think themselves our Enemies. I will not go into any Camp to be a Traitor against myself. For I bear not their kind, who forsake their duty and Company to fly to their Enemies: for they fly to them to save their Lives, but I go to them to cause mine own Death. And I would to God that the Romans would break promise with me, for if they kill me after they have promised to save my Life, I shall willingly die; and with great courage, seeing their Breach of Promise and Perjury is a blessing to keep the Victory.

Joseph spoke more to this effect, to disuade his Companions from killing themselves: But they stopping their Ears with Desperation, wherewith they had armed themselves to die, came furiously towards him with their Swords drawn, upbraiding him that he was a Coward, and every one was ready to strike him. Then Joseph calling one by his Name, and looking upon another with a Countenance like a Governour, holding another's Hand, and intreating the rest distracted in such danger, by this means diverted the Blows they intended him: for still as one came near to strike him, he turned his Face upon him, like some wild Beast encompassed with the Hunters. Some of them who remembered he had been their Captain in their Extremity, with reverence of his Personage trembled; so that their Swords fell out of their Hands: and many lifting up their Arms to strike him, of their own accord let their Weapons fall. Joseph, notwithstanding his desperate Estate, yet was not void of Judgment; but trusting in God's Assistance, he hazarded his Life, and spake unto them as followeth: Seeing ye are all determined to die, let us cast Lots who shall kill one another: and he to whom the Lot falleth, shall be killed by him who shall next follow. And so the Lot fell first upon every one of us, and none of us is forced to kill our selves. For we were Injust, that when some of us are slain, the rest should repent themselves, and so escape. They all liked well of this, and always he upon whom the lot fell, was slain by him that followed, for Death was more acceptable, because they thought Joseph should die with them. Now it happened, by the Providence of God, that Joseph remained alive only with one other; and he persuaded him who was left alive, to live; and not to seek Death, lest either the Lot should fall upon himself, and so he be slain, or upon the other, and so he should be polluted with the Murder and Slaughter of one of his Friends. Joseph being thus delivered from extreme Danger, both from the

D Romans, and from those of his own Nation, went with Nicomachus to Vespasian. All the Romans came about him to see him; and pressing about their General, they made a great noise, some rejoicing that he was taken, others crying out to punish him, others striving to come near to behold him better and than they who were far off, cried out to kill that Enemy of the Romans Fame! But those who were near and beheld him, remembering his great Actions, were astonished at the change of Fortune. The Captain of Ruler, but although before they were all moved against him, yet now beholding him, they began to pity him: especially Titus, who being of a gentle Disposition, admired Joseph's Valour, his Constancy in Adversity, and considered his Age, and thereby was moved to take compassion upon him, remembering what manner of Man he had been during the War, and what he now was. Being fallen into his Enemies hands, calling him to mind the Power and Force of Fortune, and how uncertain the chance of War is, and that humane Affairs have no steadfastness. His Example drew many Minds to pity him, so that Titus was the chief Author of Joseph's Life. The Vespasian caused him to be carefully kept, as though he meant to send him to be slain. Which Joseph hearing, requested that he might speak a word or two with him alone. Whereupon, all but his Son Titus departing, and two of his Friends, Joseph spoke to him in these Terms.

Now think only, that you have Joseph for your Captive, shall I am a Messenger to you of greater Matters, from God. Otherwise, I know my Country's Danger, and how it behoves the Generals of our Nation to die, and not to be taken alive by their Enemies. You will send me to Nero; Wherefore, since Nero and I thus are, I have secured him before you, have so little forgot, time to save you, O Vespasian, shall be Caesar, and Emperor of Rome, and Titus your Son after you: keep me therefore in bonds with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Mankind. And if I am able to do things in this state of mine own Mind against God, let me be referred to greater Punishment. After he had thus spoken, Vespasian gave small credit to his Words, thinking that Joseph said these things of himself to save his Life: yet by little and little he began to give credit to him, because God put it in his Mind to hope for the Empire, and for the end of his Reign by many Signs and Tokens, and he also found Joseph tell the Truth in other Matters. For one of Vespasian's Friends saying, that it was strange that he knowing this could not prophesy of the event of the War against Joseph, and that he was like to himself, that he might avoid those Evils. Joseph answered, that the Gods foretold him, that the Citizens of Jotapata, that after seven and forty Days they should be destroyed, and

E Titus, who being of a gentle Disposition, admired Joseph's Valour, his Constancy in Adversity, and considered his Age, and thereby was moved to take compassion upon him, remembering what manner of Man he had been during the War, and what he now was. Being fallen into his Enemies hands, calling him to mind the Power and Force of Fortune, and how uncertain the chance of War is, and that humane Affairs have no steadfastness. His Example drew many Minds to pity him, so that Titus was the chief Author of Joseph's Life. The Vespasian caused him to be carefully kept, as though he meant to send him to be slain. Which Joseph hearing, requested that he might speak a word or two with him alone. Whereupon, all but his Son Titus departing, and two of his Friends, Joseph spoke to him in these Terms.

Now think only, that you have Joseph for your Captive, shall I am a Messenger to you of greater Matters, from God. Otherwise, I know my Country's Danger, and how it behoves the Generals of our Nation to die, and not to be taken alive by their Enemies. You will send me to Nero; Wherefore, since Nero and I thus are, I have secured him before you, have so little forgot, time to save you, O Vespasian, shall be Caesar, and Emperor of Rome, and Titus your Son after you: keep me therefore in bonds with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Mankind. And if I am able to do things in this state of mine own Mind against God, let me be referred to greater Punishment. After he had thus spoken, Vespasian gave small credit to his Words, thinking that Joseph said these things of himself to save his Life: yet by little and little he began to give credit to him, because God put it in his Mind to hope for the Empire, and for the end of his Reign by many Signs and Tokens, and he also found Joseph tell the Truth in other Matters. For one of Vespasian's Friends saying, that it was strange that he knowing this could not prophesy of the event of the War against Joseph, and that he was like to himself, that he might avoid those Evils. Joseph answered, that the Gods foretold him, that the Citizens of Jotapata, that after seven and forty Days they should be destroyed, and

that the Romans should keep him alive in hold. *Vespasian* secretly enquired of these **H** matters, and finding by the relation of the Captives that it was true, he began to give more credit to that which *Joseph* had told him concerning himself. So he commanded *Joseph* to be kept Prisoner, yet he gave him Apparel, and divers other things in most courteous manner: and *Titus* greatly honoured him. The fourth day of *July*, *Vespasian* returned to *Ptolemais*, and from thence he came to the Sea-coast to *Cesarea*, which is the greatest City of *Judea*, whose Inhabitants are for the most part Greeks. The Inhabitants received the Army and the General with all friendship possible, both for that they loved the Romans, and especially also for that they hated the Jews: so that many intreated *Vespasian* to put *Joseph* to death. But *Vespasian* judging this a rash Petition, would make no answer to it: and he left two Legions to Winter at *Cesarea*, because he saw it was a fit place; and he sent the tenth and fifth to *Scythopolis*, because he would not over-charge *Cesarea* with the whole Army. This place is warm in Winter, and exceeding hot in Summer, by reason it is situate on a Plain by the Sea-coast.

Scythopolis.

CHAP. XV.

How Joppa was taken by the Romans.

IN the mean time a great multitude being gathered together, who either were seditious Persons, or Thieves, or such as had escaped out of the taken-Cities, re-edified *Joppa* for their Refuge, which *Cassius* formerly had destroyed: and seeing they could not find Provision in the Country, which was already wasted and left desolate by the War, they purposed to become Pirates; and so building Ships for that purpose, they robbed the *Phenicians*, *Syrians*, and *Egyptians*, not suffering any to pass those Seas without danger. *Vespasian* understanding their practices, sent Horse and Foot against *Joppa*, who finding the City not guarded, got into it in the night: which the Inhabitants perceiving, were so terrified that they durst not make any resistance to expel the Romans; but they all fled to their Ships, and there staid all night, a flight-shot from the shore. *Joppa* is naturally no road for Ships (for it is situated upon a turbulent Shore) and on every side hath very high and eminent Rocks, which trouble the Seas, and make huge Waves. In this place (if we may believe the Fable) one may see the signs of *Andromeda's* Chains. When the North Wind blows, it striketh the Waves against the Rocks, and so causeth a dangerous Sea, that it were far more safe to be in the middle of the Sea than at that Shore when the said Wind bloweth. The Inhabitants of *Joppa* rode there all night, and by break of day the North Wind began to blow fiercely, and drove some of the Ships one against another, and others against the Rocks; and many striving against Wind and Weather, and seeking to get into the middle of the Sea for fear of the Rocky Shore, and their Enemies there, were drowned. M They that escaped, neither had any place of Refuge, nor hope of Safety; for the tempest drove them from the Sea, and the Romans from the City, so that the Air was filled with Cries of the People expecting to be drowned, and with the noise and sound of the Ships beating one against another. By this means some of the Inhabitants of *Joppa* were swallowed up by the Waves, others suffered Shipwreck, some killed themselves rather than to be drowned: many with the Waves were stricken against the Rocks, so that the Sea was bloody, and all the Shore covered with dead Bodies: and whosoever escaped the Sea, and got to shore, the Roman Soldiers there standing ready, killed them. Four thousand and two hundred dead Bodies were cast upon the Shore. So the Romans having without any Fight taken the City, destroyed it: and thus was *Joppa* taken, and twice destroyed by the Romans in a short time. *Vespasian* built there a Castle, and placed in it some few Horse-men and Foot-men, to the end that none of the Jews might come thither again to play the Pirates; and that the Foot-men might keep the Castle, and in the mean time the Horse-men might go forth, and spoil all the Towns and Villages, and Territories belonging to *Joppa*: which also they did. When the News of the Destruction of *Jopata* was brought to *Jerusalem*, many gave small credit to it; partly for the Greatness of the Calamity, partly for that no Man could say, he had seen the Destruction of the City: for none escaped the Massacre to carry the News, but only report thereof was spread abroad. But at the last it was confirmed to be true by those that dwelt near the Place, and then they believed it. Many things also which were false, were reported as true: For it was bruited, that *Joseph* was slain

Four thousand and two hundred Bodies cast out. *Vespasian* taketh *Joppa*, and encampeth in the Castle.

Some is told, that the destruction of *Jopata*.

Al in the Destruction of the City. All *Jerusalem* was so afflicted for his Death, that where as others were lamented only by their Kindred, all the City bewailed his supposed Death. They mourned for him thirty days, and hired Musicians to sing Funerals Songs for him. At last, Truth discovered it self, and the true News of the Destruction of *Jopata* with the Accidents there: also how *Joseph* was not slain, but was living in the hands of the Romans, and that the Romans honoured him more than a Captive could expect. Then the Jews began as much to hate him now living, as before they had mourned for him when they supposed him dead. Some said he was a Coward, others, that he was a Traitor to his Country, and the whole City vented reproachful Speeches against him. These heavy Tydings encreased their Rage and their Adversity (which to wife Men had been a warning to provide lest the like should befall themselves) made them more outrageous; so that always the end of one Mischief was the beginning of another. To be short, now they were more incensed against the Romans than before, in the thought that by revenging themselves of them, they might also be revenged of *Joseph*. And this was the Estate of the Citizens of *Jerusalem*.

CHAP. XVI.

How Tiberius was yielded.

V*espasian* was desirous to see the Kingdom of *Agrippa* (for the King had intreated him to go thither, partly to the intent to feast him and his whole Army, partly that he might repress some Troubles arising in his Kingdom in the time of his absence). And so he departed from *Cesarea* upon the Sea-coast, and went to *Cesarea Philippi*, where he stayed and refreshed his Shoulders twenty days; and himself also feasted, giving God thanks for his prosperous Success in the War. This done, he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged to *Agrippa's* Kingdom) whereupon determining utterly to destroy the Jews which inhabited thereabouts, he thought good to lead his Army against these two places, especially that he might reward *Agrippa* for his good Entertainment, by surrendering these Cities to him. In order whereunto he sent his Son *Titus* to *Cesarea*, to bring the Shoulders there to *Scythopolis*, which was the greatest City of all *Decapolis*, and was near *Tiberias*; whither himself being come, he expected his Son's coming: and departing from thence with three Legions, he pitched his Tent in a place called *Enabris*, where the seditious People of *Tiberias* might behold his Army; this Place was thirty Furlongs from *Tiberias*. From thence he sent *Valerianus*, a Captain, to exhort them to Peace, and he sent fifty Horse-men to accompany him: for he understood that the People desired Peace, and against their Will were forced to War, by some of the Seditious amongst them. *Valerianus* coming near the City Walls, lighted from his Horse, and commanded all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: before he spoke a word, the boldest of the seditious Persons issued out against him, having one *Jesus* the Son of *Tobias*, who had been a Captain of Thieves, for their Leader. *Valerianus* not presuming to fight without Authority from his General, although he had been certain of the Victory; and considering that it was great danger for so few to fight against a whole multitude, and withal terrified with the Boldness of the Jews, contrary to his expectation, he fled away on foot, accompanied only with five other, leaving his Horse and the rest behind him, whom *Jesus* and his Followers took, and brought into the City, rejoicing at though they had taken them in fight, and not by Treachery. But the Senators and chief of the City, fearing what might ensue upon this Fact, went to King *Agrippa*, who presented them to *Vespasian*; they prostrated themselves at his Feet, beseeching him to have compassion on them; and not to think the whole City Parrakers with those few wicked Persons, that so had merited his Displeasure; but to spare the People who always had honoured the Romans, and only punish the Authors of that Revolt and Misdemeanour, who also had with-held the whole City till now from yielding it self to the Romans. *Vespasian* moved by their Entreaties, pardoned the City, (though he was exasperated against them all for taking of *Valerianus* Horse) and because he perceived *Agrippa* was solicitous for fear that the City should be destroyed; and so *Vespasian* promised the Citizens pardon. Then *Jesus* and his Associates thinking it not safe for them to abide there, fled to *Tarichea*. The next day *Vespasian* sent be-

Vespasian cometh unto *Agrippa's* Kingdom, and receiveth himself there, and feasteth twenty days.

Valerianus peaceably speaks to the Townsmen.

The Seditious fall out, and put the Romans to flight.

The Citizens of *Tiberias* prostrate themselves before *Vespasian*, and obtain pardon.

The Jews of the World, 4031.
after Christ's Nativity, 69.
The Tiberians concerning the papers with Acclamations.

before him *Trojanus* with certain Horse-men into the Castle, to see if all the People desired Peace; and finding them to be peaceably dispos'd, he with his whole Army came to the City. The Inhabitants opening the Gates of the City, went to meet him with great joy, all crying out that he was the Author of their Welfare, and Benefactor, and wishing him all Prosperity and Felicity. The Gates of the City were narrow, so that the Army could not quickly enter in: wherefore *Vespasian* commanded a part of the Wall on the South side to be pull'd down, and so entered; forbidding to spoil the Citizens, or ruin the Walls, for *Agrippa's* sake, who promised that from thenceforth the Citizens should be quiet: And indeed this King spared no Pains to repair the Mischief which Division had caus'd amongst them.

C H A P. XVII.

How Tarichea was besieged.

Vespasian besieged Tarichea.

The Romans drive the Jews to their Ships.

The Jews' Oration to their Souldiers.

Jews are not to be feared.

Jews are not to be feared.

Jews are not to be feared.

Jews are not to be feared.

Jews are not to be feared.

Jews are not to be feared.

Jews are not to be feared.

Jews are not to be feared.

Vespasian departed from *Tiberias*, and encamped near *Tarichea*, and fortified his Camp: foreseeing that the Siege of this place would cost much time: for all Rebels that had desired War were got thither, trusting both to the Strength of the City, and the Lake adjoining to it, called *Genezareth*. For this City was built like *Tiberias*, upon a Mountain: and *Joseph* had inclosed it with a Wall where it was not compass'd by the Lake. But the Wall, though strong, yet was not so strong as that of *Tiberias*: for *Joseph* built that in the beginning of the Revolt, having Men and Money at will; but that of *Tarichea* was built only by the remainder of his Liberality. The Taricheans had great store of Ships in the Lake adjoining, to the end that if they were overcome by Land, they might flee by Water: to which end they had prepared their Ships for Battle by Water, if need should be. Whilst the Romans entrench'd themselves, *Jesus* and his Followers not dismay'd either with the Multitude or Military Discipline of his Enemies, issued out of the City, and slew the Workmen, and destroyed part of the Works: till perceiving the Romans assembled together against him, he fled again to his Company without any loss or harm received. But the Romans pursued them so fast, that they forced them to take their Ships: and so being gone so far from the Shore, as that yet they might easily reach them with the shot of an Arrow, they cast Anchor, and dispos'd their Ships in Warlike Manner, and fought against the Romans who were on shore. *Vespasian* understanding at the same time that a great multitude of them were gathered together in a Place near the City, sent his Son *Titus* against them with 600 Horse; who finding the number of his Enemies too great to encounter, he certified his Father that he needed more Forces: Yet perceiving many of those Horse-men of good courage, before any more Aid came, (though some of them were afraid of the Jews) he got upon a high Place where all might hear him, and said, O ye Romans, I will first put you in mind who you are; and of what Nation, that so considering what your selves are, you may also consider who they are with whom we are to fight. As for you, was there ever any Enemy in any part of the World that could escape our hands? And so for the Jews, though they endure and manfully bear out their Misery, yet they look upon themselves as vanquish'd. Is therefore they constantly endure Misery, and fight valiantly being in Adversity; what should we do who are in Prosperity? I rejoice to see you from good Countenance; yet I fear lest so great a multitude of our Enemies may discourage you. Let every one therefore once again consider, who himself is, and with whom he is to fight: and that although the Jews be bold and valiant enough, yet they observe no warlike Order, and are unarmed, and so are rather to be terrified a Multitude than an Army. I need not speak of your Knowledge and Skill in War: since for this Cause we are trained up in warlike Discipline in time of Peace, to the end that our Courage should answer the wisdom of our Enemies when we are to join Battle: for what fruit shall we show of this our perpetual warlike Order and Discipline, if we dare only fight with a Multitude that are no more in number than our selves? Consider that you being armed are to fight with Men unarmed, and being Horse-men are to fight with Foot-men, and being guided by good Officers, with those who have no Head or Ruler. All which things supply in us the want of more Men; and the contrary in our Enemies doth much diminish their number. Victory doth not depend on the multitude of Men, but they never so warlike; but in a few, if they be valiant: for as they are few, so are they easily kept in order, and may easily come to help one another, not being separated; whereas great Multitudes do more hinder one another than do good, and oftentimes do themselves more harm than their Enemies. The Jews indeed are led with Desperation, Rage and Fury, which when good Fortune seconds them any of some sort, but the least ill Fortune quickly extinguishes that order: But we are led by Verne and Obedience, and

A and Fortitude, which are of force in Prosperity, and also are good in Adversity. Moreover, we have greater reason to fight than the Jews have: for they fight only for their Country and Liberty, but we fight for Renown and Empire; that since we have already gained the Empire of the whole World, it might not be thought that our Enemies the Jews are Advantageable to match us. Consider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by; let us therefore achieve the Victory before any more succour come to us: so shall our Honour and our Victory be greater. Now there will be a trial made of Me, my Father, and You, whether he deserves the Reputation he enjoys? whether I am worthy to be his Son? and whether I may esteem my self happy in commanding You? For he is wont to be victorious, and shall I return to him, being conquered? And are you not ashamed to be dismayed, seeing that I your Captain offer my Self, and will undergo the greatest Perils? My Self will bear the brunt of the Enemy, and first encounter with them, and let none of you depart from me; persuade your selves that God will assist me in this Fight, and boldly presume that we can do much more being in the midst of our Enemies, than if we should only fight with them at a distance.

Titus having thus spoken, as it were by God's Providence, all his Souldiers took heart and courage, so that now they were sorry to see *Trajan* come with 400 Horse-men more before the Fight began, as tho their Victory would be less renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000 Archers, to take the Mountain that was just opposit to the Town, and to beat them that defended the City off from the Walls: and they did as they were commanded. Then *Titus* with all Force possible, charg'd with his Horse upon the Enemies; and all followed him with an huge Cry, spreading themselves in such order, that they occupied as much ground as the Jews, and so appeared more than indeed they were. The Jews, tho terrified by their Fierceness, yet stood the first Assault: but in the end dismayed, and put out of order with their Lances, and trampled on with the Horse-men, every one fled as fast as he could into the City. The Romans killed some as they fled, others as they overtook them, many for haste tumbling one upon another; and they prevented all that fled to the Walls, and drove them back again into the Field, so that of this great Multitude, a very few were saved, who got into the City. Now at their return into the City, there fell a great Diffention: for the Inhabitants considering their own Estate, and the Event of all former Wars, and especially of this last Fight, milk'd the War, and desired Peace: but the Strangers that had fled from other places thither, and were in great number, would needs continue it: and so one part began a contest against the other, which proceeded so far, that by their Outeries they seem'd ready to take Arms. *Titus* not being far from the Wall, heard these Tumults in the City, and cry'd out to the Romans, This is the Hour (Fellow-Souldiers) wherein God hath delivered the Jews into our hands: why do we defer the time any longer? why do we not take the Victory offered? Do you not hear the Cries within? they who escaped our hands, are at variance amongst themselves: The City is ours, if we make haste, and take Courage. Nothing worthy Renown can be achieved without Danger. Let us not only prevent our Enemies Concord, which Necessity will soon effect, but also our own Forces before any fresh Aid come to us; that besides the Victory, being so few over so huge a multitude, we may also divide the Spoil of the City among us. No sooner had he thus spoken, but presently he mounted upon his Horse, and rode into the Lake, and so pass'd into the City, and all the Souldiers followed him. They that defended the Walls, were so amazed at his Boldness, that none made Resistance against him as he came: but *Jesus* with his Followers leaving the Quarter which was his to defend, fled into the Fields: others flying towards the Lake, fell into their Enemies hands, who came that way against them, and so were slaughtered as they were getting into their Ships; others were slain as they were swimming to overtake the Ships that were new launched from the Shoar: and there was a great slaughter of Men all over the City. For the Strangers that fled not, made some resistance; but the Town-men did not offer to defend themselves: for they abstained from Fight, hoping for pardon, because they had not approv'd the War. At last *Titus* having slain the Factions, took compassion upon the Citizens, saved their Lives, and caus'd the Slaughter to cease. They who escap'd to the Lake, seeing the City taken, remov'd as far as they could from their Enemies. *Titus* sent Horse-men to let his Father understand what he had done. *Vespasian* was very glad of his Son's glorious Success, whereby a great part of the War was ended. He commanded the City to be guarded round about, to the intent that none might escape away alive: And the next day he came down to the Lake, and commanded Ships to be built to pursue those that had escap'd by it: and having many Workmen, and great store of Matter to build them withal, his Command was soon effected.

CHAP.

The Jews of the World, 4031.
after Christ's Nativity, 69.

Vespasian sends a new supply to Titus.

The Jews flee into the City.

A bitter Diffention and Sedition in the City.

Titus's Oration to the Roman Souldiers.

Jesus with his Followers flee into the Fields.

Titus certifies his Father of his Victory.

C H A P. XVIII.

The Description of the Lake of Genezareth, and the Fountain of Jordan.

THE Lake of *Genezareth* taketh its Name from the Country adjoining to it; the Breadth thereof is forty Furlongs, the Length an hundred. The Water of this Lake is sweet and good to drink, and more subtle than ordinarily the Waters of other places are; and it is very clear near the Shoar, and more cool to drink, than either that of the River or Fountain; yea it is always more cold than one would judge such a Lake to be of that Largeness; for the Water being set in the Sun, doth not lose its Coldness, when the Inhabitants expose it to the Sun in Summer, to allay the natural Coldness thereof. There are in it many sorts of Fishes, nothing like the Fishes of other places, either in Shape or Taste. The River *Jordan* passeth through the midst of it. It is thought that *Panium* is the Head and Fountain of it, but in truth it hath its Original from *Phiala*, from whence it passeth under-ground a hundred and thirty Furlongs from *Cesaria*, towards that way which leads unto *Trachonitis* on the right-hand. This Source is called *Phiala*, by reason of its Roundness, for it is as round as a Wheel, and the Water still keepeth within the brink of *Phiala*, never increasing nor diminishing. No Man knew that this was the Head of *Jordan*, till *Philip* the Tetrarch of *Trachonitis* found it to be so; for he casting Straws into *Phiala*, found them afterward carried to *Panium*, which before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa's* Colt and Charges it was much more adorn'd. *Jordan* beginneth with a deep River out of this Den, and passeth along the Marsh Places, and dirty Lake of *Semechonitis*, and from thence 120 Furlongs to the City *Julus*, and in the Way divideth the Lake *Genezareth*; and passing a great way further into the Wilderness, at last it falleth into the Lake called *Asphaltites*. Upon the Lake *Genezareth* there bordereth a Country of the same Name, naturally beautiful and admirable: for there is no kind of Plant which will not grow there, and the Inhabitants have replenish'd it with Plants and Trees of all sorts, and the temperature of the Air well agrees with all sort of Fruit-Trees: for there are an infinite company of Nut-Trees, which of all Trees especially require a cold Soil: There are also abundance of Palms, which desire great Heat: likewise great store of Figs and Olives, which require a temperate Air: so that one may justly say, that through the bounty of Nature, so different and opposit Qualities are here together united, and at one time, as it were, all difference of Seasons of the Year conjoin for good purpose. And it doth not only nourish these Fruits, but also conserveth for ten whole Months Figs, Grapes, and all other Fruits all the Year long. Besides the temperature of the Air, it is also watered by a plentiful Fountain, called *Capernann*: Many think it to be an Arm of *Nilus*, because it hath Fishes like the *Corbe* bred only in a Lake near *Alexandria*. The Length of this Country along the Lake bearing the same Name, is thirty Furlongs, and the Breadth twenty.

The Fountain of *Jordan*.

Description and Fertility of *Genezareth*.

The Length and Breadth of *Genezareth*.

C H A P. XIX.

A Sea-Fight; in which Vespasian defeats in the Lake of Genezareth all those that had saved themselves at Tarichea.

Vespasian having built his Ships, and furnished them with as many Men as he thought sufficient against those whom he was to pursue, he embark'd upon the Lake, and himself also went against them. The *Taricheans* could not possibly make any escape by Land, although they would; and they were not able to fight hand to hand with the Romans, for their small Pirate Boats could not withstand their Enemies great Vessels; and besides, they were not sufficiently mann'd, so that they feared to encounter the Romans, who press'd altogether upon them: yet notwithstanding sometimes they came about the Roman Ships, and cast Stones at the Romans afar off, and sometimes also they came near, and skirmish'd with them: yet they themselves always had more harm than the Romans; for their Stones which they cast did only rattle against the Romans Armour, but hurt them not, and they were killed by the Romans

Arrows:

A Arrows: and if at any time they were so bold as to come near the Romans, they were slain before they could do them any Harm, or else sunk with their Boats. And as many as attempted to assault the Romans, were slain with their Javelins and Swords, the Romans leaping into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the Water, and lift up their Heads to swim, were kill'd with Arrows, or over-taken with Roman Boats: and if in Desperation they came swimming towards their Enemies, their Hands or Heads were presently cut off. Thus some perished one way, some another, till at last they fled, and arriv'd upon the Shoar, where their Ships were compass'd round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have seen all the Lake stain'd with Blood, and full of dead Bodies, for not one escap'd alive. A few days after, these dead Bodies corrupted the Air, by their stench, in such sort, that the whole Country was annoyed with it: and this Spectacle was so hideous that it caus'd Horror not only in the Jews, but even in the Romans themselves, who had been the cause of it. And the Shores were all full of Boats that had suffer'd Ship-wreck, and dead Bodies swollen in the Water: And this was the end of that War by Water. The number of them that perished here and in the City, was 6500. The Fight being ended, *Vespasian* fate in a Tribunal Seat, and separated the Strangers from the Inhabitants, for that the former seem'd to be the Authors of that War: Yet he deliberated with the Captains and Governors, whether he should likewise pardon them: but they told him that their Lives might endanger him; for, said they, if you send these Men away and let them live, they cannot live peaceably, because they want abiding places, and they are able to disturb and disquiet those to whom they shall fly. *Vespasian* for this cause judg'd them unworthy to live, presuming that if they were let go, they would fight against them who pardon'd their Lives; it remain'd to consider what Death to put them to. But he thought with himself, the Inhabitants would not patiently abide so many to be massacred, who had fled to them for Succour; wherefore he sought to use no Violence to them, because he had promised them Security. But at last he was overcome by the Persuasion of his Friends, who told him that all things against the Jews were lawful, and that Profit was to be preferred before Honesty, seeing both could not be had: so Licence being granted to them to depart, they suspecting nothing, were commanded to take only that way that leadeth to *Tiberias*. They willingly obeyed as they were commanded, not misdoubting the safety of their Goods or Money: But the Romans had plac'd themselves on every side the Way even to *Tiberias*, to the intent that none might escape, and so that them all in the City. Presently after came *Vespasian* and enclosed them all in the Amphitheater, and so kill'd twelve hundred Persons, who were all old Men, or young and unable for Service. Of the rest, that were all strong young Men, he sent six thousand to *Nero* to work at *Istmar* near *Corinth*. The rest of the Multitude he sold, in number thirty thousand and four hundred, besides others he gave to *Agrippa*, whom also he permitted to do what he would with those that were of his Kingdom: But *Agrippa* sold all those that were given him. The rest of them were Fugitives and Seditious Persons of *Trachonitis*, *Gaulonitis*, and *Hippenis*, and many of *Gadara*, whose contempt of Peace procur'd the War. They were taken the sixth of the Ides of September.

Year of the World 4031. after Christ's Nativity 69. *Vespasian's* Victory in the Lake of *Genezareth* against the *Taricheans*.

The end of the Battle by Sea, wherein died 6500 Men.

Vespasian consults with his Chiefs about the Jews.

The Destruction and sale of the Jews.

The

The FOURTH BOOK

Of the

VVARS of the JEWS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Fourth Book.

1. **H**ow Gamala was besieged.
2. How Placidus took Itaburium.
3. How Gamala was destroyed.
4. How Titus took Giscala.
5. Of the beginning of the Destruction of Jerusalem.
6. Of the coming of the Idumeans to Jerusalem, and of their Deeds.
7. Of the Massacre of the Jews by the Idumeans.

CHAP. I.

How Gamala was besieged.

The Victory of
the Romans at
the Jews.Semachontis a
Lake.
The Situation
of Gamala.Gamala a very
strong Place.Vespasian be-
sieged Gamala.

After that *Tarichea* was taken, all those Cities that from the time that *Jotapata* was surprized till this instant had revolted from the Romans, did now again unite themselves unto them: so that the Romans had now gotten into their hands all Castles and Towns of *Galilee*, *Giscala* only excepted, and *Itaburium*, a Mountain so called. With these two rebelled *Gamala*, a Town over against *Tarichea*, and situate upon the Lake, belonging to the Kingdom of *Agrippa*; and also *Sagane*, and *Seleucia*: which two last belonged to *Gaulanitis*, *Sagane* to the higher part, called *Gaulana*, and *Gamala* to the lower; *Selanchontis* a *leucia* to the Lake *Semachontis*, which is thirty Furlongs in Breadth, and threescore large, whose Marshes reach even to *Daphne*: which Country is very pleasant of it self, and famous for that it entertains the Stream called *Little Jordan*, and at the foot of the Golden-Mountain drives it into the *Great Jordan*. *Agrippa* in the beginning of the Revolt had made a Treaty with *Sagane* and *Seleucia*; but *Gamala* trusting to its Situation, would not enter into the Treaty. It is far stronger than *Jotapata*. It stands on a Hill which riseth up in the midst of an exceeding high Mountain, so that it represents the figure of a Camel, which the Hebrews call *Damel*, and thereof it took the Name, which the Inhabitants have corruptly called *Damel*. Before it, and on either side, are deep Valleys, into which a Man can hardly descend; only it may be assaulted on that side where it joins to that Mountain, which also the Inhabitants have made inaccessible, by cutting there a deep Ditch. In that place the City was very well inhabited on the descent of a Hill, and towards the South-part it stood on so steep a Hill, that it seemed as if it would have fallen every hour. And there another Hill served the Inhabitants instead of a Castle, being unvalled: for it was exceeding high, and reached down to the bottom of the Valley. In the Town within the Walls thereof there was also a Fountain. Although this City were of its own nature invincible, yet *Joseph* compassing it with a Wall, and with Ditches and Mines, made it stronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, than they of *Jotapata* did; yet they were fewer in number, and not so Warlike People; and on account of the Situation of the City, they esteemed themselves above their Enemies; for the City was full of Men that fled thither by reason of the Strength of the Place: so that for seven Months they resisted the Forces that were sent by *Agrippa* to besiege them. *Vespasian* having decamped from *Ammanus*, pitched his Tents before *Tiberias*, and so went to *Gamala*, (*Ammanus* signifies *Hot-Water*, for there is a Fountain of *Hot-Water* there, which cureth many Diseases.) The City was so situate

A situate, that he could not believe it round about: wherefore he placed Men to keep Watch in such Places as were passable, and possessed the highest Mountain, where his Souldiers pitching their Tents, entrenched themselves. On the East part of the City, in the most eminent place, there was a Castle, where the fifteenth and fifth Legions lay against the Town, and the tenth Legion filled up the Ditches and Valleys. King *Agrippa* went to the Walls, and spake to those that defended them, willing them to yield to the Romans; but one of them with a Sling struck him on the right Arm, and hurt him; which much troubled his familiar Friends. And the Romans for anger that the King was hurt, and for fear of such Mischances to themselves, now became earnest to assault the Town, persuading themselves that they would use Strangers and their Enemies hardly if it lay in their Power, seeing they had so ill entreated a Prince of their own Nation, for persuading them to what was profitable for them.

The Romans having quickly entrenched themselves, by reason of the multitude that laboured in Business, who were accustomed to such Work, began to place their Engines against the Town-Walls. *Chares* and *Joseph*, who were two of the most potent Men in the Town, animated and armed their Citizens, and led them to the Walls to defend them; but they had not much Courage to the Business. And although they well perceived that the City could not long hold out, seeing they wanted Water, and many other things necessary to stand a Siege; yet notwithstanding they exhorted the Townsmen to be valiant, where a while they resisted, notwithstanding the Shot; but at last,

C they were therewith so terrified, that leaving the Walls, they fled into the City. Then the Romans battered the Walls with Rams in three several places; and where the Wall fell, there they issued in with Trumpets and a great Shout, and fought with the Townsmen; who in the first Conflict so valiantly resisted them, that they permitted them not to enter further into the Town. But at last being overcome, both in Strength and Number, they all fled into the highest part of the City, and from thence they returned again upon the Romans, who pursued them, and drove them down into the Valleys, and killed many; and divers in that strait Passage were trodden to death by their Fellows. Whereupon, seeing that they could neither fly, nor resist their Enemies above their Heads, they fled into the Houses which adjoined unto the Plain, and so filled them, that being over-charged, they fell down upon other Houses beneath them, and beat them down also, and they likewise upon others situated beneath them. Many of the Romans this way perished; for being amazed, and not knowing what to do, they got into their Houses, notwithstanding they saw them shake and totter; and many seeking to escape, were maimed by some part of the Ruines that fell upon their Bodies, and many were choaked in the Dust. The Citizens of *Gamala* rejoiced thereat, thinking that this Aid was sent from God; and not regarding their private Losses, they ceased not to force the Romans into their Houses; and if any were in the narrow Streets, them they slew with Darts from high Places. The Ruines afforded them Stones enough, and their slain Enemies Swords and Armour, which they took from them, being half dead, and used against themselves; many died, who cast themselves headlong from off the Houses, being ready to fall; and those that fought to fly, could not easily escape, for being ignorant of the Ways, and there being such a Dust that one could not see another, they killed one another; till with much ado, finding passage, they got out of the City.

Vespasian, who was always in the midst of these Encounters, was greatly moved to see the Buildings fall so upon his Souldiers; and forgetting his own Safety, he retired himself with only a few to the higher part of the City, where he was left in great danger, having very few about him, (for *Titus* his Son was not there, being before this time sent to *Mutianus* in *Syria*) and now he could not fly safely, nor yet had it been for his Honour if he could. Wherefore remembering all his great Actions from his Child-hood, and his own Vertue, he encouraged his Men, and with them joined Arms, and covered themselves with their Shields, and so, as it were, assisted with some Divine Aid, defended themselves from all Darts, Arrows and Stones, which were cast from above upon them; and so they remained there, not terrified either with the Number or Might of their Enemies, till at last, wondering at his Valour and Courage, they abated their Fury. And now perceiving his Enemies to assault him but faintly, he retired back, till such time as he got without the City-Walls.

Many Romans perished in the Fight, and amongst the rest *Eubnius* a Centurion, who not only in this Fight shew'd himself valiant, but also in many Battels before, and had done the Jews much harm. Also in that Fight a certain Captain called *Gallus*, accompanied with ten Syrian Souldiers, hid himself in a House, and at Supper-time he heard the People of that House talk, what the Citizens of *Gamala* were purposed to do against

M m m

againt

The War of the
World, 4031
after Christ's
Nativity 69.One with a
Sling wound-
ed Agrippa.The Romans
besieged Gamala,
and assaultedThe Romans
fell down with
the Ruines of
the Jews Houses.Many Romans
slain and spoiled.Vespasian's Fort
itude & war-
like Valour.Vespasian's
Fight with
the Jews.Others with
Souldiers
hid in a
certain House,

against the Romans, and in the Night-time he slew them all, and escaped safe unto the Romans. *Vespasian* perceiving his Army dejected at this Disadvantage, and so much the more, for that they never yet had so bad Success, and especially, for that they had forsaken their General, and left him in danger, thought good to comfort them, speaking nothing concerning himself, lest he should seem to find fault with some. In the beginning of his Speech, he told them, That it behoved them patiently to bear that which was common to all Men, because there was no Victory without Bloodshed, and that Fortune was mutable; that he had already slain many thousand Jews, and now had paid a small Tribute for his happy Success to adverse Fortune. That as it did not become any but vain-glorious People to boast in their Prosperity, so none but Cowards feared and trembled in Adversity. For, said he, Fortune is very mutable both to the Good and Bad; and he is a valiant Man that is not moved by Adversity: for he, having all his Wits about him, can even, in the midst of his Troubles, to see where any Fault is, and amend it. *Tet* (said he) this hath not befallen us through want of Courage, or by the Valour and Prowess of the Jews, but the difficulty of the Place has been the only Obstacle of our Victory. If you are to be blamed, 'tis only for venturing too far; for when you saw your Enemies fly to the higher Places, you should then have held your Hands, and not have pursued them with so manifest danger to your selves, as every one might fore-see in this pursuit: so having gain'd the lower part of the City, you might in a little time have drawn them to a more equal Conflict; but you, being eager of the Victory, did not respect your own Safety. It is not the manner of the Romans rashly and unadvisedly to fight; they are wont to do all things orderly and advisedly. Timidity is fit only for barbarous People; and, as you know, proper to the Jews. Wherefore, let us call our own Virtue to mind, and rather be angry for this that happened (and so incite our selves to revenge) than sorrowful. And let every valiant Soldier with his own Sword comfort himself; so shall we both revenge the Death of our Friends, and be revenged of them by whom they were slain; and I myself (as also now I did) will expose my self to all Dangers with you, and go first to fight, and come last from it. With these and such-like Speeches he comforted his Soldiers.

The People of *Gamala* were at first very joyful for their prosperous Success; which notwithstanding did not happen through their Valour: but soon after considering, that now all hope of Pardon was taken away, and that there was no way to escape, they became very sorrowful, and their Hearts relented, (for now Victuals failed them.) Yet for they omitted not to provide for their own Safety as well as they could; for the most Valiant among them kept the Breach, and the rest the strong Places about the Walls which were yet unbroken. The Romans again built Mounts, and attempted to assault the City, and many of the Citizens fled by the Vallies where no Guard was, and by secret Vaults underneath the Ground; and they who for fear of being taken, remained in the City, perished for Hunger, for all the Victuals were reserved for them that fought, who by the Extremity whereinto they were reduced, had not lost their Courage.

The Roman Soldiers once more attempt the Assault of *Gamala*.

CHAP. II.

How *Placidus* took the Mountain *Itaburium*.

During the Siege, *Vespasian* made another Attempt against those that kept the Mountain *Itaburium*, situate between the great Field and *Scythopolis*, being thirty furlongs high, and inaccessible on the North-side. In the very top of this Mountain there is a Plain twenty furlongs over, enclosed with a Wall; which Wall, tho' of so huge a Compass, *Joseph* had built in forty days. They received all necessary Provision from beneath, but they had only Rain-water. Unto this Place a huge Multitude were gathered, and *Vespasian* sent *Placidus* against them with six hundred Horse, who could no ways get up the Mountain; wherefore he exhorted many of them to Peace, putting them in hope of Pardon: Many Jews came down towards him, but with intention to entrap him, and surprize him unawares. *Placidus* purposely gave them fair Speeches, hoping to get them down into the Plain: and they, as though they would have obeyed him, followed him thither, meaning, when they came there suddenly to assault him: Yet *Placidus* his Device took place, for when the Jews assaulted him, he feigned flight; and the Jews having pursued him a great way from the Mountain, he turned again upon them, and wounded many on the backs as they fled, killed some, and hindered the rest from ascending the Mountain: So the remainder left *Itaburium*, and fled

Fraud paid with Fraud.

Placidus his Victory.

A fled to *Jerusalem*; and the Inhabitants (now Water failing them) yielded to *Placidus*, delivered the Mountain unto him.

The year of the World, 4035, after Christ's Nativity, 70.

CHAP. III.

How *Gamala* was destroyed.

In the mean time many of the *Gamalians*, that had appeared the most hardy, fled and hid themselves; and the weaker fort perished through Famine: yet a few of the most courageous that were left among them, defended the Wall till the twenty seventh day of *October*. Upon which day, three Souldiers of the fifteenth Legion, towards the break of day, undermined the highest Tower in their Quarter, and entered into it; those that kept it, neither perceiving them when they came in, nor when they went out (for it was in the Night-time.) These Souldiers being wary lest any Noise should be made, removed five of the greatest Stones of the Foundation, and presently leapt away, and incontinently the Tower fell down with a hideous Noise, and with the fall killed those that kept it; whereupon many that kept watch in those Quarters, fled through fear; and they who sought to escape the Romans, were killed; amongst whom *C. Joseph* was stricken with a Dart from a part of the Wall that was fallen down, and there died. They who were within the City were terrified with the Noise hereof, and ran up and down as tho' all the Enemies were already entered into it. And *Charer, Joseph's* Companion, being sick, yielded up the Ghost, Fear encreasing his Disease, and helping to shorten his Life. The Romans remembering the bad Success at the last Assault, did not enter the City till the twenty third of the Month aforesaid.

Then *Titus* animated by resentment of the Misfortune of the Romans in his absence, accompanied with 200 Horsemen, and some chosen Footmen, entered the City, no Man resisting him: The Warchmen then first perceiving it, cried, *To Arms*. Those within the City fearing that *Titus* was entered, some took their Children, some their Wives, and fled into the Castle with pitiful Cries and Weeping: other met *Titus*, and were all put to the Sword; and they that could not get into the Castle, nor knowing what to do, fell among the Roman Guards. Then the Skies were filled with the Cries of Men dying, and the lower places of the City flowed with Blood. *Vespasian* led his whole Army against those that fled into the Castle, which was of a great height, and scarcely accessible, standing in a strong place full of Ditches and deep Dens, and compassed with steep Rocks. The Jews drove down the Romans that offered to come up to them, partly with Darts, partly with Stones, which they rowled down upon them; and they were so high, that the Romans Arrows could not reach them. But at last, as it were by God's Providence, who would have it so, a Whirlwind arose which carried the Romans Arrows amongst them into the Castle, and the Jews Arrows from the Romans; and the Wind was so violent, that it was not possible for them to stand upon those high places; and so not being able to stand, nor to see those that came against them, the Romans ascended and took the Castle; some resisted for their defence, others yielding themselves. The Romans now call to mind their Fellows that had perished in the first Assault, and so became more cruel. Many despairing of their Lives, cast their Wives, their Children, and Themselves headlong down those Precipices into the deep Vallies underneath. So that the Cruelty the Romans shewed against the People of *Gamala*, was not so great as that which they used against themselves; for there were only four thousand perished by the Romans Sword, and the number of them who so cast themselves down, was found to be five thousand; and not one escaped, but two Women that were Sisters, and Daughters to *Philip* Son to *Joachim*, a worthy Man, and General of *Agrippa's* Army; and these two were saved only, because at such time when the City was taken, they hid themselves; for they spared not Infants, but many took them and cast them down from the Castle. And thus was *Gamala* destroyed the 23d day of *October*, having begun to revolt the 21th day of *September*.

Titus, with two hundred Horse besides chosen Foot-men, entered *Gamala*.

The top of the Castle of *Gamala* strong, and hard to be climbed.

The Roman Victory by God's Providence.

2000 Jews slain in *Gamala*, and only two Women escape.

G

Mmm

CHAP.

CHAP. IV.

How Titus took Giscala.

The Year of the
World, 4023
after Christ's
Nativity, 70.

John a por-
tyer, and a de-
ceitful Man,
enforceth the
Citizens of
Giscala to re-
bel.

Vespasian fore-
seeth his no
small trouble
in the Siege of
Jerusalem.

Titus his com-
passion & mer-
ciful Oration
towards those
of Giscala.

John's Answer
to Titus's Ex-
hortation.

NOW all the Cities and strong Places of Galilee were taken, Giscala only excepted. Part of the Inhabitants whereof desired Peace, for that they were Husbandmen, and their Riches consisted in the Fruits of the Earth; but there were many famous Freebooters in the City, and amongst them many of the natural Inhabitants. These People were incited to revolt by one John, a very wicked and deceitful Person, Son to one Levi; he was of ill Manners, bold to attempt any thing, and making no Conscience of any thing he took in hand; and he was known to all Men for one that desired War, to make himself mighty. This Man was a Ring-leader of the Seditious Persons in Giscala: and for fear of him, the People, who perhaps otherwise would have sent Legats to the Romans to request Peace, were hindered and forced to stay till the Romans came to fight against them. Against these People Vespasian sent Titus, and with him a thousand Horsemen, and the tenth Legion towards Scythopolis: Himself with the rest went to Caesarea, to refresh them after their great labour, at the Charge of the Towns adjoining; judging it necessary to fit them to sustain manfully the Toils that were to ensue; for he foresaw that he should have much ado to win Jerusalem, both for that it was very strong, and was the Chief City of all the Nation. And his care in this Point was so much the more, for that he perceived many out of all parts fled thither; and that it was compassed with almost invincible Walls; and besides this, the boldness and desperate Courage of the Inhabitants, who altho that they had had no Walls at all, yet had been scarcely to be conquered; and therefore he thought it necessary to refresh his Souldiers before this Enterprize, as Champions are prepared for the Combat.

Titus having taken a view of Giscala, judg'd that it might easily be taken; yet knowing that if it were taken by Force, all the People would be destroyed by the Romans, he being weary of Blood-shed, and commiserating the innocent People, which were like to perish together with the Culpable, attempted to take it by Surrender. Wherefore the Walls being full of People, among whom were many of the Seditious, he told them that he marvelled what Help they expected, or by whose Advice (all other Cities being now taken) they alone would resist the Roman Forces, especially whereas they had already seen many Towns, far stronger than theirs, overthrowed at the first Assault; and that contrariwise those who had yielded themselves to the Romans, lived in Peace, and enjoyed all that was theirs. Which Offer (said he) I now also make to you, and am not yet incensed against you, because that which you do is in hope of your Liberty; but if you still persevere in your rebellious Course, and refuse this kind Offer, you shall presently perceive the Romans Sword drawn out for your Destruction, and incontinently find your Walls but a Mockery, and no ways able to resist the Roman Engines: whereas contrariwise if you yield your selves, and trust to the Fidelity of the Romans, you shall be the most happy People of all Galilee. None of the Townsmen were admitted to make answer, nor to come to the Walls, for the Seditious were Masters of them; and a Guard was placed at every Gate, lest any should go out to submit themselves, or any Horsemen should be received into the City. John made answer for all, that he liked well of the Conditions offered, and that he would either persuade or compel the Inhabitants to accept them: but he requested that that Day might be granted to the Jews, being the Seventh Day, wherein it was not lawful for them to treat of Peace, or make War. For (as the Romans knew) the Jews every Seventh Day cease from all Works; and if they prophaned it, they who caused them to do so, were N guilty of Impiety. Moreover, so short time could not prejudice the Romans, being but one Night's space; for nothing he could effect in that time to endanger them, except only by flying out of the City (which Titus might prevent by placing a strong Guard and Watch in every place about it.) That Titus might make advantage of it, since it being his Design to offer them Peace and Safety, it was an Action no less worthy of him, to have regard to the observation of their Law, than a Duty indispensable in them not to violate it.

With these and such-like Speeches John sought to delude Titus, being not so Religious about the keeping of the Sabbath, as careful for his own safety; for he feared that the City would presently be taken, and himself left alone; and so he determined in the Night to flee, as the only way to save his Life. And truly God would have it so, that

John

A John should then escape to be the overthrow of Jerusalem, and that Titus should not only grant him the time he requested to deliberate, but also that Night remove his Camp near Cydessa, a great Village, and the strongest of all that Country, belonging to the Tyrians, which the Galileans always hated.

In the Night-time John perceiving no Romans to keep Watch about the Town, and having now Opportunity, fled, not only with the Armed Men about him, but also with many of the chief of the City, and whole Families, whom he promised to conduct to Jerusalem. But John fearing either Death or Slavery, and careful for his own Safety, carried them twenty Furlongs out of the City; where being so desolate, they began grievously to lament; for every one thought himself as near his Enemies, as he was far from the City and his Friends: and still every step they thought their Enemies at hand, ready to take them; and frequently they look'd back, as though their Enemies heard the noise they made as they went, and were coming against them: inasmuch that many crowded forwards in heaps, and were killed in the way with the press of them that followed; so that the Women and Infants perished miserably: and if they thought of anything, it was only to entreat their Parents, or their Kindred, to stay for them.

But John's Exhortation took effect, who cried to them to save themselves, and hasten to such a place where they might be safe, and revenge themselves of the Romans, for the Outrages which they that remained behind were like to endure, and so the multitude that fled, every one as he was able, dispersed themselves.

Titus early in the Morning came to the Walls, to know whether they accepted of his Offer. Then the People set open the Gates, and with their Wives and Children came to meet him, all crying that he was their Benefactor and Deliverer: Also they told him that John was fled, and besought him to pardon them, and execute Justice upon those Malefactors that remained in the City. Titus, at their request, sent certain Horsemen to pursue John, but they could not take him, for before they came, he had gotten to Jerusalem; yet they slew almost two thousand of them that fled with him, and brought back again 3000 Women and Children. Titus was angry that John by Deceit had escaped unpunished; yet his Anger was something appeased, when he perceived John's Purpose prevented, in that so many of his Company were slain, and so many brought back Captives. Thus he peaceably entered the City, commanding the Souldiers to break down a little piece of the Wall, as it were to take possession of it, and so punish'd the Seditious rather with Threats than Torments. For he thought that many were accused only for private hatred, and so were in danger to suffer, being innocent: and he thought it better to let the Wicked live in fear, than with them to destroy the Guiltless: and that perhaps hereafter they would be more quiet, either for fear of Punishment, or for shame of falling again into their former Offence, for which they were pardoned: whereas if any Man suffered undeservedly, he could not afterwards help it. He placed there a Garrison, both to repress the Seditious, and also to confirm them that desired Peace. And thus was Galilee conquered, after it had cost the Romans much toil.

CHAP. V.

Of the beginning of the Destruction of Jerusalem.

AS soon as John was entred into Jerusalem, all the People flocked about them, and those that came with him, enquiring what new Calamities had befallen their Nation. Some of them being yet out of breath, and not able to speak, thereby discovered their Distress. Yet amidst these their Miseries, some boasted that it was not the Roman Power that forced them to fly, but that of their own accord they fled thither to fight against the Romans in a safer place, than that from whence they fled was; for none but unadvised and rash-headed Men would fight for such a City as Giscala, and other places that were not able to resist; and that it behoved them all to reserve their Vigour and Strength to defend their Metropolitan City. They also told them how Giscala was taken by the Romans, and that they departed in good sort away, tho some reported that they fled. The People of Jerusalem hearing what these Men reported, and how many were Prisoners to the Romans, fell into a great fear, as though that which had hapned, portended their own ruine. But John, nothing ashamed he had shamefully forsaken them of Giscala who fled with him, went first to one, and then to another,

M m m 3

another,

The Year of the
World, 4022,
after Christ's
Nativity, 70.

John reserved,
by God's Provi-
dence, to be
at the Siege of
Jerusalem.

The fear of
those that fled
with John.

The Citizens
of Giscala Titus
with all obe-
dience.

Titus's Mercy
to his Enemies.

The Courage
of John, and
those that fled
with him, first
made War a-
gainst the Ro-
mans.

another, inciting them all to War, with vain hopes, alledging the weakness of the Romans, and extolling their own Puissance, deceiving the Simple, and perswading them, that though the Romans sought Revenge, yet could they never enter the Walls of *Jerusalem*, having had so much ado, and endured such Difficulties in entering the little Bourghs and Villages of *Galilee*, against whose Walls they had broken all their Engines. These Discourses of his, incited many young Men to Sedition; but all the wiser sort foresaw what was like to ensue, and already mourned for the loss of the City. In this case were they of *Jerusalem*; yet before this Sedition in the City, the Country People began to be at discord among themselves. For *Titus* departed from *Gisala* to *Cesarea*, and *Jessabian* went from *Cesarea* to *Tannia* and *Anotus*, and took them both: and leaving there *Garifons*, he returned to *Cesarea*, bringing with him a great multitude of those that had yielded to him. All the Cities had Civil Discords among themselves, so that when the Romans did not set upon them, one part of the Jews in every City fought against another; and there was a great dissention between those that desired Peace, and the Seditious People. At first this Discord began only in private Houses; but in the end, those of one Mind united, and began in Companies to rebel openly. Thus every Place was troubled with Civil Discord; and every-where rash young Men, who desired War, prevailed against grave and wise old Men, who foreseeing the Calamity like to ensue, desired Peace. At first the Inhabitants, one by one, robbed and spoild what they could; but at last in whole Troops they joined together, and robb'd openly, and wasted all the Country about; and in their Robberies they shewed such Cruelty, that the Harm and Injury they did to their own Country-men, was equal to the Miserie which befel them by the Romans; and they who by these Miscreants were spoiled, with'd rather to have fallen into the Romans Hands. But the *Garifons* in these Cities, either because they were loth to trouble themselves, or else for that they cared not for their Country-men, did nothing, or very little, succour them that fell into these Thieves hands. At last the Thieves assembled themselves together from all Places, and joining Companies, brake into *Jerusalem*. This City had no Government, and according to the ancient Custom of their Ancestors, was open to all that came thither that were their Country-men; and so much more willingly at that time, because they thought they that came thither, came of good-will to help them: which was afterward the only cause that the City was destroyed, and of the more Civil Dissention. For a great multitude of People, unapt to fight, being there, consumed the Victuals that would have sufficed for the Fighting-men; and besides the War, they brought upon it Famine and Civil Dissention. Then other Thieves came out of the Fields thereabout, and joining themselves with those that were within the City, omitted no kind of Villany; for not content to rob and spoild, they also attempted to commit Murders, not only privily, or in the Night upon mean Men, but even in the Day-time they publickly set upon those of the chiefest Quality. For first of all they took *Antipas*, who was of the Blood-Royal, a Man so eminent amongst them, that the Publick Treasure was committed to his Charge, and put him in Prison: and after him they took *Sepha*, a worthy Man, Son of *Raguel*, and *Levias*, both of them of the King's Household; and after them all that seemed to bear any Sway or Authority among the People. Great fear fell upon the Inhabitants, and every one provided to save himself, as tho the City were already surprized by the Enemies. But these People were not content thus to have imprisoned these great Men, they thought it not safe for themselves any longer to keep them alive; for many went daily to visit them, who were able to revenge their Injuries; and moreover they feared that the People would make Head against them, being moved with their Infelicities. Wherefore they determined to kill them; and to effect their Purpose, they sent one *John* a cruel Murderer, who was the Son of *Dorcas*: he, accompanied with ten more, all having Swords, went to the Prison, and slew as many as they found there. To excuse this cruel Fact of theirs, they alledged, That all they who were slain in Prison, had Conference with the Romans concerning the betraying of the City into their Hands; and that for this Cause they had slain them as Traitors to their Country: They also boasted that this Fact of theirs had preserved the City, and that therefore they had deserved well by it. The People were brought to such Slavery and Terror, that the chusing the High-Priest was in their Hands, to elect whom they pleased; so much was their Infelice increased. Thus they, not respecting the Families out of which it was only lawful to chuse the High-Priest, they elected Strangers and base Persons to that Sacred Dignity, and such as would be partakers of their Villanies and Impieties; for they, who not deserving it, attained to such Dignity, were bound in all things to the Will of those by whom they were so exalted. They also

The Ten of the World, 4022, after Christ's Nativity 70.

Ineffable Discord in Jewry.

The Jews turn their Weapons against themselves.

The Thieves trooping together in Jerusalem, spoil the Country.

Rapines and Spoils committed by day.

The Nobility of the City are taken and slain by the Thieves.

The Thieves at their pleasure make a High-Priest.

A also devised many Lies to set those that were in Authority at variance one with another, thereby, as it were, to hold them occupied, who were able to resist their Enterprizes, till from shedding the Blood of the Citizens, they proceeded to commit Impiety against God himself, and with prophane and impure Feet to enter into the Sanctuary. Then the People were incited against them by the Perswasion of *Ananus*, who was one of the Priests, and the most ancient and wisest of them all, who perhaps had saved the City, had he escaped the Hands of these Miscreants. But they used the Temple as a Castle and Defence for themselves against the People, and made the Sanctuary a place for them to exercise Tyranny in. And that which increased the Sorrow of the Citizens, was, that amidst these Calamities, their Religion was also contumeliously abused: for these Thieves, to try of what Strength and Courage the People were, and their own Forces, elected by Lot a High-Priest contrary to their Law: which, as we have already said, requireth that the Office of a High-Priest be by Succession. This Deed of theirs they coloured with an Ancient Custom, alledging that in time past the High-Priest was by Lot chosen by Lot; but indeed this their Fact was a violation of the most firm Custom that was amongst the People, and was only a Device to get all Government into their Hands, by establishing Magistrates at their pleasure.

Then calling one of the holy Tribes, named *Eniachin*, they cast Lots, and the Lot fell upon one, whereby their Iniquity was discovered. This Man whose Lot it was to be High-Priest, was named *Phanias*, who was the Son of *Sannuel*, a Man not only worthy of that Dignity, but who had been so ill brought up, that he never knew what the High-Priest meant. This *Phanias* was born in a Village called *Aphasias*. Him, against his will, they fetch out of the Field, and as it had been in a Stage-Play, they graced him with the Sacerdotal Habit, and gave him Instructions how he should behave himself, as though so great Impiety had been but a Sport. The rest of the Priests beholding a far off the Holy Laws thus scorned, scarcely contained themselves from Tears, and groaned for sorrow that their Sacred Dignities were so abused. The People could no longer endure this their Tyranny, but every one bethought himself how to suppress these Tyrants. And those that were more earnest herein, were *Gorion*, *Joseph's* Son, and *Simeon* the Son of *Gamaliel*, who first went about the City in private, and afterwards in a publick Assembly exhorted the People to be revenged upon those Tyrants, who took from them their Liberty; and to address themselves to purge the holy Temple from such vile and unclean Persons. Likewise, the best-disposed among the Priests, to wit, *Jesus* the Son of *Gamala*, and *Ananus* the Son of *Ananus*, often in publick Sermons reprehended and upbraided the People with their sloth, that they made no more haste to destroy these Zealots; for so those Wretches termed themselves, as tho they had been devout promoters of God's Glory, and not impious Malefactors.

The People being all assembled together, grieved to see the holy Place so made a Den of Thieves, and such Robberies and Murders committed openly; yet did they not go about Revenge, thinking themselves too weak to deal with these Zealots, as indeed they were. Whereupon the High-Priest *Ananus* stood up amongst them; and having often turned his Eyes to the Temple, and beheld it, with Tears in his Eyes, O said he, How far better were it for me to die, than live to see the House of God thus filled with Impiety, and the Sanctuary, wherein none should come but the High-Priest, prophaned with the wicked Feet of impious Persons, clothed in Priests Apparel, and bearing the greatest Authority? Why do I yet live, and to be gray-headed, abstain from dying a glorious Death? Nay, rather I alone will go against these Murderers, and, as though I were in a Wilderness, where there were no invective against me, I alone will go and offer my Soul in the presence of God. For what doth Man besides my self, I alone will go and offer my Soul in the presence of God. For what doth I avail me to live amongst a People that have no feeling of their own Calamity, and which seeketh not to redress their own present Miseries? For you, being robbed and spoiled, bear all patiently; and being beaten, hold your peace; and there is none amongst you that dare openly mourn for them that are most cruelly murdered. O tyrannous Government! But why should I exclaim against the Tyrants? Do not you your selves make them great, and nourish their Power and Authority by your Patience? Do not you, by dissuading those who were before in Authority, being but a few, make all these, who are many in number, Tyrants over your selves? Have not you, by keeping your selves quiet, whilst they are armed, drawn their Swords upon your own Heads? and whereas it behoved you to resist their Enterprizes, when first they injured your Kindred; you, by suffering, have made them Thieves, because at first you made no account, when they destroyed Houses and whole Families. And this was the cause, that at last the Rulers and chief Men themselves were set upon, and none could succour them when they were drawn thorow the midst of the City, and these Murderers butchered them in Prison, whom you thus betrayed. I will not recount what Men they were, and of what Birth; but I

The Ten of the World, 4022, after Christ's Nativity, 70.

A High-Priest chosen by them, contrary to the Ancient Custom.

Phanias a Country-Crown, made a High-Priest.

The best Citizens exhort the People to revenge.

Ananus's Sharp invective against the Zealots.

Ananus exhorteth the Jews which their fear.

The Cruelty of the Tyrants.

fy,

for, they being neither accused nor condemned, nor having any Man to bear them, they were H
most cruelly murdered, as we have seen 3 for they were before our faces led to be slain, and yet
no Man opened his Mouth, nor lift up his Hand. And will you also endure? will you suffer the
holy Sanctuary to be prophaned before your eyes? Will you, having so emboldened these Mis-
creants as ye see now, your selves stand in fear of them? Assure your selves, they would, if
they could devise how, commit greater Iniquity than this is. They keep against you the stron-
gest Place in the whole City, called indeed a Temple, but now a Fortress or Castle of Defence.
What do you now think, such a Tyranny being established over you, and your Enemies being
even upon you 3 what do you deliberate to do? Do you expect the Romans to come and help
you to save the Temple and sacred Places, as if our City were at that pass that our very Enemies
could not but pity us? Will you not rise, and as the very brute Beasts do, revenge your selves I
upon them that have thus wounded you? Why doth not every one of you call to mind the Massa-
cre of his Friends, and what Calamity he himself hath suffered, and so encourage your selves
to be revenged? For ought I can see, we have all lost that sacred and sweet, and natural
desire of Liberty 3 and now we embrace Bondage, as though we had learned to be Bondmen
even from our Ancestors. But they endured many and hard Wars to live in Liberty, and
yielded not to the Power of the Egyptians, or Medes, because they would not be at their com-
mand. What need is there to recount to you the Wars of your Predecessors? To what end
do we enter into this War against the Romans, (be it commodious for us, to our disadvantage)
if not to obtain our Liberty? And we, who cannot endure to be subject to the Lords of
the whole World, suffer those of our own Nation to tyrannize over us. It may be adverse Fortune
to be once overcome by Strangers 3 but to be Slaves to the basest of our own Nation, argueth,
that we have no spark of Generosity in us, and that we bear base and servile Minds. And
seeing I have made mention of the Romans, I will not stick to declare to you that which now
cometh to my mind, to wit, that if we be taken by them (which God forbid) yet shall we suffer
no greater misery at their hands, than now we do under these base Tyrants. And how can
you abstain from Tears, beholding this Temple, enriched by the Gifts of the Romans, robbed and
spoiled by them of our own Nation, this being our Mother-City? and to see those Men mur-
dered, whom the Romans (although they had conquered us) would not have touched? The
Romans never durst pass beyond the Limits of profane Places, nor ever violate our sacred
Laws and Customs, but always revered the Sanctuary, beholding it only as a far off; yet now L
some born and brought up among us, who were called Jews, tremble not to walk in the Sanctuary,
having their hands bathed in the Blood of their Country-men and Brethren. Who will now
far Foreign Wars, seeing these Civil Broils are such? Much better were it for us to fall into
our Enemies hands 3 yea, if you will call every thing by such a name as it deserveth, we shall
find that the Romans have not violated our Laws, but have been the Protectors thereof, and
they within our Walls are the Violators of them. What Punishment is there that those that
have thus tyrannized over us deserve not? yea, what punishment can be devised great enough
for their Offence? I know that all of you were so persuaded before I spoke, and you were
incited against them by that which you have endured at their hands: but yet some fear their
Multitude and their Courage, and moreover that they are in a higher place than you: yet as M
all this came by your negligence and sufferings, so by your delaying they will grow stronger 3
for their Number daily increaseth, and every wicked Person flyeth to his like 3 and they are
so much the more emboldened, for that as yet no Man hath once offered to resist their Enter-
prises: and be sure that if they have time, they will make use of the higher place, and that
to your damage. But (believe me) if you would but once offer to go against them, their very
Conscience would abate their haughty Minds, and the remembrance of their Misdeeds would
put them so far out of heart, that they will not make any benefit of that higher Place. Per-
haps God in his Vengeance will turn their own Darts against them for their Impiety, and
consume them therewith. Let us but only show our selves, and we shall dismay them. Yet
it is an honour for us, if need be, to sacrifice our Lives for the Defence of the holy Temple. N
My self will assist you with the best Advice I can; and you shall see that I shall not only as-
sist you with Words, but expose my self to the greatest Dangers, and endeavour to animate
you by my own Example.

The Epilogue
of Ananus's
Oration.

Ananus thus exhorted the People against the Zealots; yet he knew well that it was
great difficulty to overcome them, being lusty young Men, many in number, of great
Courage, and the more desperate, by the remorse of Conscience for the horrible Crimes
and execrable Deeds which they had committed 3 for they despaired of all hope of
Pardon for their Misdeeds. Yet Ananus thought it altogether intolerable that the
Common-Wealth should be so over-ruled. After this Exhortation, the People cried out,
that they were ready to go against the Thieves, and to do as they were exhorted. O
Whilst that Ananus selected out the most able Men for War, and set them in order,
the

the Zealots issued out upon him, (having intelligence of all his Intents and Proceed-
ings, by certain Spies which they had appointed on purpose) and they fellied out,
sometimes in Companies, sometimes all at once, other times in Ambushes, sparing none that
they met with. Ananus quickly gathered together the People, who were more in
number than the Thieves, but not so armed as they 3 but what they wanted in Arms,
their Courage supply'd 3 for the Citizens were armed with Fury, stronger than
Arms: and they which were gone out of the Temple, with a more desperate boldness
than all the Multitude how great soever. For the Citizens thought it no abiding for
them in the City, except they could drive away the Zealots 3 and the Zealots
thought they could not escape Torments, and Death it self, except they were Victors.
So at last they joined Battel, each Party under their Captains and Leaders 3 and first
of all, both Parties cast Stones one against another, and if any fled, the Conquerors
pursued them with Swords, and many were wounded and slain on both sides. Those
Townsmen that were wounded, were by their Friends carried into their Houses 3 but
the Zealots that were hurt, went into the Temple, and polluted the sacred Pavements
with their Blood 3 so that their Religion was prophaned by Bloodshed. Always the
Thieves, in making Excursions, got the upper hand 3 whereat the Citizens being angry,
seeing their number every day decreased, reproved the Cowards 3 so that if any of
their Company offered to fly from the Zealots, they made him stand and resist whether
he would or no, not permitting him to pass away: and thus they bent all their Forces
against their Enemies. At last the Thieves not able to make any longer resistance, by
little and little retired themselves into the Temple, and Ananus with his Company en-
tered the Temple by Force with them, and broke the Body of his Enemies. Then they
in the outer Temple were in great fear, and fled into the inner Temple, and shut the
Gates with all speed. Ananus would not offer Violence to the sacred Gates 3 and be-
sides the Enemies cast Darts from above; for he thought it a great Offence against God,
although he might have got the Victory, to introduce the People, not being purified.
Wherefore he elected six thousand of the chief of all his Men, well armed, and ap-
pointed them to keep the Porches, and others to succeed in their places while they took rest:
And many of the better sort of the Citizens being placed to keep Watch there, hired
other poor People to watch in their steads. But John, who as before we declar'd, fled
from Giscala, wrought the ruine of them all. This Man being full of Deceit, and
above all measure detestful of Rule, long ago intended to overthrow the Common-
Wealth. To which end, from that time he counterfeited himself to be against the
Thieves, and so Day and Night accompanied Ananus and the rest, both in their Consul-
tations, and when they went to visit the Watch 3 and he disclosed all their Counsels
to the Zealots: and there was nothing decreed by the People, but he gave the Thieves
intelligence thereof before it was put in practice 3 yet he seemed to be very respectful
to Ananus, and the rest of the Nobility, hereby hoping to conceal his Treachery.
But it fell out contrary to his expectation, for this his too-much reverence, caused him
to be suspected, because they noted him to play the Parasite: and for that, uncalled, he
daily intruded himself into their Consultations, he was misdoubted to betray their
Secrets. For Ananus perceived that the Enemies knew all their Designs 3 and though
John's Deeds carried suspicion of Treason, yet could they not easily remove him, his
Craft was such 3 besides this, he was held up by many Noble-men who were employed
in these Affairs. Wherefore they thought good to request of him an Oath of Friend-
ship; which he denied not, but added moreover, that he would be true to the People, and
neither disclose any Deed or Secret Council of theirs to the Enemies, but with Heart
and Hand would truly endeavour to suppress the Rebels. So Ananus did no more
mistrust him because of his Oath, and admitted him afterwards to all their Councils,
nothing suspecting him. Nay, they now trusted in him so far, that they sent him as
Agent to the Zealots, to persuade them to Peace 3 for they were very careful lest the
Temple through their Deeds should be defiled and prophaned, or that any of the Jews
should there be slain. But he, as though he had sworn to the Zealots, and not to the
Citizens, entered boldly amongst them, and standing in the midst of them, he re-
counted to them, that he had often for their sakes undergone great Danger, by suffering
none of the Townsmen's Secrets to be concealed from them, but declared unto them
all that ever Ananus and his Confederates determined against them 3 and that even
now he was like, together with them, to fall into extremest Danger, except it pleased
God, as it were, miraculously to assist them. For, said he, now Ananus without delay will
send to Vespasian, who will come with his Army in all haste, and take the City: and that
he had appointed the day following for Purification, to purify the People, that so under
presence

John, contrary
to his Oath, re-
veals their Se-
crets to the
Zealots.

The Year of the World, 4022, after Christ's Nativity, 70. John stirred up the Zealots against the Citizens.

pretence of Piety he might let them into the City, or else they might enter in by Force: H and that he could not see how either they were able to endure a long Siege, or encounter with so huge an Army: Adding moreover, that it was God's Providence that he should be sent to them to make a Peace, when *Ananus* purposed, so soon as they were unarmed, to set upon them. Wherefore if they had any care of themselves, they should either intreat the Watchmen that besieged them, to be favourable to them, or else get some succour from some place without the Temple. For (said he) he that amongst you hopeth for pardon if you be overcome, doth not remember what hath past, and what he hath done; but let them persuade themselves as they please, that that have been injured, will not forget and forgive so soon, as he that injured them is sorry for his Fact. Nay, many times the Repentance of Malefactors maketh them more hated I than before; and the Wrath of Men that are injured, is increased by Authority, and licence to do what they please. And they might be sure that the Friends and Kindred of them that were slain, would always lay wait to requite the Injuries; and that all the People were incensed against them for breaking the Laws: So that although some few would take pity upon them, yet the greater Number would prevail. With these and such-like Speeches *John* terrified the Zealots; yet durst he not openly tell them what he meant by Foreign Help, notwithstanding he meant the *Idumeans*. And that he might more enflame the Thieves, he went to the chieftest of them, and secretly told them, that *Ananus* was cruelly bent against them, and breathed out many Threatnings against some in particular. K

CHAP. VI.

How the *Idumeans* came to Jerusalem, and what they did there.

Eleezer, one of the Zealots, causes the *Idumeans* to be sent for.

A Mongst the Zealots there were two principal, *Eleezer* the Son of *Simon*, who above all the rest was thought most fit, both to give Counsel, and to execute that I which was consulted upon; and *Zacharias* the Son of *Amphicalus*, who both were descended from the Line of the Priests. These two understanding, that besides the general Threatnings, their Death was especially resolved, and that the Faction of *Ananus*, to get him into Authority, had sent to call the Romans, (for this *John* had feigned) deliberated with themselves what to do, having so short time to provide. For they supposed that presently the People would assault them; and they bethought themselves that now it was too late to seek Foreign Help, for they might endure all Calamity, before they could give notice hereof unto any that would help them. Yet at last they determined to call the *Idumeans* to his aid; and so they writ a short Epistle to them, letting them understand how *Ananus*, having seduced the People, meant to betray the M Mother-City of their Nation to the Romans; and that they fighting for their Liberty, were by him besieged in the Temple; that the time wherein they expected Safety was very short; and that if they were not presently succoured, they were like to fall into *Ananus* and their Enemies Hands, and the City to be brought in Subjection to the Romans: they also ordered many things to be spoken by word of mouth to the Rulers of *Idumea*. For which purpose was chosen two principal Men, Eloquent, and apt to persuade; and that which was in this Case required, twist of Foot. It was certain that the *Idumeans* would presently aid them, being a brutish rude Nation, and prone to Sedition and Alteration, much rejoicing therein, and by flattery easily entreated to War, and would make as much haste to them, as if they went to some Festival S N lymnity; so that there only was requisite two speedy Messengers. Which two were ready and quick Men for such an Exploit, and were both called by the Name of *Ananias*. These presently went to the Governours of *Idumea*, who reading the Epistle, and hearing that which the Messengers had to say to them, like Mad-Men, assembled all the People together in great haste, and proclaimed War: So the People in an Instant gathered themselves together, and were all armed to fight for the Liberty of their Mother-City; and Twenty thousand being assembled together, under the Government of four Captains, came with all speed to Jerusalem; the Names of them were *John* and *James* the Sons of *Sofa*, and *Simon* the Son of *Cathlas*, and *Phineas* the Son of *Closoth*. *Ananus* and his Watch knew not of the going of these two Messengers, nor of the Watches in the City, but they understood of the *Idumeans* coming, and so shut the Gates, and placed Watchmen upon the Walls: yet they thought not good to go out and

The Zealots require help from the *Idumeans*.

The Nature & Manners of the *Idumeans*.

sooooo *Idumeans* come to Jerusalem.

A and fight with them, but first with peaceable Words to persuade them to Concord and Peace. Whereupon *Jesua*, the eldest of the Priests next after *Ananus*, stood in a Tower opposite against them, and spake in this manner:

Though many and divers Tumults and Troubles have molested this City; yet I never so much wondered at any of them, as that you are come with such fury and readiness to help these wicked People, against all expectation: for (said he) you are come against us to help most vile Persons; and so rashly, as it becometh you not to have done, if your Metropolitan City had requested your help against barbarous People. If I judged your Manners like theirs that have requested your help, I should then think you had some reason to come; for nothing causeth firmer Friendship than Agreement or Sympathy in Manners. But they, if their Actions be considered, B have every one deserved a thousand Deaths; for they are the Outcasts and basest of all the Country-People, who having spent their Patrimonies riotously, and played the Thieves in all Places and Cities about them, now at last have got into this Holy City, most Religious of all Cities, and have profaned the Holy Place by their Impiety: they tremble not to be drunk even in the Holy Temple, and there they consume in Banqueting the Spoils they had gotten from them whom they massacred. And you come to help these Men with as great an Army and Provisions, as though that this your Mother-City had by publick Consent requested your Help against Foreign Enemies. Is not this great Injustice of Fortune, that your whole Nation hath conspired and bent all their Forces against us, to help these Miscreants? Till now I knew not what moved you so quickly and suddenly to arm your selves to assist Thieves against your Native Country-men. What have you been informed of the Romans coming, and of the betraying of the City? For even now I heard some of you mutter, that you came to deliver your Mother-City. Is it not a wonder to see this Device and Invention of these Malefactors? But they could devise no other way to incite others against us, (who even naturally desire Liberty, and are ready for the same to spend our dearest Blood in consist with the Enemy) intended the but to gain us to be Enemies of Liberty. But it becometh you to consider who are these Calumniators, and against whom these Calumnies are devised; and then to gather the variety of the betraying Matter, not from forged Tales, framed at Mens pleasure, but from the thing it self. What should move us now to yield to the Romans, having endured as yet nothing to constrain us therunto? when if we had liked to live under their Obedience, we needed not at first to have D revolted; and besides that, if we had repented our selves, we might have again suborned our splot, and obtained their Favour before this time that all the Country round about us is destroyed. Nay, if we now would yield, it is not easy for us, for the Spoils of Galilee, which they have already conquered, hath made them proud; and by knowing our selves to them, being now near us, should we not incur an Infamy worse than Death it self? True it is, I think Peace better than War; yet being once provoked to War, and the War once begun, I had rather die a glorious Death, than live in Captivity. Do they inform you that we have secretly sent the chief of our City to the Romans, or that by common consent of all the People we have done it? If they say we did it secretly, let them tell what Friends of ours was sent, or what Servants of ours were Ministers to effect this Treason. Did they take any Messenger of ours, and send Letters about him? How can that be hid from all our Citizens, with whom we do every hour converse? And is it possible that a few, shut up in the Temple, who could not come into the City, should know our Secrets, and all the whole City know nothing? Or do they now first know it when they are like to be punished for their Impiety? never suspecting any of us to be Traitors, so long as they were in no fear. If they say that it was done by common consent of all the People; then all Men were there when the Speech was made to the People, to exhort them therunto, and request their Consent, and for the News thereof would quickly have come to your Ears. But what need had we to send Ambassadors, if we had been now already certain to come to Composition with the Romans? Let them tell you who was appointed for that Embassy. Those are but Devices and Contrivances of them, who fear to have a Death F according to their desert, and seek Shifts to escape Punishment.

If Fate had so decreed, that our City should be betrayed to the Enemy, assure your selves, *Jesua* exhorts them who thus accuse us, would have betrayed it themselves, having committed already all the Idumans, sorts of Impieties, Treason (only excepted). Is it your part, seeing you are come hither in Arms, that since they first, (as Reason and Justice requireth) to assist your Mother-City against them who tyrannize over us, and violate our Laws, make all that Justice which they can effect with their sword. First of all they took Noble Men and cast them into Prison, having drawn them out from amidst the publick Assembly; and never being accused nor condemned, nothing respecting their Entreaties, they put them to death. If it please you to come in peaceably, and not in hostile manner into our City, your selves shall plainly behold evident Tokens of this that I say to you; to wit, Houses ruined and made desolate by their Robberies, the Wives and Families of them that are slain, in mourning Apparel, and weeping in every part of the City: for

The disorder of the Zealots, Faction, who intended the overthrow of the City, and the variety of the betraying Matter, not from forged Tales, framed at Mens pleasure, but from the thing it self. What should move us now to yield to the Romans, having endured as yet nothing to constrain us therunto? when if we had liked to live under their Obedience, we needed not at first to have

Peace better: than War.

for there is none amongst us, that hath tasted the Perfection of these wretched Men, who are ^{The Year of the} ^{World, 4022} gone so far, that they are content to make the City their Refuge, (which is the chief, and a Spectacle to all others for Sanctity) and to have robbed and spoiled all the Country and Villages, and Cities thereabout; now, lastly, they have made the sacred Temple a Refuge and Place to carry all their Spoils unto, which they have impiously gotten in this City. This Temple they make their Fortresses, to issue out, and to retire unto: from thence they make Incursions upon the Citizens; and this is the Place where they practise their Villanies against us. This sacred Place, which all the World, even the most barbarous and savage People reverence, is now defiled by the horrible Robberies which those born amongst us have committed. And now being in desperation, they rejoice to see Nation against Nation, and City against City, and People against People, and our own Countrymen to turn themselves against their own Bowels: I when contrariwise (as I have already said) it had been your Parts and Duties to join with us, and help us to exterminate these Malefactors; and be revenged of them for this Lie, by which they presumed to call you to help them, whom they had just reason to fear as Revengers of their Impieties. Wherefore if you make any account of these Mens Prayers, vouchsafe (laying your Weapons aside) to come into our City like Friends, and be your selves Judges between us and them whom you come to help. And consider what Favour we shew them, who permit them to plead their own Causes before you, they being guilty of such heinous Crimes, and having put to death Persons of such account, never accused nor permitted to speak for themselves, yet this Favour we will grant them for your sake. But if you continue your Indignation against us, and refuse this Offer to be our Judges, then let us intreat you, that leaving both Parts, K you would neither imbrue your Hands in our Blood, nor lend your Aid to those Miscreants against your Mother-City. And if you suspect any of us to be Confederates with the Romans, you may keep all the Passages; and then seek to defend your Metropolis, when you have Proof of any such Matter as is alleged against us; and punish the Authors of that Treason, when you have convicted them. The Enemies cannot prevent you, because you are already planted so near the City. If you like none of these, marvel not that we shut our Gates against you, coming in an armed and hostile manner. But the Idumeans being angry, were not moved hereby, and so much the more, for that entrance into the City was denied them, and their Generals were exceedingly displeased, thinking it shameful to lay down their Arms at the Command of others who had no Authority over them.

The end of Joseph's Oration to the Idumeans.

Simon's Answer to Joseph.

The Idumeans are displeased, because the City-Gates were shut against them.

The Reproaches the Idumeans object against the High Priest and Citizens.

Then one of the Captains, named Simon, the Son of Cathla, having, with much ado, gotten his Souldiers to be silent, stood up in a Place where the High-Priest might hear him, and said, That he now did not wonder that those who maintained Liberty, were besieged in the Temple, since they of the City now shut their Gates against them, the City being common and free for all the Nation; and that perhaps they were ready to open the City Gates to receive the Romans. That they spoke to the Idumeans from a Tower, and commanded them to cast down their Arms, which they had taken only for the Liberty of the City, when they durst not trust their own Nation to keep the same, and yet would have them Judges of the Discord: And that accusing others for killing some not convicted, they themselves would condemn all our whole Nation by the Ignominy they did to their Country-men, against whom they had now shut the City-Gates, which were open to all Strangers to enter into for Religion-sake. Did we make haste (saith he) towards you to fight against our own Nation, when we came only to preserve your Liberty? But this is as true, as that they whom you thus besiege have wronged you, and as the Accusation you forge against them. But your keeping in hold those that are the Defenders of the Common-wealths, shutting the City-Gates against Men of your own Blood, you impose upon us contradiutory Commands. Who can any longer endure this your Mockery, that perceiveth how contradiutory your Allegations are? For who can justly accuse those that you keep shut up in the Temple, because they presume to punish Traitors whom you grace with the Title of Noble and Innocent, because they were your Confederates? Only in this they are blame-worthy, that they did not begin with you first, but lest alive such Members of N that Conspiracy. Except also you will say, that the Idumeans shut you out of your City, you your selves not permitting us to come and offer Sacrifice. But who they were too merciful, yet we the Idumeans will preserve the House of God, and will fight for the common Good of our Country, and will be revenged, both of the Enemies that are without the City, and the Traitors within. And here will we remain before the City, till either the Romans come and deliver you, or till you change your Minds, and bethink your selves what Advantage it is to have Liberty.

CHAP. O

CHAP. VII.

Of the Massacre of the Jews by the Idumeans.

A

ALL the Idumeans assented, with a loud Cry, to these Speeches of Simon. And ^{The Year of the} ^{World, 4022} ^{after Christ's} ^{Nativity, 70.} ^{The Idumeans pitch their Tabernacles near the Walls.} ^{A huge Storm.} departed sorrowful, seeing that the Idumeans would agree to no Reason, and that thereby their City should suffer a double War. For the Idumeans were no less disquieted, who took the Matter in great disdain, that they were not permitted to enter into the City, and also because they thought the Zealots not so strong as they had believed, and they themselves were alarmed that they could not help them; so that many repented that they were come thither. Yet would they not for shame return, nothing being done by them: and so rashly placing their Tabernacles near the City-Walls, they determined to stay there. But that Night there arose a most furious Tempest; for there was a great stormy Wind, and an exceeding great Rain, mixt with fearful Thunder and horrible Lightning, and an Earthquake, with strange Noises; so that all Men thought this Motion of the Earth would overturn the whole Order of Nature, or at least portend some great Calamity. The Idumeans and Townsmen were both of one mind: for they thought that God was angry with them for bearing Arms against their Metropolis, and perswaded themselves that they could not escape Death if they continued in their purpose. Ananias and his Followers perswaded themselves that they had now overcome them without War, and that God had fought for them against the Idumeans. But they were false Prophets, and what they judged would befall their Enemies, fell upon themselves. In the mean while the Idumeans lay as close together as they could, and covered their Heads with their Shields, by which means the Rain did them not so much harm. The Zealots were concerned for the Idumeans more than for themselves, and desired which way they might succour them. The boldest amongst them advised the rest, by force to set upon the Guard, and so to get into the City, and open the Gates to the Idumeans that were come to help them; for it was easy to surprize the Watch, by Gates, to assault the Watch, and let in the Idumeans. And so there were danger in the Attempt, yet were it better to endure all Mischiefs that might ensue, than to permit such an Army shamefully to perish, who came at their Request to help them. But the wiser folk dislarded the rest from this, seeing both a stronger Watch placed to keep them in, and the City-Walls diligently guarded because of the Idumeans. And moreover, they could not think that Ananias was careless, but went up and down, first from one Watch, and then to another; yet this Night he did not so, nor for slothfulness, but because the Destinies had so decreed, that thereby both he and the Watchmen should perish. For about Midnight the Storm increasing, the Watchmen fell into a deep Sleep: Then the Zealots determined to file the Bars and Bolts of the Gates asunder; to effect which, they took the Instruments which were consecrated to the Temple; and this Attempt was much furthered Sleep, by the great Wind and Thunder, which made so great a Noise that they could not be heard: So issuing out of the Temple, they went privily to the Walls, and opened that Gate near which the Idumeans lay; and suspecting that Ananias would make some resistance, they first of all drew their Swords, and then, together with the Idumeans, came in: and if at that time they had assaulted the City, they had, without any let or hindrance, destroyed all the People therein; so great was the Rage at that time. But first of all they hastened to assist their Fellows, whom they left besieged, and requested the Idumeans not to leave them in Danger, for whose Succour they were come, nor permit them to incur greater Damage; for having first surprized the Watchmen, it would be more easy for them to assault the City; which if they did not, but first set upon the Citizens, they would presently assemble together, and oppose themselves against them, and not permit them to ascend up into the Temple. The Idumeans consented to this, and so they passed through the City into the Temple; and the Zealots remaining in the Temple, impatiently expected their coming; at whose arrival they took Courage, and joining with the Idumeans, came out of the inner Temple, and set upon the Watch: and some being slain who were fast asleep, the rest were awaked by the Cries of others, and so betook themselves to their Arms to defend G themselves, being yet amazed. And at first, thinking that they were only the Zealots that gave the Alarm, they hoped only by their Multitude to suppress them; but seeing others

The Zealots consult to break open the Gates, to assault the Watch, and let in the Idumeans.

The Idumeans by means of the Zealots enter by night.

The Idumeans join themselves with the Zealots in the Temple.

others without the Temple also assailing them, they judg'd that the *Idumeans* were broken in; so the greater part of them being dismay'd, laid down their Weapons, and cried out; and only a few of them, young Men, well armed, and of good courage, encountered with the *Idumeans*, and for a good space defended their idle Fellows; others went and advertised the Inhabitants what was done, yet none durst come to help them, because they now knew that the *Idumeans* were got in; but every one lamented their hard Fortune, and the Women made great lamentation when the Watchmen were slain. The

The immunity of the *Idumeans* and Zealots against the Citizens of Jerusalem.

Ananus and Jesus the High Priest executed.

Ananus' Death the first Cause of the destruction of the City. The Praise of Ananus the High Priest.

Zealots also answered their Cries with the like, and the Temple and Thunder made all more dreadful. The *Idumeans* spared none, because they were naturally cruel, and fierce to shed Blood; and angry that they were so beaten with the Temple, they used them most cruelly, by whose means they were shut out of the City, sparing neither those who requested Favour, nor those who made Resistance, for they slew many as they were entreating them to remember that they were of their own Blood, and requesting them to spare them for reverence of the Temple. There was no way to fly, nor any hope of escape; and being driven up in a narrow room, they hurt themselves more than the Enemies did, by crowding and treading one upon another; for there was no Place to fly to, and their Enemies ceased not to kill them. Being in this desperate estate, not knowing what to do, they cast themselves headlong into the City, and so died a more miserable Death than those that died by the Enemies Sword. The next day there was found slain 8500; and all the outer Temple flowed with Blood. Yet this Massacre sufficed not the *Idumeans*' Rage, but turning themselves against the City, they robbed and spoiled all Houses, and killed all they met, making no account of the Lives of the Multitude. They made diligent search for the Priests, and many laid violent Hands upon them, and killed them; and standing upon their dead Bodies, sometimes they upbraided Ananus with the Peoples favour towards him, sometimes Jesus with the Words he spake upon the Wall to them; and they were so impious, that they cast away their dead Bodies unburied; notwithstanding the Jews in this Point are so religious, that after Sun-set they take down the dead Bodies of Malefactors, who by Sentence have been adjudged to the Cross, and bury them.

I think I shall not greatly miss the Mark, if I affirm Ananus his Death to have been the beginning of the Destruction of the City; that the Walls of Jerusalem were overthrown, and the Common-Wealth of the Jews perished in that Day, when this their High Priest and Governour was so cruelly massacred in the midst of the City. He was of a laudable and just Life: and though great in Dignity, Birth and Reputation, yet would he not exalt himself above any one, were he never so base. He was a Man who thirsted to preserve the Liberty of his Country, and Authority of the Common-Wealth. He continually preferred the Publick Interest before his own Private Gain, and was always desirous of Peace, because he foresaw the Romans could not be withstood; and that if the Jews did not quickly accord with them, their Ruine was inevitable. And I doubt not but if Ananus had lived, he had succeeded in his Design; for he was an Eloquent Orator, and could persuade admirable; and he had already reduced to extremity those false Zealots who caused the War: and if the Jews had had him for their Captain against the Romans, it had not been so easy for the Romans to have conquered them. He was seconded by Jesus, who next him excelled all the rest. But I think Almighty God having decreed the total Ruine of the City, which was now polluted and filled with Iniquity, and meaning by Fire, as it were, to purify the Holy Temple, which was prophaned, he first took up the Defenders thereof, and those that loved it most dearly. So they who a little before were clothed with the sacred Apparel, and revered of all that from the furthest parts of the World came to Jerusalem, now lay murdered and naked in the open Streets, left as it were a Prey, to be torn in pieces by Dogs and wild Beasts. Was Virtue ever more insolently outraged? And could the, without shedding of Tears, behold *Vice* thus triumph over her?

The o

THE FIFTH BOOK

OF THE

WARS of the JEWS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Fifth Book.

- 1 OF another Massacre; and of the Return of the *Idumeans*, and the Cruelty of the Zealots.
- 2 Of the Civil Discord amongst the Jews.
- 3 Of the Yielding of Gadara, and the Massacre there.
- 4 How certain Towns were Taken; and the Description of Jericho.
- 5 Of the Lake called Asphalites.
- 6 How Gerasa was Destroyed. The Death of Nero, Galba, and Otho.
- 7 Of Simon of Gerasa, Author of a new Conspiracy.
- 8 Of Galba, Otho, Vitellius, and Vespasian.
- 9 Of Simon's Aids against the Zealots.
- 10 How Vespasian was chosen Emperor.
- 11 The Description of Egypt and Pharos.
- 12 How Vespasian redeemed Joseph from Captivity.
- 13 Of Vitellius his Death and Manners.
- 14 How Titus was sent against the Jews by his Father.

CHAP. I.

Of another Massacre; and of the Return of the *Idumeans*, and the Cruelty of the Zealots.

Such was the End of Ananus and Jesus: after whose Death the *Idumeans* and the Zealots Massacred the People, as though they had been a Flock of pernicious Beasts, and very few escaped the Butchery. The Nobility, and chief sort of the Cruelty of the *Idumeans* and the Zealots. Men, were put in Prison, in hope, that by deferring their Death, some of them would become Partakers with them; yet none was hereby moved, but every one desired to die, rather than impiously to join with these Wretches against their own Country: Whereupon they were most cruelly Whipp'd before they were put to Death, their Bodies being made, as it were, one fore place by Whipping and Stripes: and when they could not endure these Torments any longer, they were killed. Who so was taken in the Day-time, was in the Night carried to Prison; and those that died in Prison and Torments, they cast their dead Bodies out, that they might have place to imprison others in their room. The People were so terrified, that none durst weep openly for his Friend, nor bury the dead Body of his Kinman; yea, those that were in Prison durst not openly weep, but secretly, looking about them lest any of their Enemies should see them. For who so ever mourned for any that was Afflicted, was presently himself used in the same manner, as he had been for whom he lamented. Yet sometimes some in the Night scraped up a little Earth with their Hands, and therewithal covered the dead Body of their Friend; and some bolder than the rest, did the like in the Day-time. And in this general Slaughter, were twelve thousand young Noblemen slain in this manner. After which being hated for these Massacres, they mocked and flouted the Magistrates, and made no account of their Judgments. So that when they determined to put to death Zachary the Son of Baruch, one of the chief of the City, because he was an Enemy to their Wickedness, and loved the Vertuous, and one that was Rich, by whose Death they hoped not only to have the Spoil of his Goods, but

N n n 2

alk

For Year of the
World, 4333,
after Christ's
Nativity, 70.

Zachary con-
demned to
death by the
Zealots.

Seventy Jud-
ges absolve
and acquit Za-
chary.

Zachary slain in
the midst of
the Temple.

One of the
Zealots discov-
ereth their
Cruelty and
barbarous
dealing to the
Idumeans.

The Idumeans
depart out of
Jerusalem.

also to be rid of one who might be able to resist their bad Purposes) they called seventy H of the best among the common People together, as it were in Judgment, with a pretended Authority; and before them they accused Zachary, that he had betrayed the Common-Wealth to the Romans, and for that intent had sent to Vespasian: but they never shewed any Evidence or Proof thereof, but only affirmed it to be so; and therefore would have credit given to their words.

When Zachary perceived, that under pretence of being called to Judgment, he was unjustly cast into Prison; though he had no hope of Life, yet he spared not to speak freely his Mind, and began to scorn the Rage and Pretence of his Enemies, and purged himself of the Crimes whereof he was accused: and converting his Speech against his Accusers, he laid open all their Iniquities, and much lamented the Miseries and Trou- bles of the City.

In the mean while the Zealots gnawed their Teeth, and could scarcely contain them- selves from drawing their Swords, and were desirous that their pretended Accusation and Judgment might be ended. He also requested them, who by these Miscreants were appointed his Judges, to remember Justice, notwithstanding the Danger they might incur by it. The seventy Judges all pronounced that he was to be absolved and freed as Guiltless, and rather chose to die, than to cause his Death who was Inno- cent.

This Sentence being pronounced, the Zealots began to shout and cry with a loud Voice; and they all were angry with the Judges, who did not understand to what end K that Counterfeit Authority was given them. Then two of the boldest among them set upon Zachary, and killed him in the midst of the Temple, and insulted over him, saying, *Thou hast now our Sentence and Absolution, far more certain than the other was:* And pre- sently they cast him down from the Temple into the Valley below; and then contume- liously, with the Hilts of their Swords, they beat the Judges out of the Temple; yet they did not kill them, to the end that being dispersed thorow the whole City, they might tell the People, as Messengers from them, of their miserable Condition.

The Idumeans were now sorrowful for their coming, for they disliked these Proceed- ings; and being assembled together, one of the Zealots secretly told them all that their Faction had done from the beginning: that it was true, the Idumeans had taken Arms, L because they were informed that the Metropolitan City was by the Priests betray'd to the Romans: but they might perceive there was no Proof nor Sign of any such Matter; and that indeed the Zealots, who pretended themselves Defenders of the Liberty of the City, were indeed Enemies, and had exercised Tyranny over the Citizens even from the beginning. And tho they had associated themselves with such wicked Persons, and made themselves partakers of so many Murders, yet they ought now to cease from such Wickedness, and not assist Men so impious to destroy their Country and Reli- gion. For though they took it in bad part, that the City-Gates were shut upon them, yet now they were sufficiently revenged of those that were the Cause thereof. That Ananus himself was slain, and almost all the People in one Night, (whereof many M of them e're long would repent) and that they might now themselves perceive the Cruel- ty of those who requested their Aid, to be more than barbarous, had not bluntness to com- mit such Villanies openly, in the fight of them who had saved their Lives: and that their Misdemeanors and Impieties would be imputed to the Idumeans, because they nei- ther hindered their mischievous Practices, nor foresook their Society. That therefore it was their part, seeing it was now evident that the Report of Treason was only Ca- lumny, and that no Assault by the Romans was to be feared; and that the City was im- pregnable, (provided there were no Domestic Divisions) to depart home, and by for- saking the Society of the Impious, to acquit themselves of their Impiety, as being by N them deceived, and to against their Wills made Partakers thereof.

The Idumeans were hereby persuaded; and first of all they freed those that were in Prison, in number two thousand of the Vulgar; and presently leaving the City, they went to Simon, (of whom we will speak hereafter) and so they departed home.

Their sudden departure was against the expectation of both Parties; for the People not knowing that the Idumeans were sorry for what they had done, rejoiced as now delivered from their Enemies: and the Zealots grew more insolent and proud, as tho they never had needed Help, and now were delivered from those, in considerati- on of whom they abstained from some Villanies. Whereupon they used no delay to effect all their Villany; for they spent not much time in taking Advice, but whatso- ever seemed best to them, presently, without any delay, they put it in practice. But O especially they murdered those Men that were Wise and Valiant; for they envied the Nobility

A Nobility for their virtue: they thought it a principal Point first to be effected, not to leave any one Man of account alive. Wherefore they flew, amongst the rest, Corion, a Noble-man of great Birth and Dignity, who loved his Country, was very bountiful, and a lover of Liberty, so that there was none amongst the Jews like him; but for his desire of Liberty, and his other Vertues, he was put to death. Neither could Niger, son of Peritha escape their hands, a Man who in War against the Romans, had shewed himself valiant: and altho he often cried out, and shewed the Scars of his Wounds received in defence of his Country; yet they ceased not for all this most shamefully to drag him thorow the City: and being led out of the City, despairing of Life, he entreated that he might be buried. But the barbarous People denied his request, and flew him. At his Death he besought God that the Romans might come and revenge it upon them, and that Plague, Famine, and civil Discord might light upon their City.

God heard his Prayers, and sent upon them all which he imprecated; and first of all, they were plagued with Civil Wars amongst themselves. Niger being thus slain, they were freed from the fear they had of him that he would resist their Wickedness. Many of the common People were, by some forged Tale or other, put to death. Some were slain, because they had formerly born Arms against them; and they who were innocent in all Points, were put to death for some occasion devised to the time of Peace: and they who did not converse with them, were murdered as those that contemned them; and they that freely and friendly conversed with them, were slain, as those that sought to betray them. In short, the greatest Offenders and the least, were all punished alike, to wit, with Death; for no Man escaped, except he were either poor, or of very base Condition.

CHAP. II.

Of the Civil Disorders amongst the Jews.

IN the mean while the Roman Officers had their Eyes open upon what passed in the City of Jerusalem; and seeing the Citizens at great variance among themselves, The Soldiers they thought this to be for their great Advantage. Wherefore they pressed Vespasian, their General not to lose this Opportunity, affirming that it was God's Providence (who incited Vespasian to besiege Je- rusalem,) that the Jews should be at Civil Discord amongst themselves; and that therefore he should not over-slip so good an Occasion, lest the Jews should quickly be Friends again one with another, either by the weariness of Civil-War, or else re- penting themselves of that which they had done. To whom Vespasian answered, That they were ignorant what was to be done, and desirous rather, as it were, in a Theatre, to shew their Forces and Strength, than with him to consider what was profitable and expedient. For (said he) if we presently assault them, our coming will make Concord amongst our Enemies, E and so we shall bring upon our selves their Forces yet firm and strong; but by expelling a little while, we shall have less ado to conquer them, their chiefest Forces being destroyed by their own Civil-War. God is more our Friend than you are aware of, who without our labour and pain will deliver the Jews into our hands, and will give us the Victory, without endangering our Army. Wherefore it is rather our part to be beholders of the Tragedy, than to fight against Men desirous of Death, and troubled with the greatest Evil possible, to wit, domestic Sedition and Civil-War. And if any think that the Victory is not glorious, because gotten without fight, let him know and consider the uncertain Events of War: and that it is better, if it be possible, to get a Victory without Bloodshed, than therewith to hazard a Defeat. For they who by Counsel and Advice do any worthy Act, deserve no less praise, than they who by force of Arms F achieve a Victory. Moreover, in the mean time that the Enemies destroy one another, our Soldiers may take rest, and so be stronger and better able to fight when need shall require. Besides, it seems not there is much haste required to get the Victory: for the Jews neither pre- pare Arms nor Engines of War, nor levy any Forces, nor seek for Aid; and so by delay no damage can ensue; but they will plague one another more by Civil-War, than our Army can by attacking their City. And therefore whether we consider Prudence or Glory, we have no- thing to do but let them ruin themselves; for in case we should, even at this present make our selves Masters of that great City, so it would be justly said, that the Victory was not to be imputed to us, but to their Discord.

The Captains all consented, and thought this Advice of Vespasian best: and presently Many Citizens, to avoid the G it appeared how profitable this Counsel was, for every day many Jews fled to him to escape the Hands of the Zealots; tho it was dangerous to fly, because all the Ways Vespasian

The Year of the
World, 4032
after Christ
Nativity, 90.

The Zealots
tyrannize both
over the living
and the dead.

were guarded with Watch-men: And if any Man upon any Occasion whatsoever were taken upon the way, he was presently killed; as one who intended to have fled to the Romans: Yet if any one feed the Watch-men with Money, he escaped away safely; and he that did not, was counted a Traitor: so that only Rich-men could escape, and the poor were left to the slaughter. The multitude of the dead Bodies that lay on heaps together was innumerable, and through the horror of which sight, many of those who were flying to the Romans, returned again into the City, chusing rather to die there: So the hope they had to be buried in their native Soil, made Death there seem more tolerable. But the Zealots became so cruel, that they neither permitted them who were slain within, nor them without the City, to be buried: But like Men that had now determined, together with their Country-Laws, to abolish the Law of Nature, yea, and by their impiety to defy God himself, let the dead Bodies rot above ground; and who soever attempted to bury any of them that were slain, whether Friend or Kinsman, he was presently put to death, and left unburied; and to give Sepulchre to another, was Crime enough to deserve it.

To be brief, nothing so much increased their Indignation as Mercy; for the wicked People were now provoked to wrath; their insatiable and cruelty was extended from the living to the dead; and from the dead to the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that being dead, were at rest, and free from those miseries; and they that were in Prison, in respect of the torments they endured, thought themselves more unhappy than they who lay unburied. All humane Justice was perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as Fables and Jests. But having now condemned all Laws, established by their Fore-fathers, for the punishment of Vice, and encreasing of Virtue, at last they found that true, which was fore-told concerning the Destruction of themselves and their Country: For there was an old Prophecy, That when Sedition reigned amongst them, and their own Hands had violated the Temple of God, and holy things, then their City should be destroyed by War, and their holy Places burned with Fire, according to the manner and custom of War. Thus it came to pass, that the City was now in a great danger.

CHAPTER III.

How Gadara was yielded up, and how the Massada there.

John's Pride
and Ambition.

BUT John who long ago aspired to be Tyrant over all the rest, could not endure that others should partake in Authority with him; wherefore, by little and little, he divided himself from their Union and Fellowship, after he had drawn to himself such as by their impious Lives were capable of the greatest Crimes, so that now every one perceived, (in that he always neglected what others commanded, and imperiously commanded what he himself thought good) that he affected Principality. Many joined to him for Fear, some for Favour, (for he had a smooth Tongue, able to persuade to what he would); many also followed him, thinking it better that all the iniquity before committed were laid to one Man's Charge, in particular, than upon them all. Moreover, being a Valiant Man of his Hands; and one able to give political Counsel, he wanted not Followers, notwithstanding that many of the contrary Faction left him, envying that he who before was their Equal, should now be their Master and Commander. Fear also terrified them from living under the Government of one Man; for they thought if he once prevailed, he could not easily be overcome: and again, if he were disposed, that he would pick quarrels against them in the end, because that they resisted him in the beginning. So every Man determined rather to suffer all misery in War, than to submit himself and become a Slave. Thus the Parties were divided, and John was chief of one Faction: so between them they appointed Guards in every Place; and if by chance they combated together, they did little or no hurt to one another; but the chief Contention was, who should bear most sway among the People, and who should have the greatest Part of the Spoil. Thus the City at one time was vexed with three intolerable Mischiefs and Evils, to wit, War, Tyranny and Sedition; and yet the War seemed a less Evil than the rest to the Commonalty. Wherefore many leaving their native Soil, fled to Strangers for succour, and found among the Romans safety, who with their own Nation lived in continual danger. There was also

The greater
part of the
contrary Faction fall from
John.

The Temple of
three Mischiefs afflicted
Jerusalem at
once.

The Year of the
World, 4033
after Christ
Nativity, 91.

Also added a fourth Evil, which wrought the ruine of the whole Nation, Not far from the City there was a Castle called *Massada*, built by the ancient Kings of *Jerusalem*, very strong, to lay up their Treasure and Munition for War, and to retire themselves there unto in time of need, for the safety of their Persons. This Castle was taken and kept by that sort of Thieves, called *Sicarii*, who, by reason of their small number, durst rob no more openly. These Thieves (seeing the Roman Army now idle, and the People in *Jerusalem* at Civil War and Sedition among themselves, took Courage, and again fell to their Villanies. And so on that day, which is the Feast of unleavened Bread, (which the Jews kept holy, in memory of their deliverance from the Egyptian Captivity) deceiving the Watchmen, they seized upon a Fort called *Brigada*; and before the Townsmen could arm, and unite themselves together, they were by these Persons driven out of the Town, who also killed them that could not fly, to wit, Women and Children, to the number of more than seven hundred; and so locking the Houses, and taking the Fruits that are now ripe, they carried all to *Massada*: and so they wasted all the Villages and whole Country round about them; many wicked Persons daily flocking unto them, and joining with them; and by their Example other Thieves, that a while had been quiet, now roused again, and spoiled in every part of *Judea*. And as in a Body, if the principal Member thereof be sick, all other parts of it are afflicted; so *Jerusalem* being filled with Tumults and Disorder, those that were without the City found Licence to rob and spoil; and all those that had their Cattle destroyed where they were wont to inhabit, went into the Wilderness, where, assembling and uniting themselves together, not so many as an Army, yet more than a Company of Thieves, they broke into the Towns and Temples. And as in War it cometh to pass, the Country People purposed to assault them, by whom they had suffered such injury; but they were prevented, for the Thieves, understanding their coming, fled with the spoil they had gotten. And there was no part of *Judea*, that did not suffer together with *Jerusalem* their Mother City. Those that fled to the Romans, certified *Vespasian* hereof: for altho the seditious Persons kept and observed all Passages, and kill'd them that offered to fly, yet many secretly stole away from them, and brought *Vespasian*, both to help the oppressed City; and to take compassion upon the Reliques of their Nation; affirming, that many had been butchered for willing well to the Romans; and many being yet alive, were yet in great danger. *Vespasian* moved to compassionate their Calamities, came with his Army, nearer *Jerusalem*; he thought he would have besieged it, (but indeed his intent was to deliver it from the oppression of these wicked Persons, who in a manner kept it continually besieged) hoping in the meantime to conquer that part of the Country which was yet untouched, and so to leave nothing to hinder him when he should begin the Siege. Wherefore coming to *Gadara*, the strongest of all the Cities beyond the River, he entered into it the fourth day of March; for the chiefest of the City, unknown to these seditious People, had sent Embassadors to him to desire Peace; and to save their Goods and Livestock, they promised him to yield the Town into his hands; for there were many rich Men dwelling in *Gadara*; but their Enemies knew not of their Embassy, till they saw *Vespasian* at the City Gates. And so despairing that they were able to keep the City, by reason they had in the Town many Enemies more in number, and stronger than themselves; and moreover, seeing *Vespasian* even now almost at the City; and thinking shame to fly, and not to be revenged of their Enemies, they took *Dolus* (a Noble-man, and chief of the City, and also the Author of that Embassy) and killed him; and for anger, beating him after he was dead, they fled out of the City. Now the Romans Army approaching near the City, the People of *Gadara* went forth and received *Vespasian* joyfully; who also confirmed a League betwixt them and him, and left them a Company of Horse and Foot, to defend them against the Incursions of the Fugitives; for they themselves, before the Romans requested it, destroyed the City Walls, that so they might shew their desire of Peace, because having destroyed their Walls, if after they desired to rebel, they could not.

Of these desperate Rebels that kept the Castle of *Massada*.

Slaughter and
Desolation
threw *Twit*.

A Similitude.

The Fugitives
between *Pessala*
to assist
the City, and
preserve the
rest of the
People.

The Gadarens
entertain
Vespasian with
joy and Ac-
clamation.

Placidus con-
siders with the
Fugitives.

Vespasian then sent *Placidus*, with five hundred Horsemen, and three thousand Footmen, to pursue those that were fled out of *Gadara*; and he with the rest of his Army returned to *Cesarea*. But the Fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them, got into a Town called *Bethanabris*, and finding there many young Men, partly for that they were willing, partly by force they compelled them so arm themselves, and so rashly they came against *Placidus*. *Placidus* and his Army seemed a little to give back, to the intent to draw them further from the Wall; and then having compassed them about in a fit place, they wound-

The Year of the
World, 4022;
after Christ's
Nativity, 70.

wounded them afar off with Darts and Arrows. The Jews seeking to flee, were prevented by the Horsemen: and they who offered to fight, were by the Romans Footmen all put to the Sword, never shewing any sign of Valour. For the Jews assaulted the Romans, who were all covered with their Shields as with a Wall; and not being able to break into their Battel, they were slain by the Romans' Darts: but their Darts could do the Romans no harm; and so like fierce and savage Beasts they wilfully ran upon their Enemies Swords, and all were either slain, or dispersed by the Horsemen. For *Placidus* was careful to intercept their passage to the Town, and to hinder their recourse unto it, and to force those back again that fled towards it, using his Darts, and killing those that were next him; till at last the strongest amongst them broke away, and got to the Town Walls. Those that were within the City knew not what to do; for they would not shut the Fugitives of *Gadara* out of the City, because they desired to let their own Citizens in: and again, they perceived that if they let these in, the other thereby would work the Overthrow of the City, as it fell out indeed they did: For the Gates being set open for them to come in, the Roman Horsemen almost broke into the Town with them; yet the Gates were shut before they could get in. Then *Placidus* with all his Souldiers assaulted the Town, and after a fore Fight, which continued till the Evening, at last he got the Walls, and the Town, and slew the weaker fort, for the stronger fled; so the Souldiers first sacked the Houses, and then fired the Town. They who escaped thence, incited the whole Country to fly with them, reporting their Calamities with the most, and affirming that all the Roman Army was at hand: and so they put all the Inhabitants there in great fear, and having assembled a great Multitude, they fled to *Jericho*, in which Place they put their Confidence, for that it was strong and populous. *Placidus* having Horsemen, and encouraged with his former Victory, pursued them to *Jordan*, and whomsoever he overtook he slew; and at the River he fought with all the Multitude there gathered together, because that the River being grown deeper by abundance of Rain that had lately fallen, they could not pass over it.

Placidus takes
and burns *Be-
thesabris*.

Placidus his
Victory over
the Fugitives.

He makes use
of his good
Fortune a-
gainst the
Jews.

Wherefore necessity forced them fight, because they could not fly; and placing themselves along the Banks of the River, they therereceived the Horsemen, and warded their Darts. Many for fear fell into the River; and the Romans slew there 13000; and the rest not able to resist, cast themselves into the River; which were an infinite number: Also the Romans took 2200 Men alive, and a great booty of Sheep, Asses, Camels and Oxen. This slaughter, tho it was no greater than the former, yet it seemed to the Jews far greater, because that many all over the Country flying were killed; and *Jordan* was so filled with dead Carcases, that none could pass over it: and also the Lake *Asphaltites* was full of dead Bodies, brought thither out of divers Rivers. *Placidus* having so good success, went to the Towns and Villages adjoining, and took *Abila*, *Julias*, *Bejemoth*, and all the Towns even to the Lake *Asphaltites*, and placed in them Garisons of the Jews that had fled to him: and afterward preparing Ships, and furnishing them with Souldiers, he pursued them that were fled by Water, and overcame them: So all the Country beyond *Jordan*, as far as *Macheron*, was reduced under the Power of the Romans.

CHAPTER IV.

How certain Towns were taken, The Description of *Jericho*.

Troubles in
France.

At this time came News of the Troubles in *Gallia*; and how that *Vindex*, together with the Nobility of that Country, had revolted from *Nero*; whereof we have made mention in another place. This News caused *Vespasian* to be more earnest to end the Wars of the Jews; for even then he foresaw the Civil-War that ensued, and the danger of the whole Empire; and he thought that if he could, before the beginning of these Troubles, end the War in the East part of the World, that then Italy was not in so much danger. But Winter hindering him, he in the mean time placed Garisons in all Towns and Villages about the whole Country, and appointed Officers in every City, and repaired many Places which he had before destroyed. And first of all, he with his whole Army that was at *Cesarea*, marched to *Antipatris*; and having settled the Estate of that City, after his abode there two days, the third day he departed, spoiling and burning all the Country; as also all the Country about

Tham-

A of *Themnia* the Toparchy, and so went to *Lydda* and *Jannia*. But seeing that those two Places submitted themselves unto him, he left there such Inhabitants as he thought good, and went thence to *Amman*; and placing himself in the way to *Jerusalem*, he there entrenched his Camp; and leaving the fifth Legion there, with the rest he went into the Toparchy of *Bethlepton*, firing it and all places thereabout, as also the Borders of *Idumea*: but he reserved certain Castles in fit Places, and fortified them. And having taken two Towns in the midst of *Idumea*, to wit, *Begabris* and *Capharothpa*, he slew there above ten thousand Men, and took almost a thousand; and driving out the rest of the Inhabitants, he left a great part of his Army there, who made Incurfions, and wasted all the high Places thereabout: With the rest he returned to *Jannia*; and from thence by *Samaria* and *Neapolis*, called by the Inhabitants *Nabortha*. The second day of June he came to *Coroz*, and pitching his Tent there, the next day he came to *Jericho*, where one of his Captains, named *Trajan*, met him with the Souldiers he brought from beyond *Jordan*, which Place he had conquered. But before the Romans came, many fled from *Jericho* into the high Country over against *Jerusalem*; and many that staid behind, were there slain. So he found the City desolate, being situate in a Plain, under a great barren Mountain, which is of a huge length; for it reacheth on the North-side to the Borders of *Scythopolis*, and on the South to the Borders of *Sodom* and the Lake of *Asphaltites*. It is rocky, and not inhabited, because it bears no Fruit. Over against this, near *Jordan*, is situate another Mountain, beginning on the North-side at *Julias*, and reaching to *Bacra* on the South, which is the Limits of *Petrea*, a City of *Arabia*. In this Place is that Mountain which is called the Mountain of *Iron*, reaching to the Country of the *Moabites*.

The Country between these two Mountains is called the great Field, reaching from the Village *Gennabara* to the Lake of *Asphaltites*, being in length two hundred and thirty Furlongs, and in breadth an hundred and twenty; in the midst it is divided by the River *Jordan*. These are also two Lakes of contrary Natures, *Asphaltites* and *Tiberias*; for one of them is salt, and hath no Fish; but that of *Tiberias* is sweet, and abounds with Fish. This Plain in Summer-time is burnt with the Heat of the Sun, and the Air is infected in all Places thereabouts, save only about *Jordan*: and this is the Cause that the Palm-Trees that grow about the River-side do flourish most, and are more fertile than the rest. Near *Jericho* there is a large great Fountain, which plentifully watereth the Fields thereabout, and riseth with a great Stream out of the Ground near the old City; which *Joshua* the Son of *Nun*, General of the Hebrews, took by War, the first of all that he took in the Land of *Canaan*. It is reported, that in the beginning, the Waters of this Fountain destroyed all Fruits of the Earth, and also made Women be delivered before their time, and infected all Places with Diseases, and the Plague; but afterwards by *Elisha*, the Successor of *Elias*, was made sweet and good for Conception; which happened in this manner: That admirable Person being once courteously entertained by the Inhabitants of *Jericho*, did thus reward them, and all the Country for that their Kindness; and going unto the Fountain, he cast a Pitcher full of Salt into the Water, and lifting up his Hands to Heaven, and tempering with this Fountain-Water certain sweet Waters, he prayed God to amend the ill Qualities thereof, and to make it flow with more sweet Streams; which both might cause plenty of Fruits, and also of Children, to the Inhabitants: and that the Water might have the Virtue to make Women fruitful, so long as they persisted in Piety. These Prayers had the Power to alter the Fountain; and from that time this Fountain, which before was the Cause of Famine and Sterility, became the Cause of Plenty and Fertility. And so it watereth the Ground, that where a little of it cometh, it doth more good than all other Waters which lie long upon it: and so they that water their Grounds but a little with it, receive much Fruit; and they that water their Grounds with it much, do not receive them in that measure; yet it watereth a greater compass of Ground than other Fountains; and in length it runneth through a Plain seventy Furlongs long, and twenty broad. Here are most pleasant and goodly Orchards, and many sorts of Palm-Trees growing by Brooksides, which are divers in the taste of their Fruits, the fattest whereof being pressed, yield a Juice like Honey, nothing inferior to other Honey: yet there is great store of Honey in the Country, and the Juice of Balm, which is more precious than all other Fruits whatsoever. Here grow also Cypress-Trees and Myrabolans: so that one may justly say, that this Part of the Earth hath something Divine, where what Fruit soever is most dear and precious, is in most abundance. Also in all other Fruits it surpasseth all Countries in the World; for all things multiply and increase.

The Year of the
World, 4022;
after Christ's
Nativity, 70.

Vespasian com-
eth to *Jericho*.

The great
Field.

Two Lakes,
Asphaltites and
the *Tiberias*
Lake.

A large Fountain
near *Jericho*.

A Miracle
wrought by
Elisha.

Fruitful and
pleasant Gar-
dens about
Jericho.

crease sooner there. The Cause hereof I judg to be these pleasant Waters, and the H
warm nourishing Air, which gently inviveth all things to spring up, and then encreaseth them; as the Moisture causeth all things to take firm Root, and also defendeth them from Drought in Summer-time, when the Country is vexed with such intolerable Heats, that all things are scorched, so that nothing then will grow; yet if they be watered with Water drawn before Sun-rise, by the blowing of a mild and temperate Wind, it is refreshed, and it receives a contrary Nature: In Winter-time it is almost luke-warm, and temperate to them that go into it. The Air here is so temperate, that when it snoweth in other parts of *Judea*, and is extrem cold, the Inhabitants in this place only wear a Linen Garment. This Country is distant from *Jerusalem* an hundred and fifty Furlongs, and threecore from *Jordan*: and all the Ground betwixt it and *Jerusalem* is desert and stony; and so likewise between it and *Jordan*, and *Asphaltites*, though it be lower Ground than the other. Thus we have sufficient declared the Fertility of *Jericho*.

The Cause why the Ground about *Jericho* is fruitful.

The Air temperate and warm.

CHAP. V.

The Description of the Lake Asphaltites.

An admirable Property of the Asphaltite Lake.

IT is worth the labour to describe the Lake *Asphaltites*, which is Salt and uncappable of feeding Fish, yet whatever is cast into it, how weighty soever it be, it swimmeth above the Water; so that one, though he would on purpose, cannot sink to the bottom. *Vespasian* coming thither to see it, took Men who could not swim; and caus'd their Hands to be bound behind them, and cast them into the midst thereof, and all of them came up to the top of the Water, as if some Wind had forc'd them from the bottom. Moreover, it is admirable, how this Lake thrice in every day changeth Colour, and shineth diversly, according as the Beams of the Sun sundry ways fall upon it. And in many places casteth up pieces of black *Bitumen*, in greenness and shape like a Bull without a Head; and these float above the Water. They that get their Living upon this Water, by gathering this *Bitumen*, draw it to their Boats, and it is so tough and clammy, that having filled their Boats herewith, it is not easy for them to get them away, but their Boat is as it were fastened, and hangeth upon the rest of that Mass of bituminous Matter, till it be separated from it by the Turns or Urine of a Woman. This bituminous Matter is good to close the Rifts of Ships, and also to cure many Diseases. This Lake is five hundred and eighty Furlongs long, extending to *Zoar* which is in *Arabia*; and it is an hundred and fifty Furlongs broad. Near this Lake is the Land of *Sodom* and *Gomorrhah*, some-time both Fertile and Rich; now all burnt, having been, for the Impiety of the Inhabitants, consumed with Lightning and Thunder. To be short, one may here behold, as it were, the Reliques of that M Fire that by God's Appointment destroyed the Place; for one may yet see some Remains of those five Cities; and Trees and Fruits springing up in the Ashes: which Fruit to the Eye seemeth like other Fruits; but if you handle them, they fall into Ashes and Smoak. And so the History of the Destruction of *Sodom* is verifi'd to the Eye of them that behold it.

The Land of Sodom is near unto the Lake Asphaltites.

Tertul. Apol. cap. 39.

CHAP. VI.

How Gerafa was destroyed. Of Nero's Death, and of Galba and Otho.

Vespasian desirous to besiege *Jerusalem* on every Side, built Castles at *Jericho*, and *Asida*, and left there Garisons of the Souldiers that came to assist him, and also Romans with them. And he sent *L. Annius* to *Gerafa*, with a Body of Foot and Horse; who at the first Assault took the City, and slew a thousand young Men, who had no time to fly, and made whole Families Slaves, giving the Souldiers the Spoil of their Goods: and so firing their Houses, he went to other Places adjoining. They who were able, fled; and the weaker sort, who could not fly, were slain; and whatsoever came in their way they consumed with Fire. Thus all Places, both Mountains and Plains, being wasted and ruined with War, the Inhabitants of *Jerusalem* had no whither to go, when

L. Annius taketh *Gerafa*.

A when they desired to fly from the Zealots by whom they were kept in. And they themselves who were against the Romans, were also kept in, the City being on every Side enclosed and encompassed with the Roman Army.

After *Vespasian* was returned to *Cesarea*, and with all his Army purposed to go to *Jerusalem*, News was brought him that *Nero* was slain, having reigned thirteen Years and eight days. Touching whom I will not recount how he dishonour'd the Empire, committing the whole Sway of all the Common-wealth to two most wicked Men, to wit, *Nymphidius* and *Figillinus*, who were of least worth amongst all his Freed-men: and how being betrayed by these two Men, he was forsaken of all his Guards; and so fled only with four trusty Freed-men into the Suburbs, and there kill'd himself: And how that sometime after they that deposed him, were punished for that Offence: And how the Wars ended in *Galba*; and that *Galba* being created Emperor, returned to *Rome* out of *Spain*: and how he was accused of Cowardice by the Souldiers, and by them killed in the Market-place, as one of base Condition; and how *Otho* was declared Emperor, and led his Souldiers against *Vitellius*: Also *Vitellius* his Troubles in his Fight before the Capitol: And how *Antonius Primus*, and *Mucianus* slew *Vitellius*, and so appealed the German Troops and the Civil War. Of all these I have forbore to speak, because I presume both the Greeks and Romans have written these things at large; yet I have briefly recapitulated this to continue my History.

After *Vespasian* heard this News, he deferred the Siege of *Jerusalem*, expecting who should be created Emperor after *Nero*. And when he was certified that *Galba* reigned, he determined to do nothing, but lie quiet till such time as he should write to him his Mind, whether he would have him proceed in the War against the Jews. And he sent to him his Son *Titus*, both to salute him, and also to know his Pleasure concerning the Jews. Likewise, King *Agrippa* went with *Titus* for the same Cause to *Galba*. But as they were passing by *Achaia* with long Ships in Winter-time, as the Custom is, News was brought that *Galba* was slain, having reigned seven Months and seven Days: After whom succeeded *Otho*, who governed the Empire three Months. *Agrippa* not dismayed with this Alteration, still kept on his Journey to *Rome*. But *Titus* (as God would have it) returned from *Achaia* to *Syria*, and so to *Cesarea* to his Father. They both were in suspense what would ensue, and who should be Emperor, the Empire being so full of trouble: and so they neglected the War against the Jews, fearing for their own Country, and therefore thinking it an unfit time to invade Strangers.

The Year of the World, 4033; after Christ's Nativity, 71. *Vespasian* hath tidings of Nero's Death.

Galba.

Otho.

Vitellius.

Vespasian deferred his besieging *Jerusalem*.

Galba is slain, and *Otho* governeth.

CHAP. VII.

Of Simon of Gerafa, Author of a new Conspiracy.

IN the mean time a new War broke out at *Jerusalem* among the Jews; For there was one *Simon* the Son of *Giora*, born in *Gerafa*, young in Years, and inferior to *John* in Subtily, who now already had gotten the Dominion over the City; yet in Vigor and Boldness exceeded *John*. This *Simon* having been for this Cause also driven out of the Country of *Arabatena*, where he was Governour, by the means of *Ananus* the High-Priest, came to the Thieves that seized upon *Masfada*. At his first coming he was suspected by the Thieves, that they only permitted him, and the Women that came with him, to dwell in the lower part of the Castle, and they themselves kept the higher part: yet afterwards his Manners and Behaviour was such, that they put Confidence in him, and he became their Captain always when they went to spoil and rob any part of the Country about *Masfada*. After which he did all he could to persuade them to attempt greater Matters; for being desirous of Rule, after he heard that *Ananus* was dead, he departed into the high Places of the Country, and with the Voice, as of a Crier, proclaimed, That all Bond Slaves that would follow him, should have their Liberty, and all others should be richly Rewarded; by which means he gathered together all the wicked and desperate People in the Country. And having now a considerable Army, he robbed and spoiled all the Towns and Villages thereabout; and his Number daily increasing, he also presumed to come into the plain Countries: so that now Cities stood in awe of him, and many considerable Persons, fearing him for his strength and prosperous Success, joined with him. So that his Army did not only consist of Thieves and Slaves, but many People of the Country came to him, reverencing him as their Prince and King; and they made Excursions into the Toparchy of *Arabatena*, and into the greater

Simon assembled all Robbers in the mountainous Places.

greater *Idumea*. For he had Fortified a Town called *Nain*, wall'd about, which he us'd for his Retreat. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in these Caves he kept his Treasure, and the Booties he got: also all Fruits of the Earth that he robbed and stole, there he laid up in Store; as also Ammunition for many Companies. And now no Man doubted, but that being thus furnished with Men and Ammunition, he would go to *Jerusalem*: The Zealots fearing this, and desirous to prevent him, who they saw every day encreased his Number, and grew more potent against them, they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly encountered them, and gave them so sharp a Battel, that he slew many of them in Fight, and forced the rest to retire themselves into the Town; yet not having Men sufficient, he would not besiege the Town, but first of all he purposed to subdue *Idumea*; and so, accompanied with 20000 armed Men, he halted towards the Borders thereof.

The Fight between Simon and the Zealots.

The Princes of *Idumea* understanding this, presently assembled five and twenty thousand armed Men; and leaving at Home sufficient Garisons to defend their Country against the *Starii*, who held the Fortresses of *Massada*; they, accompanied with these Forces, went out, and expected *Simon's* coming into the Borders of their Country, where having met him, they joined Battel, and fought a whole day: yet it appeared not which Part got the Victory. Then *Simon* returned to *Nain*, and the *Idumeans* Home. Not long after *Simon*, with a greater Army than before, assaulted the Borders of their Country, and pitching his Tents in a Village called *Thebe*, he sent one of his Companions, K named *Eleazar*, to them that kept the Castle *Herodium*, not far from that place, to solicit them to yield it to him. The Garison there presently received him into the Castle, not knowing the Cause of his coming. But so soon as he began to persuade them to Treason, they drew their Swords to kill him; and he not having any place to fly to, cast himself from off the Castle-Wall into the Valley beneath, and so died.

The *Idumeans* something fearing *Simon's* Forces, before they would offer him Battel, thought best to espie what number of Men he had: to effect which Business, one *Jacob*, a Captain among them, offered himself, meaning indeed to betray his Country to *Simon*. So departing from *Olurus*, where the *Idumean* Forces were assembled, he went to *Simon*, and promised him to betray his Country to him, receiving of him an Oath, that for Reward of this Deed, he should be always next in Dignity to *Simon* himself, and so he presently promised to help to subdue all *Idumea*. For this Cause he was welcome to *Simon*, and he acted liberally, and had great Promises if he performed that which he offered; and then returned to the *Idumeans*; and feigned that *Simon's* Army was far greater than indeed it was. And so terrifying the Governours of his Country, and the People, he, by little and little, persuaded them to receive *Simon*, and without any more Fight to yield to him the Sovereign Authority over them.

Jacob studying to bring this his Purpose to pass, privily sent Messengers to *Simon*, willing him to come with his Forces, and promising him to dissipate the *Idumeans* for him; which he also did. For when *Simon's* Army drew near, he first of all got upon his Horse, and together with his Associates that were partakers of his Treason, fled to the Enemy. Then Fear fell on the *Idumeans*; and every one, without any more ado, fled home.

Thus *Simon*, against his own expectation, entred *Idumea* without Bloodshed: and first of all assaulting a little Village called *Chebron*, he took it, and in it an exceeding great Booty, a great quantity of Corn, and many Fruits; all which he carried away. The Inhabitants report that this *Chebron* is not only more ancient than all Cities of that Land, but also than *Memphis* in *Egypt*; for they affirm it to have been built 2300 Years since. They also say, that this was the Place where *Abraham* the Father of the Jews dwelt, after he forsook *Mesopotamia*; and that his Posterity departed from hence N to *Egypt*. Indeed there are yet seen Monuments in the City, richly wrought in fine Marble.

A Turpentine-Tree that hath continued ever since the Creation of the World.

Six Furlongs from the Town there is an exceeding high Turpentine-Tree, which they affirm to have endured ever since the Creation of the World, until this day. *Simon* having obtained this Place, from hence invaded all *Idumea*, and not only robbed and spoiled all the Towns and Cities thereof, but also wasted and destroyed much of the Country; for, besides his Army, there followed him forty thousand Men; so that he could not find Victuals for such a Multitude. Moreover, besides this Calamity that he brought upon *Idumea*, he exercised great Cruelty and Outrage upon the Country, and caused great Spoil therein. And, as after great Swarms of Locusts, the Trees and Woods are disposed: so whereforever *Simon* had been, all the Country was left desolate. And

A And either by Fire, or by ruining Places where he came, or else by treading upon the Corn-Fields with the Feet of his Army, or by destroying such as they found, they left nothing standing or growing, either in Field or in Town; and only by passing thorough fertile Places, he made the Fields harder than barren Ground, and left no sign, in places which he had destroyed, that ever they had been tilled.

Hereat the Zealots were again animated against him, yet durst they not fight with him in open Field; but placing Ambushes in the way he was to pass, they took *Simon's* Wife, and many of her Servants, and so came again into the City, rejoicing as though they had taken *Simon* himself: For they persuaded themselves, that *Simon* would presently lay down Arms, and come in humble manner to entreat them to restore him his Wife. But *Simon* was not moved with Compassion for the loss of his Wife, but with Fury; and coming to the Walls of *Jerusalem*, like a cruel Beast that had been wounded, and could not come to them that hurt him, he killed all he met. And taking them that went out of the City to gather Herbs and Wood, he caused them to be whipt to death, whether they were young or old: This Cruelty seemed only wanting in him, that he did not eat the Flesh of the dead Bodies. Also he took many and cut off their Hands, and so sent them into the City, thereby to terrify his Enemies, and to cause the People to abandon the Zealots; and he bad them tell the Citizens, that except they presently restored his Wife to him, he swore by God who governed all, that he would break down their Walls, and use all he found in the City after that fashion, and that he would spare no Age, nor respect the Innocent more than the Guilty. These his Threats did not only terrify the People, but also the Zealots, inasmuch that they sent him his Wife again; and so his Anger being somewhat asswaged, he ceased a while from his Murders.

The Year of the World, 4033, after Christ's Nativity, 71. Simon spoiled all Idumea. The Zealots take Simon's Wife.

C H A P. VIII.

Of Galba, Otho, Vitellius and Vespasian.

D NOT only in *Judea*, but also in *Italy* at this time was Civil War; for *Galba* was slain in the midst of *Rome*; after whom *Otho* was created Emperor, and fought against *Vitellius*, who affected the Empire, being chose Emperor by the German Legions. The Battel was fought near *Bebrias*, a Town in *Gallia Cisalpine*: the first day *Otho* got the Victory against *Valerius* and *Cecinna*, the Generals of *Vitellius* his Army: But the day following they overcame *Otho*; and so many being slain on both parts, and news being brought that *Vitellius's* Army had gotten the Victory, *Otho* being at *Brundis*, slew himself, when he had held the Empire three months and two days. *Otho's* Souldiers turned to *Vitellius* his Captains, and joined with them, and so *Vitellius* came to *Rome* with his Army. In the mean time *Vespasian*, the fifth day of June, departed from *Cesarea*, and went to those parts of *Judea*, which were yet unconquered; and of all he went into the high Countries, and subdued the two Toparchies of *Arabatena* and *Gophnites*, and after them two Towns called *Bethel* and *Ephrem*, and placed Garisons in them, and so went to *Jerusalem*, killing many that he found in the way, and taking many Captives.

One of his Captains called *Cerealis*, with a party of Horse and Foot, wasted all the higher *Idumea*: and in the way as he went, he took *Capherna* a Castle, and burnt it, and besieged another called *Caphart*, enclosed with a strong Wall: by reason of which he *Caphart* subdeemed he should have made long abode there; but, contrary to his expectation, the Inhabitants opened their Gates to him, and yielded themselves, beseeching him to be good to them. When he had overcome them, he went to *Hebron*, an ancient City, and set it on fire; this *Hebron*, as I have already said, was situated upon the Mountains, and near *Jerusalem*: and breaking into it by force, he slew all them that he found there, and fired the City. And having subdued all Places, save only three Castles; to wit, *Herodium*, *Massada* and *Macheron*, which were kept by the Thieves, now only *Jerusalem* remained to be conquered.

the whole Roman Empire. more invades Judea. the ancient City of Hebron.

CHAP. IX.

Of Simon's Ads against the Zealots.

The Year of the
World, 4033;
after Christ's
Nativity, 71.

The Zealots
fill the whole
City with In-
quity.

The way of
flight was
quite cut off.

The Discord
between the
Zealots and
the Idumeans.

Simon enters
the City with
a great Army.

Simon assaults
the Temple,
wherein the
Zealots kept.

After Simon had recovered his Wife from the Zealots, he went into Idumea to rob and spoil that which was left; and chafing the Inhabitants up and down, at last he forced them to fly to Jerusalem, and he himself pursued them thither; and at the foot of the Walls he killed all the People he came off the Fields from their Labour. Thus Simon without the City, was more terrible to the People than the Romans, and the Zealots within the City crueller than them both, being incouraged and incited thereto by the Counsel of the Galileans; for they had put John in Authority; and John in reward thereof, permitted all things to be done as they requested. There was no end of robbing and spoiling rich Mens Houses, and of slaughtering both Men and Women; and to kill Men and Women was but a pastime. And having with Blood bedewed their Prey, and without all fear gotten what they liked, they now began to lust after Women: yea, they became effeminate and lascivious, they curl their Hair, and clothed themselves in Womens Apparel, and anointed themselves with sweet Ointments, that their Beauty might be pleasing and alluring; they now not only imitate the Attire of Prostitutes, but also their Impudency, and became so shameless, that they thirsted after unnatural Pleasures, as tho Jerusalem were become a Stews, and so profaned the whole City with their execrable Impurities. Yet tho they effeminated their Faces, their Hands were prone to Bloodshed; and tho they lived in ignominious Manners, as People given over to Pleasure, yet could they quickly become Warriors, and in the Habits of Women, drawing their Swords, they killed whomsoever they met. Whosoever escaped John's Hands, Simon, the more cruel, murdered; and whosoever escaped the Tyrant within the City, was slain by the Tyrant without; and there was no way to fly to the Romans.

Furthermore, the Army of John began to be divided, for all the Idumeans separated themselves from the other People, and there arose a Mutiny against the Tyrant, partly through envy of his Power, partly through hatred of his Cruelty; and so assaulting him, they slew many of the Zealots, and compelled the rest to fly into the King's House, built by Grapt, Father of Isat, King of Adiabena. The Idumeans also broke in thither with them, and drave them from thence into the Temple, and seized upon John's Treasure; for John lived in the Palace, and had carried thither all his Spoils. Then those Zealots that were dispersed in the City, came to those that were in the Temple, and John purposed to send them against the Townsmen and the Idumeans. But they feared not so much their Forces, (al tho they knew them to be the better Warriors) as they did, lest now being desperate, they should steal out of the Temple in the Night, and so slay them, and fire the City. Wherefore assembling themselves, they deliberated with the Priests how to avoid their Assaults: but it pleased God to turn their own Counsel to their destruction, and that they should provide a Remedy far worse than Death it self. For to depose John, they devised to introduce Simon, and, as it were, to intreat another to tyrannize over them. This Counsel was thought best, and Matthias the Priest was sent to Simon (of whom before they stood in great fear) to request him to come into the City. With him also came such as had fled from Jerusalem for fear of the Zealots, intreating him in like manner, because they desired to return to their Wives and Families. So he entered into the City proudly, promising them to be their Deliverer; and all the People made Acclamations as he entered into the City, that he was their Preserver. Simon being now within the City, presently deliberated with those about him to establish his Dominion, thinking as well those that called him into the City, as those against whom he was called, his Enemies. John, and the Zealots with him, finding no way to come out of the Temple, and having lost all that he had in the City, (for Simon and his Followers, at their entrance, took all that belonged to him) began now to despair of his Safety. And Simon, being assisted by the Citizens, assaulted the Temple; and the Zealots placing themselves upon the Porches, and in Towers of Defence, made resistance, and hurt many of Simon's Followers. For the Zealots were upon the higher ground on the right hand, and so had the advantage against Simon. And although by reason of the place wherein they were, they prevailed against Simon, yet they raised four high Towers, that from thence they might shoot Darts and Arrows against Simon's Men. One of these Towers they built upon the East side

A side of the Temple, another on the North, the third upon a place opposite to the lower part of the Town, and a fourth Tower they built on the top of the place called *Passiforium*, where one of the Priests used to stand before Sun-set, to signify to the People, with the sound of the Trumpet, the beginning of the Sabbath, and to declare to them the other Holy Days, and in what Days they might go about their Business. In these Towers they placed all kind of Engines to cast Stones, and Men with Slings. Then Simon perceiving many of his Souldiers languish, was more remiss in his Business; yet when his Number encreased, he came nearer, for a far off many of his Men were slain with the Shot of these Engines.

The Year of the
World, 4033;
after Christ's
Nativity, 71.
The Priests signify the beginning of the Sabbath by the sound of a Trumpet.

B

CHAP. X.

How Vespasian was elected Emperor.

At that time Rome also suffered the Evils of Civil War; for Vitellius was now arrived out of Germany with his Army, bringing besides them an infinite multitude with him; so that his Army was so great, that the Places appointed for quartering his Souldiers could not contain it; inso much that his Army occupied all the whole City, and every House was filled with Souldiers. And they beholding the Romans Wealth greater than ever they saw any, and admiring their abundance of Gold and Silver, not able to contain themselves, began to rob and kill every one that sought to hinder them. And this was the estate of the Affairs in Italy. Vespasian having waited all about Jerusalem, returned to Cesarea, where he understood the Troubles at Rome, and how Vitellius was Emperor. Hereat, tho he knew as well to obey, as to be obeyed; yet he was moved with Indignation, and disdained to call him Lord, who had invaded the Empire, being destitute of a Ruler. And much grieved hereat, he could not conceal his Grief, nor follow the Wars against Strangers, whilst his own Country was so endangered. But the distance between him and Rome did as much repress him, as Anger incited him to seek Revenge; for he considered that Fortune might cause many Alterations before he could get to Rome, especially it being Winter: and so he thought to bridle his Wrath, which yet daily encreased. But his Officers and Souldiers began openly to consult of a Change, and with indignation exclaimed against the Souldiers at Rome, who lived in pleasure, and never heard so much as the report of War; and notwithstanding took upon them to create whom they pleased Emperor, and in hope of Gain disposed of the Common-wealth at their own Pleasure: whereas they, on the contrary, after so many Labours and Dangers, still continued in Arms till they became old and gray-headed, and suffered the Authority due to themselves, to be enjoyed by others; when notwithstanding they had amongst them one who deserved the Empire more than any other; and what Recompence could they ever after make him? Or what Occasion could they find hereafter to shew themselves grateful to him for the Benefits from him received, if they now omit this Occasion? And they thought that Vespasian was so much more worthy of the Empire than Vitellius, by how much they who created Vitellius Emperor, were in very many respects much inferior to themselves. For (said they) we have endured no less toil than those that came out of Germany: neither were we less valiant than they, who bring a Tyrant with them out of Germany: and that nobody would resist Vespasian: For the Senate and the People of Rome would not rather endure Vitellius his unstable Lust, than Vespasian's Chastity and Temperance; nor a cruel Tyrant, rather than a good and courteous Emperor, whose Son also was of extraordinary Merit, and deserved the Empire: For true Valour in an Emperor is a great defence of Peace. Therefore if the Empire was due to aged Experience, they had Vespasian; if to valiant Youth, they had amongst them Titus; that they might reap commodity by both their Ages: and that they would not only assist him with the Forces of the Empire, having there three Legions, besides the Auxiliary Troops of the King; but also all the East part of Europe was out of fear of Vitellius. Moreover, they had in Italy some that would assist Vespasian, to wit, his Brother and his Son, whereof the one (they hoped) would get many young Men to follow him, and the other was Prefect of the City, an Office very considerable, especially in the beginning of such an Enterprize. Lastly, if his Emperor might so fall out that the Senate would declare him Emperor, whom now the Souldiers, being as it were, their Preserver, had Elected.

Vitellius encamps his Army in Rome.

Vespasian knew how to govern, and how to obey.

The Captains consult with the Souldiers openly of a Change.

The Causes that moved the Souldiers to elect Vespasian.

G This was first talked amongst the Companies of Souldiers; at last, exhorting one another thereto, they went and saluted Vespasian Emperor, and requested him to accept

cept this Dignity for preservation of the Empire, being in great danger to be lost. Albeit *Vespasian* had always been careful of the Publick Good, yet he refused to be Emperor; deeming himself indeed to have deserved it, but he rather chose to live a Private Life, wherein was Security, than in the height of Fortune and Honour with perpetual Danger. The Captains were the more earnest because he refused it; and the Souldiers flocked about him with drawn Swords, threatening his Death, except he would consent to live as he deserved: but after long time striving to avert this their Determination to make him Emperor, at last, seeing he could not avoid it, he accepted their Offer.

CHAP. XI.

The Description of Egypt.

Mutianus, and the rest of the Captains that had elected him to the Empire, together with the whole Army, with great Acclamations, desired *Vespasian* to lead them against their common Enemy. But *Vespasian* thought it best, first to make sure of *Alexandria*, knowing that *Egypt*, for the supply of Corn, was the greatest and best part of the Empire; which if he once were sure of, he hoped, that although *Vitellius* were stronger than he, yet he could bring him under, because the People would not endure that for his sake the City should be famished: which would have come to pass, except they had supply of Corn from *Egypt*.

The Bounds of Egypt.

Moreover, he desired to join himself with those two Legions that were at *Alexandria*; and he considered that that Country might be a Defence and Refuge for him, if any adverse Fortune should beside him; for it is not easy to be entred by an Army, and the Sea-Coasts have no Havens nor Harbours to receive Ships. On the West it bordereth upon the dry and barren part of *Libya*; on the South upon the Frontiers which separate *Syene* from *Ethiopia*, and the Cataracts of *Nilus* hindering the entering of it by Ships. On the East it bordereth upon the Red-Sea, which defends it as far as the City *Coptos*; on the North it reaches to *Syria*, and is defended by the Egyptian-Sea, wherein there is no Haven. Thus *Egypt* is strong on every side, and reacheth in length 2000 Furlongs from *Pelusium* to *Syene*; and from *Plinthie* to *Pelusium*, they sail 3600 Furlongs. And *Nilus* is navigable even unto the City *Elephantine*. Moreover the Haven of *Alexandria* is dangerous to enter into even in a Calm, for the entrance into it is very strait; and besides that, the way goes not directly on, but is made crooked by great stony Rocks, and the left side is compassed artificially by a strong Dike, but on the right side is the Isle *Pharus*, having a Tower upon it exceeding great; so that a Light in it is seen by Mariners 300 Furlongs off, to the end that before they come near it, they may provide to bring their Ships in with safety.

A high Tower in *Pharus*.

This Isle is inclosed with high Walls made by Art, against which the Sea-beating, and so returning back again, maketh the entrance into the Haven more dangerous. Yet this Haven within is very safe, and 60 Furlongs long: so that whatsoever this Country wants, it is brought thence into that Haven; and whatsoever aboundeth amongst them, and which other Nations need, is carried from thence all over the World. So that *Vespasian* did not unadvisedly seek to make himself Master of *Alexandria*, and to dispose thereof for his own Profit, being to begin his Empire. Wherefore he sent Letters to *Tiberius Alexander*, who was Governour of *Alexandria* and *Egypt*, and told him of the Souldiers Resolution; and how that seeing he could not avoid it, but was forced to take upon him the Empire, he now requested him to help him all he could. *Alexander* receiving *Vespasian's* Letter, agreed willingly thereunto, and presently caused his Army and the People also to swear to *Vespasian*; which they all did willingly, having understood *Vespasian's* Virtue, by reason he governed so near them. And so *Alexander* having now engaged himself, prepared all things necessary for the Reception of this Prince.

Tib. Alexander governs *Egypt*.

CHAP.

CHAP. XII.

How *Vespasian* delivered *Joseph* out of Captivity.

It is incredible how quickly the News was carried into all parts of the World, that *Vespasian* was declared Emperor in the East; and how all the Cities rejoiced and made Triumphs, and offered Sacrifice for his fortunate Success. Moreover, the Legions in *Messia* and *Pannonia*, who not long before revolted from *Vitellius*, by reason of his Cruelty, now willingly swore Obedience to *Vespasian*. *Vespasian* returned by *Berytus* to *Cesarea*; where many Embassadors came to him, offering him Crowns, and applauding and rejoicing at his good Fortune; they came out of *Syria*, and all other places thereabout. Thence came also *Mutianus* Governour of *Syria*, who brought tidings how joyfully all the People received him for their Emperor, and had sworn Obedience to him. So all things falling out prosperously on *Vespasian's* side, and Fortune seconding what he desired, he began to think with himself it was God's Providence he was made Emperor, and brought to that Estate. And so he called to mind all Tokens and Signs (as there had happened many) which foretold that he should be Emperor; and among the rest he remembered that which *Joseph* had told him; and though *Nero* was yet alive, presumed to call him Emperor; and he admired the Man who was yet in hold. But calling *Mutianus* and the rest of his Friends together, first of all he told them how valiant *Joseph* had been, and what difficulty he had to win *Jotapata*, only because of his Valour; and then his Prophecies, which at that time he esteemed only Fables, feigned for fear; but now Time and Event had proved them true. Wherefore it seemed an unreasonable thing, that he who had been the foreteller of his Exaltation; and a Messenger to him from God, should still continue in Bonds like a Captive, and be left in Adversity. So calling for *Joseph*, he commanded him to be set at Liberty. This Fact of his made the Captains under him hope for great Reward at his Hands, seeing he had been so kind to a Stranger. *Titus* being there present, said, It is meet, O Father, that as you acquit *Joseph* from Captivity, so you also take away the shame of that which he hath already endured: For if we not only untie his Chains, but also break them in sunder, he shall be as though he had never been in Bondage; for this is the manner used for redress, when any one being unjustly committed to Bonds. *Vespasian* hereto agreed; and so one came with an Axe, and hewed his Chains in pieces. Thus was *Joseph* rewarded for his Prophecy; and thenceforward he was esteemed worthy to be believed.

The Tear of the World, 4033, after Christ's Nativity, 71.

Vespasian by common voice is created Emperor, and crowned.

Vespasian consults his Captains about *Joseph's* Liberty.

CHAP. XIII.

Of *Vitellius* his Death and Manners.

When *Vespasian* had answered the Embassadors, and disposed all the Commands of his Army according to every one's Merit, he went to *Antioch*, and there deliberated whither to go first; and it seemed best to him to go to *Rome*, rather than to *Alexandria*; for he knew that *Alexandria* was quiet and firm, but *Rome* was held by *Vitellius*. Wherefore he sent *Mutianus* into *Italy* with many Troops of Foot and Horse; who fearing to go by Sea, went thorow *Cappadocia* and *Frigia*, for it was Winter-time. *Antonius Primus*, who was Governour of *Messia*, brought from thence the third Legion remaining there, and march'd against *Vitellius*. *Vitellius* sent *Cecinna* to meet him with a great Army; who departing from *Rome*, met with *Antonius* at *Cremona*, a Town of *Lombardy*, situate upon the Confines of *Italy*; but beholding the Discipline and Order of his Forces, he durst not fight with them; and thinking it very dangerous to fly, design'd to revolt; and so calling to him the Centurions and Tribunes of his Army, he persuaded them to go and join with *Antonius*, after he had extenuated *Vitellius's* Power, and extolled that of *Vespasian*; affirming the first to have only the bare Name of the Emperor, and the last to have all his Virtues meet for an Emperor. Moreover, that it would be better for them to do that of their own accord, which otherwise they should be compelled to; and seeing themselves already surpassed in number, it was prudence to prevent all danger, for *Vespasian* was able, without their assistance, to subdue all the rest; but *Vitellius* was not able, with their help, to keep that he had. And speaking to this effect, he persuaded them to all that he would have done. And so with his whole Army joined with *Antonius*. The same night, the Souldiers repenting themselves of what they had done, and al-

Vespasian hath thoughts of returning to *Rome*.

Cecinna persuades the Souldiers to forsake *Vitellius*, and honour *Vespasian*.

The Year of the
World, 4023.
after Christ's
Nativity 71.
Cecina is ap-
prehended for
Treason.

Vespasian re-
pairs Ce-
sarea, and acquit-
tims of Treas-
on.

Sabinus takes
the Capitol,
and leaves
Vitellius.

Vitellius slain.

The People of
Rome proclaim
Vespasian Empe-
rour.

so left fearing *Vitellius* should get the upper hand, who sent them against *Antonius*, drew H their Swords, and would have slain *Cecina*; and they had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to send him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, went with his Army and assaulted them who revolted from him; and they a while resisted, yet at last forced to retire, they fled to *Cremona*; and *Primus* accompanied with Horsemen, prevented their escape, and so slew most of them before they got into the City; and afterward sitting upon it, he gave his Souldiers the Spoil of it. Many Merchants of other Countries, many Townsmen were slain, and all *Vitellius* Army, consisting of 30200 Men. *Antonius* lost in this Battel 4500 of those whom he brought out of *Messia*: And delivering *Cecina* from Prison, he sent him to carry the News hereof to *Vespasian*: who praised I him for his Fact, and honoured him above his expectation, in reward of his Treason.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand, greatly rejoiced, and took Courage: and gathering together the Companies of the City-watch, in the night-time he seiz'd on the Capitol; and in the morning, many of the Nobles joined with him; amongst others *Domitian*, his Brother's Son, who was a great cause and help to obtain the Victory. *Vitellius* little esteeming *Primus*, turned his Anger against *Sabinus*, and those that had revolted with him: as it were naturally thirsting after the Blood of the Nobility, he sent all the Army he brought out of *Germany* with him, to assault the Capitol, where many valiant Deeds were shewn on both parts: and at last the Germans, being most in number, got the Capitol Hill. *Domitian*, with many brave Noblemen, as it K were by God's Providence, escaped safe; the rest of the Multitude were there slain. *Sabinus* was carried to *Vitellius*, and by his Commandment instantly put to death: and the Souldiers taking away all the Gifts and Treasure in the Temple, set fire to it. The day after *Antonius* arrived, and *Vitellius*'s Souldiers met him; there was fighting in three several places of the City, the Forces of *Vitellius* were all defeated: whereupon *Vitellius* came out of his place drunk, and full gorged with delicate Meat; he was immediately seiz'd upon, and drawn thorow the middle of the Streets, and after many Contumelies, slain, having reigned eight months and five days; if he had lived longer, the whole Empire had scarce been sufficient to have maintained his Gluttony. There were slain above 50000 of other People; and this was done the third day of *October*. The day after, L *Mutianus* with his Army entered *Rome*, and repressed the Souldiers of *Antonius*, who still fought about in every place for *Vitellius*'s Souldiers, and many of his Favourites, and slew whom they thought good, not examining any Matter, by reason of their Fury: and bringing out *Domitian*, he declared to the People that he was to govern the City till his Father came. The People being delivered from fear, proclaimed *Vespasian* Empe- ror, and made Feasts and Triumphs both under one, for his establishing in the Empire, and for Joy that *Vitellius* was deposed.

CHAP. XIV.

How Titus was sent by his Father against the Jews.

M

Titus repairs
to Jerusalem.

WHEN *Vespasian* came to *Alexandria*, news was brought to him of what was done at *Rome*. And Embassadors came to him from all parts of the World to congratulate him. And although next after *Rome*, this City was the greatest in the World, yet was it scarcely able to receive the People that came thither to him. *Vespasian* being now established Emperor of all the World, and the Common-Wealth of the Romans being contrary to his expectation freed from Troubles, he now began to think upon the Reliques of *Judea*. And he himself, Winter being ended, prepared to go to *Rome*, and in the mean time he halted to dispose of all things at *Alexandria*. Moreover he sent his Son *Titus* N with his best Troops to destroy *Jerusalem*. *Titus* departed by Land from *Alexandria* to *Nicopolis*, which is distant from it 20 Furlongs, and there he shipp'd his Men, and sailed along the River *Nilus* by *Medensia* to *Thumini*; here landing his Men, he came to the City called *Tanti*. The second place he rested in was the City *Heraclea*, and the third *Pelusi- um*; where having refresh'd his Souldiers two days space, the third day he past the Borders of *Pelusiun*, and having gone one days journey through the Wilderness, he pitcht his Camp at the Temple of *Jupiter Cassian*, and the next day at *Ostracine*, where there is no Water, but all that the Inhabitants use, they have from other places. After this he rested at *Rhinicidura*, and from thence in four days he went to *Raphia*, where begin the Borders of *Syria*; and the fifth day he lodged at *Gaza*; and from thence going to *Afcalon*, O and so to *Jamnia* and *Joppa*, he arrived at *Cesarea*, purposing to gather some other Forces there. The

The Year of the
World, 4023.
after Christ's
Nativity, 72.

The SIXTH BOOK OF THE WARS of the JEWS, Written by *Flavius Josephus*.

B

The Contents of the Chapters of the Sixth Book.

- 1 OF three Seditions in Jerusalem.
- 2 How Titus went to Jerusalem to see their Strength, and how he was in danger.
- 3 How the Jews did issue out upon the Romans pitching their Tents.
- 4 Of the Fight within the City upon the Feast of 'Unleavened Bread.
- 5 Of the Deceit the Jews used against the Romans.
- C 6 The Description of Jerusalem.
- 7 The Jews refuse to yield, and assault the Romans.
- 8 Of the Fall of the Tower; and how two of the Walls were won.
- 9 How Calitor the Jew did slout the Romans.
- 10 How the Romans did twice get the second Wall.
- 11 Of the Mounts raised against the third Wall, and a long Oration of Joseph, persuad- ing the Jews to yield, and of the Famine within the City.
- 12 Of the Jews that were Crucified, and how the Towers were burnt.
- 13 How the Romans in three days space built a Wall about Jerusalem.
- 14 Of the Famine in Jerusalem; and how they built another Tower or Mount.
- D 15 Of the Massacre of the Jews both within and without the City.
- 16 Of the Sacrilege about the Temple; and the dead Bodies that were cast out of the City; and of the Famine.

CHAP. I.

Of the three sorts of Seditions in Jerusalem.

E

THIS being thus come out of *Egypt* by the Desert into *Syria*, he departed from *Cesarea*, purposing there to set his Army in order. And whilst he was with his Father *Vespasian* at *Alexandria*, disposing of the Empires that God had given him, it happened that the Sedition at *Jerusalem* di- vided into three parts, and fought one against another: and well it was they were so equally divided.

We have already sufficiently declared who were the Authors of the Faction of the A three-fold Sedition in Jerusalem. Zealots, whose tyranny over the City was the ruine thereof: and this may be said to be a Sedition out of a Sedition; which, like a hungry wild Beast, wanting his Prey, turned his Cruelty against his own Bowels. So *Eleazer* the Son of *Simon*, who was the first that in the Temple divided the Zealots from the People, faining himself to be dis- pleased with that which *John* every day did; yet in Truth, for that he envied that a greater Tyrant than himself should be Ruler, desirous to be Chief, and make himself Mighty, he revolted from the rest; and with him *Judas* the Son of *Gbelcin*, and *Simon* the Son of *Baron*, two of the most potent amongst them. Besides them was also *Eze- chias* the Son of *Ghebarus*, a Nobleman, all of which had many of the Zealots following them; and possessing themselves of the inner part of the Temple, they set a Guard in the Entrance, and in the sacred Gates, presuming upon the fulness of their Stores: for there was great quantity of sacred Provision, which they thought it no impiety to make use of; yet fearing their small number, they permitted many of the Company that were killed, to remain in the places where they were slain. *John* was superior in Number, but

but inferior in the quality of the place; for having his Enemies above his Head, he H could not without danger make Incursions; yet his Rage would not suffer him to forbear inflicting his Enemies, tho' thereby his Party had more harm than those of Eleazar's, and he still assaulted them to his own cost. Thus many Assaults were continually made, and many Darts cast, and the Temple was prophaned with Murders. Simon the Son of Giora, (incited by the People to be their Leader, in hope he would have assisted them, having in his hands both the higher part of the City, and greater part of the lower) did now more boldly than before assault John and his Followers, because they sustained as much loss as their hands; as John himself did from them who were above him. Thus John was doubly engaged with Eleazar, who infested him from above, and I Simon from below: But Simon's Assaults from below were easily repulsed, and it was not a little mischief he did those who gaul'd him with their Darts from above, by certain Engines that he invented, by which he cast Stones and Darts among them, and slew several, both of their Souldiers and Priests, as they were offering Sacrifices to their God. For tho' they were generally too prone to all manner of Wickedness, yet those that would, were permitted to offer Sacrifice, watching and diligently guarding those of their Nation. For Strangers that came thither for Devotion, were not mistrusted: But after these wicked People had permitted them to Sacrifice, when they had finished their Devotions, they were made a Prey, and consumed by this Seditious. For Darts and other Shot, with force of the Engines, came into the Temple and Altar, and slew K the Priests at the Altar. And many that came from the uttermost parts of the World unto that holy Place, were slain as they offered Sacrifice, and imbrued the Altar with their Blood, which all the Greeks and barbarous People did reverence. The Strangers and Priests were forced to remain promiscuously among the dead Bodies, and the Place about the Altar was full of Blood. O miserable City! What didst thou suffer at the Romans hands: to be compared to this, altho' they set thee on fire to purge thee from Iniquity? Now thou wert separate from the Service of God, and couldst not subsist long, being made a Sepulchre of thine own Inhabitants, and thy Temple by the Civil Wars become a Grave of dead Bodies. Nevertheless, it is not impossible but thou mayst be restored to thy former Estate, if first thou appease God's Wrath that hath made thee desolate. But I must not give place unto L Sorrows, and write a Lamentation of my miserable Country, seeing I have undertaken to write a History of all things that past there. Wherefore I will recount the rest of the Impieties of these Seditious.

The Fight between John and Eleazar, Simon and John skirmish in the Temple.

Great slaughter in the Temple.

Joseph's Lamentation over Jerusalem.

John assaulted on both sides.

They of Jerusalem had well-nigh burnt all their Corn.

A wretched Calamity in Jerusalem.

The seditious People being divided into three Companies; Eleazar and his Followers, who had the keeping of the holy First-fruits, and all the sacred Oblations, came against John when they were drunk. And they who followed John, spoiling the People, assaulted Simon, who was succoured by the City. Wherefore when John was assaulted on both sides, he turned some of his Souldiers against Simon, and the rest against Eleazar: against Simon he used Darts to cast from the Porches of the Temple, and against Eleazar he used Engines for Shot. And always, so often as they above his head ceased, M (as often they did, being either weary or drunken) he fiercely assaulted Simon and his Men. Also as far as he drave them into the City, so far did he fire all, and burnt Houses full of Corn and other Necessaries; and that which he left unburned, Simon at his return (when John was gone into the Temple) set on fire, as if on purpose to give the Romans an advantage, they had consumed all their Provisions for a Siege.

To be short, all was consumed with Fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many Years; by which means they were reduced by a Famine of their own making, which could not have been brought upon them, had they not caused it themselves. The Citizens were in every place a Prey to those that were Seditious on one side, and to them N that besieged them on the other; and like a great Body torn in pieces between these two. The old Men and Women, astonished with these Calamities, prayed for the good Success of the Romans, and desired their Foreign Enemy might deliver them from their Civil Dissentions.

This was the occasion of great fear and terror among them all, and the more, because it was now no time to consult, and no time left of accommodation, or flight, to them that desired it: For all Places were kept, and the Rebels within kill'd whoever they perceived well-wishers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked Persons agreed in this, to put the just Men to death, who best deserved to live. Day and Night nothing could be heard but the noise of them O that fought one against another; yet the condition of them that lived in perpetual fear

A fear was far more miserable, who every day had new Causes and Occasions of Sorrow given them, yet durst they not publicly lament for fear; and so not daring to shew their Grief, they secretly sorrowed: no Man observed any Reverence to them that were alive amongst them, nor took any care to bury the Dead. The Cause of both which was, that every Man despair'd of himself. For whosoever were not joined with the Seditious, grew to be careless of all things, as making account presently to die a thousand Deaths. But the Seditious gathering the dead Bodies upon heaps, continued their fighting, and trod upon them; and, as it were, encouraged themselves by the Dead under their Feet, they became more cruel, still devising new Stratagems one against another, and immediately executing whatever they devised, without any commiseration; omitting no kind of Murder, and leaving no Cruelty unpractised; so that B John prophand the holy Things of the Temple, and made them Engines of War. For formerly the Priests and People had determined to under-prop the Temple, and build it twenty Cubits higher; and King Agrippa, with great Labour and Expence, had sent them in Timber for that purpose from Mount Libanus. Which being put off by the Wars, John took the Timber and made use of it: for that Design he erected a Tower to fight against those that assaulted him from off the Temple; and this Tower he built along the Wall over against the Chapter-House that standeth on the West-side of the Temple; for he could build it in no other place so conveniently. And having thus impiously furnished himself with Engines, he hoped hereby to have destroy'd his Enemies. C But God made his Labour in vain, and before he could prevail against them, brought the Romans against the City.

For after that Titus had gathered together part of his Army, and ordered the rest D to meet him at Jerusalem, he departed from Cesarea, having three Legions that lately, under the Conduct of his Father Vespasian, had waited all Judea, and the twelfth Legion that sometime under Gestius were overcome, and put to flight by the Jews: who being valiant enough of themselves, were impatient to be employed again against the Jews, to revenge themselves of their former disgrace. Titus commanded the fifth Legion to meet him at Jerusalem, and to march by Emmaus, and the tenth Legion by Jericho; the rest he took with himself, accompanied with the King's Forces that came to help him, having been reinforced with considerable Supplies out of Syria. Titus also brought Forces with him to supply the number that was wanting, which Forces were sent by Vespasian under Mithridates into Italy; for he brought two thousand select Men from the Legion at Alexandria; and three thousand followed him from Ephraim, together with Tiberius Alexander his chiefest Friend, and one next him in Authority, who before was Governour of Egypt, and thought a fit Man to be Governour of the Army; for that he was the first that entertain'd the Emperor, being new elected, and join'd faithfully with him before he knew what Success he should have: he was present with him in all his Affairs as his chiefest Counsellor, and was renowned both for his Wisdom and Experience.

CHAP. II.

How Titus went to Jerusalem to see their Strength, and how he was in great danger.

Titus being now to go into the Enemies Country, caused all his Auxiliaries to march in the Van: after whom followed the Pioneers, and those appointed to pitch the Tents; after them the Baggage of the Rulers and Governours of his Army, and with them the armed Souldiers. Next there came Titus himself, accompanied with his choice Men, and many that bare his Colours: next the Horsemen march'd immediately before the Engines: And the Prefects and Tribunes, with certain chosen Men, and their Companies followed. After them the Eagle, with many other Ensigns; and the Trumpets went before them. And after them followed the Army, marching fix in a Rank: Then the multitude of Servants that followed every Legion, did drive their Baggage before them. Lastly, came the Hivings, and those that were appointed to guard them. Marching in such comely and warlike manner, as the Romans are wont, he came by Samaria into Gophna, which place was already conquered by his Father, and then also was under the custody of the Roman Garisons. Staying there one Night, he departed from thence the next day; and after a day's journey pitched

The Tear of the World, 4034, after Christ's Nativity, 72. Lamentation and Mourning in Jerusalem.

The Cruelty of the Seditious in Jerusalem.

John made use of the Wood, kept for holy Uses, to make Linges on.

The Order of Titus's Army.

Titus cometh to Judea.

That of the World 4033, after Christ's Nativity 71.

Titus repairs to Jerusalem, to found the Dispositions of the People.

Titus in danger.

Titus fighteth valiantly with his Enemies.

Puts his Enemies to flight, and returns in safety to his Camp.

Titus's Camp seven Stades from the City.

The Seditious agree among themselves.

pitched his Tents in a place, which in the Jews Language is called *Acanthanalona*, that is, the Valley of Thorns, near unto a Village named *Gahab Saul*, which signifieth the Valley of *Saul*, which is almost thirty Furlongs from *Jerusalem*. From thence accompanied with 600 chosen Horsemen, he went to *Jerusalem* to view how strong it was, and of what Courage the Jews were, to see if peradventure at sight of him they would yield without any further ado; for *Titus* understood (and it was true) that the People desired Peace, but were overpowered by the Seditious, and so durst not attempt any thing. *Titus* riding along the High-way that went to the Walls, saw no Man; but turning aside toward the Tower *Psephinus* with his Horsemen, an infinite number presently issued out by the Towers of Women, at a Gate opposite to *Helen's Tomb*; broke his Guard of Horsemen into two parts, and advanced to hinder those Horsemen that were yet in the High-way, from joining with the rest that had cross'd the Way, by which means they had divided *Titus* from the rest of his Company, inasmuch that he could proceed no further for the Ditch of the Town-Wall on one side, and for the Garden-Pales on the other side: and there was no way for him to return unto his Souldiers, the Enemies being between him and home. Many of his Souldiers not knowing their General was in danger, but supposing him amongst them, still fled away. *Titus* seeing that he had only his own Valour to trust to, turned his Horse against his Enemies, and with a loud Voice exhorted his Followers to do the like; and so he brake violently into the midst of them, hasting to get unto his Company. It was evident at that time, that God giveth the Victory, and hath a particular care of Kings, Princes and Emperors. For notwithstanding that an infinite number of Darts and Arrows were shot at *Titus*, and he had no Armour at all (for as we have already said, he came to view, not to fight) yet had he not one Wound, but all past him; as though purposefully every one had striven to miss him. But *Titus* with his Sword made way, cut down many that opposed themselves against him, and with his Horse past over them. The Jews seeing *Titus* his Valour, cried out and exhorted one another to set upon him; but whithersoever he turned, the Jews fled, and would not abide by it: Likewise those Souldiers that were with him, encompassed him round. For every Man's Hope lay in charging through with *Titus*, before they were closed in and oppressed. Two of the most valiant among them were slain, the Horse of the one was killed with his Master, but the other's Horse was taken with the Jews. But *Titus* and the rest came safe into the Camp. And thus the Jews being successful at first, were mightily encouraged, and that encouragement being of moment, made them confident, or rather rash, a long time after.

CHAP. III.

How the Jews sallied out upon the Romans as they were pitching their Tents.

THE Legion that was to pass by *Emmanus*, being joined to the rest of the Army over Night, *Cesar* the next Morning removed, and came to *Scopus*, where he had a full view of the City and Temple on the North part, the Ground adjoining unto the City being very low, and not improperly called *Scopus*, being distant seven Furlongs from the City: in that Quarter *Titus* commanded two Legions to encamp themselves, and the fifth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all Night, might entrench themselves without fear or danger. No sooner had they begun their Work, but presently the tenth Legion came, who were to pass by *Jericho*; which *Vespasian* had already subdued, and placed a Garrison there. This Legion was commanded to encamp six Furlongs from *Jerusalem*, near Mount *Olivet*, on the East part of the City, and is enclosed with a deep Valley called *Cedron*. This great Army so suddenly arriving, reconciled the Differences within the City for some time: and the three great Factions beholding with admiration the Roman Camp, became Friends, and all Differences were composed. They began to examine and consider what madness had caused them to suffer themselves to be enclosed with three Walls, to their prejudice, and loss of their Lives: and that they should stand still, and be Spectators (as it were) of such dangerous Preparations, without making the least Countermine or Provision to defeat them; whilst some cried, We are only valiant against our selves, by our Seditious, Massacring and Murdering

ing one another, till at last we shall betray our City into the hands of the Romans.

Thus being assembled, they exhorted one another; and betaking themselves to their Arms, they issued out of the City, first upon the tenth Legion, and with a great shout set upon the Romans that were entrenched in the Valley. The Romans being all at work in the Trenches, and most of them having laid down their Weapons (presuming the Jews durst not have made any Salley by reason of the variance amongst themselves) were so much surprized, that great part of them immediately fled; some of them stood to their Arms, but were slain before they could get into a posture of Defence. The number of the Jews was daily encreased by their first Success; and tho yet their Number was but small, they thought themselves many, and so did the Romans think them too, because of their good Fortune. The Romans, who always observe Military Discipline, were that time, by their sudden assaulting, so troubled, they observed no order, and fled: yet whensoever they turned again upon them that followed them, they easily wounded the Jews, partly because their eagerness was such, that they did not much seek to defend themselves, inasmuch that they easily stayed the Jews from pursuing them. Yet the number of them that pursued them still increasing, they were much disordered, and at last forced to forsake the Field and leave their Tents: and the whole Legion had been in great danger, had not *Titus* upon the News thereof speedily relieved them, and upbraiding their Cowardliness, recalled them from flight; who with them, and the chosen Men he brought, encountering the Jews on one side, slew many of them, wounded divers, put the rest to flight, and forced them into the Valley. The Jews being now in the lower Ground, and having endured much at the Romans Hands, since Fortune frowned upon them, turned again, and having the Valley between them, they fought with the Romans; and the Fight continued till Noon.

A little after Mid-day, *Titus* guarding the rest with those that he brought to succour them, and placing others to prevent the Excursions of the Jews, commanded the rest to entrench themselves in the top of the Mountain. The Jews thought the Romans had fled; and their Sentinel upon the Walls, making a sign to them by shaking his Garment up and down, a great multitude of them ran violently upon the Romans, as though they had been savage Beasts, so that none of their Enemies were able to withstand them, but as though they had been stricken with some Engine; so all of them were diversely scattered and forced to fly into the Mountain. But *Titus* on the side of the Mountain remained with but few with him; notwithstanding his Friends, who for their love to their Emperor staid with him, and abode the Danger, did earnestly persuade him to fly from the Jews who desperately charged them, and not to endanger himself for them, who ought rather to abide it than he: That he should think upon his Quality and Condition, who was not a private Souldier, but General of them all, and Lord of the whole World, and not abide where there was such danger. But he pretended he heard them not, opposed himself against them that assaulted him, striking them upon the Faces, killed those that made resistance, and pursued the rest down the Hill, and forced them to retire. The Jews were amazed at his Valour, yet did not fly into the City, but avoided him on both sides, and fled into the Valley; and he pursuing them, hindered their flight. In the mean time those that were encamping above, seeing their Comrades beneath put to flight, fled likewise, thinking themselves not able to resist the Jews, and imagining that *Titus* was likewise fled, for had they thought he had made Head, they never would have forsaken their Quarters; but now in disorder, they know not wherefore, some fled one way and some another, till perceiving the Emperor engaged, and fearing what might befall him, they with loud Cries signified it unto the whole Legion. Whereupon the Romans turning again, and upbraiding one another for deserting their Emperor in such danger, they rallied, and came with all the violence they could upon the Jews, and driving them down the Mountains, forced them to retire; yet the Jews fought in their retreat, and seeing the Romans too hard, because they were upon the upper Ground, they drew down into the Valley. *Titus* assaulted them that were drawn up against him, and commanded the rest to go and finish their Trenches. And he, with those that were with him, to defend the Workmen, kept the Jews from molesting them. So, if I may speak without flattery or envy, *Cesar* himself did twice preserve the whole Legion from destruction, and gave the Souldiers opportunity to intrench themselves.

CHAP.

CHAP. IV.

Of the Fight within the City upon the Feast of Unleavened Bread.

DURING the intermission of the Foreign Wars, they fell to their former Sedition again, which caused Civil Wars among them. And against the Feast of Unleavened Bread, which is the fourteenth day of April, (for upon this day the Jews say that they were delivered out of the Bondage of Egypt) Eleazar and his Companions opened the Gates, to the intent that all that would might come in to adore and do their Devotion. But John used this Festival-day as a means to effect his Deceit; and caused many of his Company, that were unknown, to enter in among the People, with Weapons under their Garments, giving them charge, when they were entered, to possess themselves of the Temple; and so soon as they were within, they cast off their Garments, and shewed themselves in Armour. Presently a great Tumult arose within the Temple; for all the People that were not of the Sedition, thought themselves betrayed, and the Zealots thought the Treason only practised to prejudice them; so that leaving the Gate which they kept before, and leaping down from the Tower, without offering to fight, they fled into the Vaults of the Temple. The People flock about the Altar, and others were driven with them into the Temple, and killed with Clubs and Swords, and trodden under-foot. Many were slain upon private hatred, under pretence of siding with the Enemy. And whosoever formerly had offended any of those Traitors, he was put to death, as though he had been one of the Zealots. But they who had cruelly raged against the Innocent, gave the Wicked leisure to escape out of those Caves, whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did more confidently than before fight against Simon. Thus the Sedition that was before divided into three parts, was now reduced into two. Titus being desirous to bring his Army nearer the City, sent out a commanded Party of Horse and Foot, which he thought sufficient to hinder the Excursions of the Jews from Scopus, and another Company he sent to plain all the Grounds betwixt him and Jerusalem; who cut down all Hedges, and Pales, and Fences, and Wood (tho they were Fruit-trees) filled the Valleys, and made it plain Ground; levelling the Rocks and Mountains that made the Country unequal; by doing of which all the Way was plain'd from Scopus to Herod's Mountain, which is not far from the Lake of Serpents, called formerly Bethora.

CHAP. V.

The Jews Stratagem against the Roman Souldiers.

ABOUT this time the Jews devised this Stratagem against the Romans. The most courageous among the seditious People, went out unto the Places called the *Women's Towers*, and pretended to be driven thither by that Party in the City that desired Peace; and that fearing the Romans, they were come thither for shelter; others got upon the Walls, and pretended themselves Citizens, they called out for Peace, and desired their Friendship, promising to throw open their Gates that the Romans might enter; and whilst they were so doing, they threw Stones at their Companions afore said, pretending to drive them from the Gates. They pretend likewise great earnestness and importunity to the People for their Consent; and as if that had fail'd, they seem'd to endeavour to force their passage to the Gates, sometimes advancing as if they would have gone off to the Romans, and then again retreating as Men in great trouble and confusion. The Romans perceived not their Design, but seeing the Seditious ready to fill into their hands, and the People (as they thought) ready to open the Gates, prepar'd in post haste to have entered into the City. But Titus suspected their Kindness, as seeing no reason for it. For the day before, having by Joseph offered them Peace, he perceived their Minds far from any such Thoughts: Wherefore he commanded the Souldiers to keep their Quarters and not remove; yet some of them, appointed to work in the Trenches, taking their Weapons, ran unto the Gates; and the Jews who seem'd to be driven out of the City, fled in appearance, but at last when they came unto

- A** the Gates of the Tower, faced about and encompassed the Romans, and assaulted them upon their backs; and they that were upon the Walls cast all kind of Darts and Stones upon them, so that they flew many, and wounded more; for it was not easy to escape, being assaulted both behind and before. Moreover, they were conscious that they had offended, and in fear of being punished, caused them to resist the more stoutly; so that after a long Conflict, and many Wounds given and received, at last the Romans were worsted, and the Jews pursued them to Herod's Monument. And having done them much mischief, the Jews returned with great joy, deriding the Romans for being so easily deceived, lifting up their Shields and Bucklers by way of exaltation.
- The Roman Souldiers were highly threatened by their Captains, and Cesar accosted them with this Speech: *The Jews led only with desperation, do all things with Advice and Counsel, devising Deceits: and Fortune favoureth their Practices, because they are orderly and true one to another. But the Romans (whom for their Obedience and Discipline, Fortune was wont formerly to favour) do contrariwise offend herein, and for their rash and unadvised fighting, are overcome: and which is worst of all, in Cesar's Presence offering to fight without Orders, contrary to Military Law and Discipline; which I am sure my Father will be unsatisfied to hear. For he who from his Infancy hath been trained up in Arms, never offended in this sort. And what shall we say to our Law, that punisheth the least Disobedience with Death, when our whole Army disobey the Emperor's Command? But, says he, they who so arrogantly have disobeyed our Command, shall presently understand that among the Romans, Victory against the General's Command is but Insamy.* Titus having thus spoken in Anger, declared what he would do, and how he purposed to punish them. Which struck them so deeply, they look'd upon themselves as desperate, and People appointed to die. But all the other Legions flock about Titus, besought him to pardon their Fellow-Souldiers, and to remit the rashness of some few, for the Obedience of the rest, assuring him that their future Valour should be a Recompence for this their Offence. Whereupon Cesar was pacified, partly thinking it most profitable, partly to gratify the rest; for he purposed to punish one Man only, but to rebuke all, and signify his Displeasure; and so he was reconciled to his Souldiers, strictly charging them to be wiser for the future: after which he devised how he might be revenged on the Jews. When all the Ground between the Walls of Jerusalem and his Army was in four days made plain; Titus being desirous to conduct the Baggage, and the rest of the Multitude in safety, placed the best of his Men in good order, and caused them to march from the North-part of the City unto the West, along by the Walls of the City, placing his Foot in the Front, his Horse in the Rear, and between them both, the Archers, whereby the Jews were disabled to make any Salley. Titus his Souldiers being thus disposed, the Baggage of the three Legions and the Multitude passed along without any interruption. And Titus himself being advanced within two Furlongs of the City-Walls, pitched his Tent against the Angle that is called *Sophimus*, where the compass of the Wall Titus besieged from the North bends into the West: the other part of the Army intrenched it self Jerusalem.
- E** against that part of the Wall that is called *Hippicos*, distant in like manner two Furlongs from the City. But the tenth Legion remained upon Mount *Olivet* where it was before.

CHAP. VI.

The Description of Jerusalem.

- J**ERUSALEM was compassed about with a triple Wall, only on one side it was inclosed with Valleys inaccessible; and on that side it had only one Wall. It was built upon two little Hills opposite to one another, and separated with the Valley, wonderfully thick built with Houses. One of these Hills is far higher and steeper than the other, inasmuch that because of the strength of it, King David in times past called it a Castle, (this David was the Father of King Solomon, who first builded the Temple in that place) but we at this day call it the high Market-place. The other Hill called *Ara*, is the place where the lower part of the City stands. Opposite against this Hill, there was also another lower than this *Ara*, and divided from it formerly with the lower part of a large Valley; but afterward, when the *Assmonians* reigned, they fill'd up this Valley, to join the City unto the Temple, taking down the top of *Ara*, and making it lower, that it might not hide the Temple. The Valley, by which the two higher Hills

Hills are separated is called *Tyropœon*, and reacheth unto *Siloa*, (which is a Fountain of sweet Water). Without the City were two Hills compassed with deep Vallies; which Hills being rocky and steep, were every way inaccessible. The oldest of the three Walls (by reason of the Valley about it, and the Hill whereon it stood) could not easily be taken; for besides the difficulty of the situation, it was very strongly built, and repaired by *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicos*, passeth on to that called *Xystus*, and so to the Palace, and at last ended in the West Porch of the Temple. On the other side towards the West it begins at the same Tower; and passing by the place that is called *Betiso*, it defends to the Gate of the Elleans, and so into the South; and from thence again it bendeth into the East, where is also *Solomon's Pond*, and reacheth unto the place called *Ophelan*, where it is joined unto the East Porch of the Temple. The second Wall beginning at the Gate that is called *Genath*, (which is a Gate of the former Wall) and encompassing the North part of the City, it reacheth to *Antonia*, a Castle so called. The third Wall beginneth at the Tower *Hippicos*, from whence it goeth to the North-part, and from thence to the Tower *Psephina*, over against the Sepulchre of *Heleena*, that was Queen of *Adiabena*, and Mother of King *Izates*; and passing along by the King's Caves, it turneth towards the Tower near the Monument of *Fullo*, and in the Valley called *Gedron* it joineth with the old Wall. *Agrippa* encompassed that part of the City that he built with this Wall, it being before all open and without defence. The City grew afterwards so populous, that by little and little they were forced to inhabit without the Walls: and this Wall reacheth a great way, being joined unto the Hill next the City on the North-side of the Temple. There was also a fourth Hill inhabited, namely *Bethetha*, situated against *Antonia*, but separated from it with very deep Ditches, made on purpose to render the Approaches to the Fort *Antonia*, more dangerous and difficult; the deepness of which Ditches, made the Fort seem higher than it was. This place being added unto the City, is called in that Country-language *Bethetha*, which signifieth the new City. And the Inhabitants desired it might be fortified. *Agrippa*, Father to this *Agrippa* that finisht the Wall, began the Wall aforementioned: But fearing *Claudius Cæsar*, hearing how sumptuous a Wall he built, should suspect him for designing to revolt, he only laid the Foundation of it, and left it unfinished.

The City could never have been taken by force, had he finished that Wall as he began; it being built twenty Cubits long, and ten Cubits broad, with hard Stone, which could neither easily be undermined, nor battered with Engines; and this Wall was built ten Cubits high, and no doubt had been raised higher, had not the Liberality of the Founder been checked. Yet afterwards by the Jews industry the same Wall was raised twenty Cubits high; the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty-four Cubits high, as before. Upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, built four-square, very strong, and of as firm a Foundation as the Wall it self, which for the Building and fair Stone, was not inferior to the Temple above. Within this strong Tower, which reacheth twenty Cubits high, were Rooms for Men to lodge in, and Cisterns to receive Rain-Water, and large turning Stairs to every Room in it: and this third Wall had fourscore and ten of these Towers, and between every Tower were two hundred Cubits space. The middle Wall had fourteen Towers, and the old Wall had threescore; and the compass of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Psephina*, which was built upon a corner of the Wall, between the North and the West part of the City, was more admirable, (against which part *Titus* had encamped himself) for it was seventy Cubits high, had eight Angles, and was so fair a Prospect, that from thence upon a clear Sun-shine day, one might perceive *Arabia*, and see the uttermost parts of all the Dominions of the Hebrews unto the Sea. Just opposite to this was the Tower *Hippicos*; and near unto it were other two, that King *Herod* built upon the old Wall, which in bigness, beauty and strength, surpassed all the rest in the World.

For King *Herod*, besides his natural liberality and desire to adorn this City, pleased himself so much in beautifying these Towers, that they excelled all others; and then he dedicated them to three most renowned Persons, whose Names they also did bear, to wit, to his Brother, his Friend, and his Wife: she (as is aforesaid) having been put to death for Jealousy; and the other two been slain in the Wars, after they had fought and performed valiantly. The Tower *Hippicos*, called by the name of his Friend, four

The first Wall.
The second Wall.
The third Wall.
The fourth Hill.
The third Wall had 90 Towers.
Psephina was 70 Cubits high.
Herod called three Towers by the Names of three of his dearest Friends.

A four Corners, and every one of them was five and twenty Cubits broad; as many in length; and thirty Cubits in height, being in no place hollow; and above the high places and stone-work, there was a Wall to receive Rain-water, twenty Cubits deep; above it were Houses with double Roofs twenty five Cubits high, and divided into many Rooms; and above them were Battlements two Cubits high, and Turrets three Cubits high: so that the whole height was accounted to be eighty five Cubits. The second Tower, that by his Brother's Name he called *Phagelus*, was in breadth and length forty Cubits, and so many Cubits high, in figure of a square Pillar; all which height was solid, and not hollow within: and above this a Porch ten Cubits high, decked with Turrets and Pinnacles. Over the midst of this Porch he built another Tower, distinguished from goodly Rooms and goodly Baths, that it should not want anything necessary for a Prince: on the top it was beautified with Turrets and Pinnacles, so that all its height was almost ninety Cubits: And it resembled the Tower *Pharus* at *Alexandria*, wherein continual Light is kept to guide the Seamen that sail thither, but this was of greater circumference. In this House at that time *Simon* lodged, and tyrannized over the People. The third Tower was, according to the Queen's Name, called *Mariamne*, the Wife of *Herod*, twenty Cubits high, all solid, and other twenty Cubits broad, having more magnificent and beautiful Houses and Lodgings than the rest. For the King thought it meet that the Tower called by his Wife's Name, should be more beautiful than the other who only bear the Names of Men, but they were stronger than this that bare the Name of a Woman. This Tower was in all fifty five Cubits high.

These three Towers were of great height, yet by reason of their situation they seemed far higher; for the old Wall whereon they were built, was placed on high ground, and the top of the Hill whereupon they stood was above thirty Cubits high, whereby their height was much encreased. The Richness also was admirable: for it was not ordinary Stone, but all white Marble, every Stone being twenty Cubits long, ten Cubits broad, five Cubits thick, and all so ingeniously contrived, that every Stone by it self seemed a Tower; and every Tower seemed to be but one Stone. These were placed on the North-side of the City; and adjoining to them within the City was the King's Palace, surpassing all that can be spoken of it, being for greatness and excellent Work to be compared to the richest Buildings in the World. It was compassed about with a Wall thirty Cubits high, adorned with goodly Towers round about, every one of like distance from other, beautified with dwelling Houses and Lodgings for an hundred of the Nobility. The variety of the Marble: it was built withal was admirable, for there was no sort, how rare or costly soever, but was there. The Ceiling of the Rooms, for the length of the Beams and the Beauty thereof, passed all credit; and then their Number, and Richness of their Furniture was extraordinary. In every Room there were many Vessels of Gold and Silver, and many Porches round about, one answerable unto another, and Pillars in every one. There were many pleasant Walks with divers Trees, and many Alleys with Fountains and Water-works, and Cisterns adorned with Brazen Images, from which ran out Water, and about the Water many Dove-houses full of tame Pigeons. But it is impossible sufficiently to declare the Riches and Beauty of the King's Palace, and a grief to think what goodly things, how rich, the Thieves did there set on Fire: for these things were not burnt by the Romans, but by the Seditious Thieves (as is before said) at the beginning of this Rebellion, who consumed all with Fire, even from the Castle *Antonia*, from whence the Fire came, and destroyed the King's Palace, and the Covers and Tops of the three Towers. The Temple was (as is before said) built upon an hard Mountain, and at the first the Plain upon the top thereof was scarcely big enough to contain it, and the Temple-yard, the Hill being very steep. But when King *Solomon*, who also built the Temple, had encompassed the East-part thereof with a Wall, he also placed a Porch upon the Rampire, and so for many Ages after it lay unfenced on other parts: wherefore the People every day bringing Earth thither, at last made it plain and large enough; and breaking down the North Wall, they took in all that space which the Temple had formerly taken up: and the Hill being now enclosed with a three-fold Wall, it was a Work beyond all imagination. In the finishing whereof many Ages were spent, and all the holy Treasure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple; the Foundations whereof were laid three hundred Cubits deep, and in many places more: yet could not all the Foundations be seen, being buried in Valleys, that were filled up to make them equal with the straight Streets of the City.

The first Wall.
The second Wall.
The third Wall.
The fourth Hill.
The third Wall had 90 Towers.
Psephina was 70 Cubits high.
Herod called three Towers by the Names of three of his dearest Friends.

The Stones of this Building were of forty Cubits; for the abundance of Treasure and Liberty of the People, did effect that which was scarcely possible; and that which all Men thought could never have come to pass, in time and by industry came to perfection.

The Building was answerable unto these Foundations. For all the Porches were double, and every one was supported by Pillars, each of them being five and twenty Cubits high, and all of one piece, and of white Marble; the top whereof was all of Cedar, whose natural Beauty, for the good joining of the Wood and polishing thereof, did astonish all that beheld it, being adorned neither with Painting nor Carved-works. These Porches were thirty Cubits broad; and the Compass of them altogether, with the Fort of Antonia, was six Furlongs. The Court was beautifully wrought and paved with all sorts of Stones. The way to the second Temple was enclosed with Stones of Lattice-work, which were three Cubits high, and most curiously wrought; in which were placed certain Pillars equally distant one from another, to shew the Law of Purification; some being written upon in Latin Letters, others in Greek, forbidding all Strangers to enter into the Holy Place, for the second Temple is called the Holy Place. To go unto the second from the first, we must pass 14 Stairs, and it was four-square aloft, and enclosed with a Wall by it self; whose out-side being forty Cubits high, was all covered with Stairs to ascend up into it, and within it was five and twenty Cubits high; for all the part of the inner side was unseen, because it was built on the descent of a Hill. After the fourteen Stairs, there was a Plain made level with the Wall of three hundred Cubits: from thence passed on five other Stairs which led to the Gates, whereof on the North-side and the South there was eight, four on each side, and two on the East. For it was necessary that there should be a peculiar place

A peculiar place destined for Women to exercise their Devotion in.

Some of the Gates were of Gold, some of Silver, and one of Corinthian Brass.

The Sacred Sanctuary.

for Women to exercise their Devotion in, which also was enclosed with a Wall. And so it was necessary there should be two Doors: and against the first Gate there was opposite unto it, one Gate on the North-side, and another on the South, both separated from the rest, whereby we entered the Womens Apartment; for it was not lawful for any to pass by any other Gate unto the Women: neither could they go beyond their own Door because of the Wall; for that Place was common, both to the Women of that Nation, and all strange Women that came for Religion-sake. There was no Gate on the West-part, but a Wall that reacheth all along in that Place. Between the Gates were Porches opposite one against another, reaching from the Wall unto the Treasure-house, supported with great and goodly Pillars, being as plain, and as big as they below. The Gates were covered with Gold and Silver, as also the Posts, and the fore-parts thereof, were, one excepted that was covered with Corinthian Brass, far surpassing in Beauty the other that were covered with Silver and Gold. In every Gate there were two Doors, each one thirty Cubits high, and fifteen Cubits broad: and after the entrance, where they were made larger, every one had on each side Seats thirty Cubits long, and large like a Tower, forty Cubits high, each one supported with two Pillars twelve Cubits thick. All the other Gates were of the like greatness; but that which was covered with Corinthian Brass, which was the entrance into the Place allotted for the Women, and opened into the East-Gate of the Temple, doubtless was bigger than the rest, for it was fifty Cubits high, (the Gates whereof were forty Cubits) and was more richly adorned than the rest; for the Cover of Gold and Silver was thicker than it was in the rest, which Alexander the Great had melted, to cover all the nine Gates. And there were fifteen Stairs that went from the Wall that separated the Women, unto the great Gate of the Temple; for these Stairs were shorter by five steps than those that went to the other Gates. The Temple it self was situated in the midst of all, to wit, the Holy Sanctuary, and had twelve Stairs to go unto it. The Front whereof was in height 120 and breadth an hundred Cubits; and behind it was forty Cubits; and before it was, as it were, two Shoulders on each side, rising up in height twenty Cubits. The first Gate hereof was seventy Cubits high, and twenty five wide, and had no Doors; for it signified that Heaven was spread over all, and might be seen in every place: and all the fore-parts were gilded with Gold, and all the first Building did appear and might be seen without, and all that was within and without the Gate glittered with Gold. The inner part thereof was divided into two Rooms, whereof only the first Room might be seen, which was in height fourcore and ten Cubits, and in length forty, and in breadth twenty. The inner Gate was (as is already said) all gilded with Gold, and all the Wall about it, and above it: it had a golden Vine, whereon were hanging Clusters of Grapes of Gold, every Cluster being as long as a Man is high

A high. And because it was ceiled above, the inner Temple did seem to be lower than it was without; and it had golden Gates 55 Cubits high, and 16 Cubits broad.

The Hangings were also of the same length, being a Babylonian Vail, wrought with Violet and Purple, Silk and Scarlet, admirable to behold: the permission of which Colours had a mystical meaning, bearing, as it were, the signification of the whole World: For the Scarlet seemed to express the Fire, the Silk the Earth, the Violet the Air, and the Purple the Sea; partly in their Colours resembling them; partly also as having their beginning from them: For the Purple is engendered in the Sea, and the Silk is produced by the Earth. In this Tapestry Work, was curiously wrought and deciphered all the Speculations of the Heavens, only the Celestial Signs excepted. Being entered within, you come into a lower place of the Temple, which was sixty Cubits high, and as many in length, and twenty in breadth. Which place was divided into two parts, whereof the first contained forty Cubits, having in it three most admirable things, famous throughout the World, to wit, a Candlestick, a Table, and the Altar of Incense. Upon the Candlestick seven Lamps were placed, signifying the seven Planets, for so many did there come all out of one Stem of the Candlestick. Upon the Table were standing twelve Loaves of Bread, signifying the twelve Celestial Signs and Revolutions of the Year. By the Altar of Incense (out of which proceedeth thirteen Odours, coming partly from the Sea which is uninhabitable, and partly from the Earth which is inhabited) is signified, that all things are in the Hands of God, and owe him Obedience.

The inner part of the Temple contained twenty Cubits, which also was separated from the other part by a Vail, and nothing was within it: this Place was the Holy of Holies, and no Man might enter, look into it, nor violate the same. On each side of the lower Temple there were many Lodgings and Doors to pass into, every one of them having three Roofs one above another; and there was a Gate which led unto both sides of the Temple, and unto these Rooms: but the higher part of the Temple had not the like Rooms on each side, and therefore it was made so much narrower than the other, yet was it higher than by forty Cubits; neither was it so sumptuous as the lower. For the whole height was an hundred Cubits, and the Ground thereof sixty. The outermost part was so curious and richly wrought, it was impossible to imagine any Workmanship that it wanted; for it was all covered with a Massy Plate of pure Gold, which shined far brighter than the Morning Sun, so that it dazzled the Eyes of the Beholders, as doth the Sun when it is gazed upon. And afar off it seemed to Strangers that came thither, like a white Mountain: for where the Temple was not guided with Gold, there was it Milk-white. The top whereof was all set full of Rods of Gold, very sharp at the upper end like Pikes, lest the Birds should come and sit thereon, and so defile it: several of the Stones wherewith it was built, were forty-five Cubits large, five Cubits in length, and six Cubits broad. Before the Temple there stood an Altar fifteen Cubits high, being forty Cubits broad, and as many long, and four-square, having Corners made like Horns. The way to this Altar was on the South-side, where by little and little it ascended from below to the Altar. This Altar was built without any Iron, and never Iron did touch it. The Temple and the Altar were enclosed with Stone-work very beautiful, which was a Cubit high, and separated the People from the Priests. Those that were troubled with flux of Seed, or Leprosy, were expelled the City; Women also having their monthly Courses; but those that were not unclean, might pass this foresaid Limit. Likewise Men that were not purified, were not permitted to come within the inner Temple; and those that were, might not come among the Priests: Those also that descended from the Line of the Priests, and for blindness did not administer their Function, were notwithstanding admitted into the Place appointed for the rest of the Priests that were found, and had there as they had; yet did they go attired as Lay-men; for only he that did Sacrifice, might wear Priestly Attire.

The Priests that were admitted to the Altar and Temple had no infirmity; they were clothed in fine Linen, obtained from Wine, and lived in Abstinence for reverence of Religion, lest they should sin whilst they offered Sacrifice. The High-Priest also ascended with the Priests into the Temple; yet not always, but every seventh day; and in the Calends of every Month, or on a Festival, celebrated according to the Custom of their Country, wherein all the People were present. When he sacrificed, he was girded with a Vail, which covered his Thighs to his Privities, under which he wore a Linen Garment hanging down to his Feet, and above it, a round Violet Garment fringed at the Skirts, and adorned with Bells of Gold, and Pomgranats of the same; the Bells signified Thunder, and the Pomgranats Lightning. Upon his Breast he wore a Vail

The outward Court of the Temple covered with Plates of Gold.

The outward Court of the Temple covered with Plates of Gold.

The outward Court of the Temple covered with Plates of Gold.

The outward Court of the Temple covered with Plates of Gold.

of five Colours; Gold, Purple, Scarlet, Silk and Violet, wherewith (as we have said) **H** the Vails of the Temple were wrought. He had likewise a Rochet of the same enrich- ed with pure Gold, and in shape like the Garment he wore on his Body to the Thighs: it was also buttoned with two golden Buttons, made in the form of *Asps*, wherewith was enclosed the greatest and most precious Sardonyx Stone that could be found, bearing the Names of the twelve Tribes of *Israel* engraven. On the other side did hang twelve precious Stones, three and three in a rank, divided into four rows. In the first was the Ruby, the Topaz, and the Emerald: in the second the Carbuncle, the Jasper, and the Sapphire: in the third the Agate, the Amethyst, and the Diamond: in the last the Onyx, the Beryl, and Chrysolite: in every one of which one name of the twelve Tribes was written. Upon his Head he wore a Mitre of Silk, which was crowned with Hyacinth: and aloft of it was another Crown of Gold, wherein was engraven sacred Letters, to wit, the four Vowels. The Garment that he commonly wore was not altogether so glorious; this he used only when he entered into the Sanctuary that day. But we will hereafter speak more at large of the City and Temple, the Laws, Customs, Ordinances and Observations, for these things cannot be briefly declared. The Castle *Antonia* was situate between the two Porches of the first Temple, which looked unto the West, and the North; and was built upon a Rock of Stone of fifty Cubits high, on every side was inaccessible: it was built by King *Herod*, to shew the greatness and magnificence of his Mind. For first of all, the Rock at the foot thereof was covered with thin and slender Stones, like Slates. Which was both an ornament to it; and a security. Before the Battlements of the Fort there was a Wall three Cubits high, within which the Castle *Antonia* was built forty Cubits high, being within richly furnished, and contrived like a Palace of a King, with all kind of Offices and other necessary Robins. For there were Porches, Baths, and large Halls to place Tents in; so that in respect of the number and Convenience of the Rooms, it seemed to be a City, and for the magnificence thereof a King's Palace. The Model of it was like a Tower invironed with four other Towers, at every Corner one, whereof they that were on the South and East side were seventy Cubits high, the other two were but fifty. So that out of the two highest, there was a perfect view of the whole Temple. Where it joined to the Porches of the Temple, there was on either side a pair of Stairs for the Souldiers to come down but of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in their Arms upon Festival days, lest the People should attempt any Rebellion. For the Temple was as a Check upon the Town, and the Castle *Antonia* commanded the Temple, and had its Guards likewise, as there was also in *Herod's* Palace, which commanded the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned; and being the highest part of all, was joined to part of the new City, which hindered the prospect of the Temple on the North-side. And thus I have spoken sufficiently of the City, and the Wall in this place, because we mean hereafter to describe them more at large.

The Description of *Antonia*.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refused to yield, and sallied out upon the Romans.

10000 follow Simon.

Simon's Camp against John.

THE most warlike of the People joined with *Simon*, being in number ten thousand, beside the *Idumeans*: and those ten thousand had fifty Captains, all subject unto *N* Simon. The *Idumeans* that took his part were five thousand, and had ten Captains; the chief of whom were *Jacob* the Son of *Sofar*, and *Simon* the Son of *Cathla*, *John* who kept the Temple, and six thousand Armed Men, over whom were twenty Captains: to these there joined two thousand of the Zealots; and four hundred, who before had followed *Eleazar*, and *Simon* the Son of *Jairus*. So that warring one against another, the People was their Booty; and the Multitude that was not so sedulous as they, was their Prey. *Simon* kept the upper part of the City, and the greater Wall as far as *Cedron*; and all that part of the old Wall which is between *Siloa* and the Palace of *Monobazus*, who was King of *Adiabene*, that lieth beyond the River *Euphrates*: He also kept all the Hill *Acra* (which is the lower part of the City) unto *Elena's* Palace, who was *Monobazus* his Mother. But *John* kept all the Temple,

A ple, and the space about it, *Oppla*, and the Valley of *Cedron*; and that which was between these two Places which *Simon* and *John* kept, was consumed with Fire, and made a place to fight in. For although the Romans Tents were pitched near unto the Walls of the City, yet did not this Sedition cease; for being flushed with their Success at the Romans first coming, they returned presently to their former Animosity. And dividing themselves again, every Man fought for his own Interest, doing all the Romans could wish to be done. The Romans did them less harm than they did themselves; for by them the City suffered no new Calamity, but endured far more misery before it was taken and destroyed by the Romans, than it did at that time. The Romans by destroying it, did rather end than increase their Misery. For the Seditious did take the City, and the Romans did overcome and take the Seditious; and the City was far stronger than the Walls: So that all their Miseries may be ascribed to their own Nation, and nothing but Equity and Justice imputed to the Romans, as every one shall clearly see by that which ensued.

The City being in this estate, *Titus* with a select Body of Horse went up and down without it, to espy where he might most easily assault the Walls. And being in doubt a long time what to do, for that by the Valley his Foot could not possibly get up, and the Walls were not possible to be battered with Engines: at last he determined to assault it on that part where was the Monument of *John* the High-Priest; for there the first Wall was lower than in other places, and not fortified with a second Wall, because those parts of the new City were but little inhabited; so that from this place the Wall might easily be assaulted: whereby *Titus* was persuaded that the higher City, and the Temple, and *Antonia* might easily be taken. And as he was thus viewing the Place, one of his Friends called *Nicanor*, came unto him, being shot in the left Shoulder with an Arrow, as he attempted to come near *Joseph*, who went thither on purpose to persuade the Jews who were upon the Wall to yield; for *Nicanor* was very eloquent. *Cesar* perceiving their Minds, by their violence to him who persuaded them to that which was most expedient for them, was moved, and began with more eagerness to besiege them: wherefore he permitted his Souldiers to demolish the Suburbs, and to gather all the Rubbish, Stones, and Wood, and other Matter together, and make therewith a Mount. Then dividing his Army into three parts, he ordered what each of them should do, and in the midst upon the Mounts he disposed his Archers, and before them Engines for Shot, wherewith he hindered the Salleys of his Enemies, lest they should annoy the Work, and beat those off from the Wall, who made any resistance from thence. After which, all the Trees being cut down, the Suburbs appeared naked. The Romans having gathered the Wood together, were busied in the Work, and the Jews were not idle: For the People being tired with Murders and Robberies, did hope to have an end of their Misery, the Seditious People being busied against their Enemies: and they now hoped that if the Romans did overcome, they might be revenged upon them. *John* still kept where he was, fearing *Simon*; yet were his Followers very earnest to assault the Romans. But *Simon* being next unto the Siege, did not rest, but placed all along that part of the Wall, Men with Darts, which before was taken from *Seseth* Governour of the Romans, and found in the Castle of *Antonia*. But the Darts did the Jews small pleasure, by reason that few of them knew how to use them; only some who were taught by some of the Fugitive Romans used them a little. Nevertheless they assaulted the Roman Souldiers that were building the Mounts, with Arrows and Stones, made Salleys upon them by Companies, and gave them disturbance: But the Roman Pioneers were defended by Hurdles, that were of purpose set before them: and every Legion had strange and admirable Engines against the excursions of their Enemy; and especially the Engines that the tenth Legion had to cast Darts, and others that cast Stones; which did not only repulse them by whom they were assaulted, but also those who stood upon the Wall: for every Stone, though a Talent weight, was shot more than a Furlong, and flew not only those that were first struck, but also many that were stricken with the rebound. But the Jews always saw the Stones before they fell, (for they were white) and avoided them: and they were not only defried by the noise they made in flying, but they might easily be perceived; by which means the Watch-men in the Towers gave warning always when these Engines were shot off; and when the Stones came, crying in their Country-Language, *The Stone cometh*: so the Jews upon the Walls knowing what they meant, avoided the Stones, and received no harm. Then the Romans devised to black the Stones with Ink, that they might not be seen as they flew, and do the more Execution. Yet the Jews were not so terrified, as to permit the Romans peaceably

The Title of the War of the Jews, after Christ's Nativity, 72.

The Seditious took the City, and the Romans overcame & took the Seditious.

Titus drawing the Wall, seeking which way he should assault it, on that part where was the Monument of *John* the High-Priest, for there the first Wall was lower than in other places, and not fortified with a second Wall, because those parts of the new City were but little inhabited; so that from this place the Wall might easily be assaulted: whereby *Titus* was persuaded that the higher City, and the Temple, and *Antonia* might easily be taken.

Nicanor is wounded with an Arrow.

The Darts did the Jews little good, because they were not expert in using them.

The Title of the
World, 4034.
After Christ's
Nativity, 72.

Titus com-
manded the
Wall to be
battered in
three places.

The Seditious
forgetting
their Discon-
join in one.

The Ram fla-
ket a corner
of a Tower.

Titus puts the
Jews to flight
and drives
them into the
City.

John, Captain
of the Idume-
ans, slain.

peaceably to build the Mount, but Night and Day they hindered them with Stratagems and Salleys. When the Romans had finished their Work, the Carpenters measured the Space between the Mounts and the Walls, with a Plummert fastned to a Line, which they cast from one place to another, (for they could not measure it otherwise, because of the Darts from the Walls) and finding that they had Rams long enough, they set them up; and Titus commanded the Wall to be battered in three places, to the end that the Battery might not be hindered. The Noise that these Rams made was heard round about the City, which was a great terror to the Citizens, and the Seditious were no less afraid. And seeing themselves all in the same danger, they determined to join unanimously together against the Romans: the Seditious upbraiding one another that they rather assisted the Enemy, than resisted them: and therefore exhorted one another mutually, at least for that time, to unite and make resistance against the Romans. And Simon sent an Officer unto the Temple, to proclaim leave for all such as would, to come unto the Walls: which also John did permit, notwithstanding he mistrusted Simon: so forgetting their old Quarrel, they joined all together against the Romans; and placing themselves upon the Walls, they cast Fire upon the Engines of the Romans, and those who managed them, throwing Darts against them without intermission, whilst the bravest amongst them in great Companies leapt down, and destroyed that wherewith the Engines were covered, and assaulted those that stood to defend them; by which means they did the Romans much harm, and more by their desperate Boldness than their Skill.

But Titus was still at hand to succour them that stood in need: and placing Horsemen and Archers about the Engines, he repulsed the Jews who came to cast Fire, beat off them that cast Darts and shot Arrows from the Towers, and so gave the Rams time and opportunity to play: Yet these Rams did no great execution, only a corner of a Tower was shattered by the Ram of the fifth Legion; but without any detriment to the Wall: for the Tower being much higher than the Wall, when the Tower tumbled, it fell over the Wall, and carried nothing along with it. The Jews being repulsed, and for some time discontinuing their Salleys, perceived the Romans were grown secure, and dispersed carelessly over their Camp, as presuming their late ill Fortune would discourage the Jews from any new Attack; but they were mistaken in their account, for the Jews sallied privately at the Gate by the Tower of Hippus, threw Fire into their Trenches among their Engines, and assaulted them bravely when they had done. But the Romans being quickly sensible of their danger, got immediately together, and with the excellence of their Discipline, repelled not only the first insult and fury of the Jews, but beat back all their Supplies. So there began a grievous Battle about the Engines; the Jews striving to fire, and the Romans to hinder them: Great noise and clamour there was, and many in the Front were slain on both sides. At first the Jews had the better, and their Fire did some mischief upon the Engines; and all had been quite consumed, had not the Souldiers from Alexandria hindered it, who for the Opinion that they had of themselves, did fight stoutly, (being accounted the most valiant of all in this Battle) till such time as the Emperor, with certain select Horsemen, fell violently upon the Enemies; and himself slew 12 Men, for whose deaths the rest fearing, fled, and were forced to retire into the City, and so the Engines were saved. It chanced that one of the Jews was taken alive, and Titus commanded that he should be crucified before the Wall, that perhaps the rest being terrified, might yield. After Cesar was retired, John the Captain of the Idumeans, talking upon the Wall with one of his Friends, being Striken in the Breast with an Arrow by an Arabian Souldier, presently died: which caused great lamentation among the Jews, and sorrow among the Seditious, for he was very valiant and wise.

C H A P.

A

C H A P. VIII.

The fall of the Tower, and how the two Walls were taken.

The Title of the
World, 4034.
After Christ's
Nativity, 72.

THE Night following there was a great Tumult among the Romans; for Titus the Emperor had commanded to build three Towers, fifty Cubits high a-piece, each one upon a several Mount, that from thence he might the more easily beat the Enemies from the Walls: but one of these Towers in the midst of the night fell down without any Assault; and making a great noise with the fall, fear fell upon the whole Army, who suspecting it a Stratagem of the Jews, every one ran to his Arms, and so there was a great tumult in the Camp: and because no Man could tell what it was a long time, they stood amazed, every one asking his Fellow what had happened. But seeing no Enemy come, they began to apprehend Treason amongst themselves; till such time as Titus understanding the Matter, caused the Truth thereof to be presently proclaimed throughout the Camp; and the Tumult (with much ado) was appeased.

The Jews bore up courageously against all other Dangers, but were much gauled from these Towers which Titus had erected; for they were slain and wounded from thence with small Shot, Darts and Arrows; for they could build nothing to defend themselves so high, nor had they any hope to destroy them; for neither could they be thrown down for their weight, nor fired, being covered with Iron: therefore flying from the reach of the Shot, they could not hinder the Ram from battering their Walls; which never ceasing, at last prevailed somewhat. So the great Ram, which the Jews called Nicon, because it overcome all, at last battered the Wall; and the Jews being weary with fighting, having watched all night before, out of sleepiness, or because they persuaded themselves that the Wall was superfluous, they having two more beside it, they all forsook their Quarters, and retired to the second Wall; and the Romans entered the first, that the Ram called Nicon had battered. Then the Romans that had passed and entered the first Wall, the Romans went and opened the Gates, and let in the whole Army. Having thus gotten the Wall, the 7th day of May, they destroyed the greatest part thereof, and also the North-side of the City which before Cestius had wasted.

Titus removed his Camp from thence, and went unto the place called the Affrians Camp, and seized upon all between that and Cedron; and being without shot of an Arrow from the second Wall, he began again to assault it. Then the Jews dividing the Wall betwixt them to defend each other's part, resisted most valiantly: John and his Partakers defended all Antonia, and the North-part of the Temple from Alexander's Tomb: and Simon defended all from John's Tomb unto the Gate by the Tower Hippus. And many times issuing out of the Gates, they fought hand to hand with the Enemy, but always repulsed by the Discipline of the Romans, only for want of knowledge in warlike Affairs; yet in all Fights upon the Wall, the Jews had the best; for the Romans had the advantage in Fortune and Knowledge, yet the Jews being desperate, attacked them without fear; for they are very courageous in Adversity. Moreover, the Jews were necessitated to fight to save their own Lives; and the Romans were as hally to conquer. Neither Party was weary, neither Party desisted in their assaulting of one another: In the day-time the Jews, in commanded Parties, made their Salleys upon the Romans, who omitted no kind of Fight from Sun-set all the night long; which was more terrible to them both, than all the service of the day before. The Jews feared lest the Romans should get the Wall; and the Romans apprehended lest the Jews should have sallied out upon their Camp. Thus all night long they stood to their Arms, and early in the morning they were at it again. The Jews strove one with another who should undergo the most danger, and most deserve his Captains Favour. Simon's Followers were so much at his beck, that if he should have commanded any of them to have killed himself, he would presently have done it. The Romans were encouraged to fight, by their Discipline and Success, as having never been used to be overcome. Again, their frequent Wars, continual Exercises, and large Dominions, gave them great Courage, especially Titus their General being present to provoke them: for it was thought an heinous Crime to be a Coward in the presence of such a Captain as Cesar the Romans to was. Cesar himself beholding and looking on, was a Witness of their Deeds that he conquered. The Jews had themselves valiantly, and rewarded every Man as he behaved himself. It was an advantage to be known unto the Prince for a valiant Man; so that many of them shewed their Alacrity was far greater than their Strength.

A

The Year of the World, 4034, after Christ's Nativity, 72.
 At this time *Longinus*, one of the Horsemen, coming out of the Roman Army, pressed H into the midst of the Jews Forces, and casting them down that stood in his way, by violence slew two of the strongest of his Enemies, striking one of them over the Face, and slaying another with his own Dart, which he took from him: who for this Deed was greatly honoured, having broken through a strong Body of the Jews that were placed before the Walls, and cast Darts at him on either side. Many of the Romans by this his Example were enticed to do the like.

Longinus breaks into the midst of the Jews Army, and disturbs it.

The Jews now regarded not what they suffered, but only devised which way to harm their Enemies, not regarding Death, so that they might kill any of the Romans. But *Titus* had as much care to preserve his Souldiers, as he had to get the Victory, attributing these rash Salleys to the desperation of the Jews, and accounting that only Virtue which was done warily and with discretion.

C H A P. IX.

How Castor the Jew derided the Romans.

Castor a subtle and politic Jew.

Then *Titus* commanded the Ram to be set up against the Tower on the North-part of the City, wherein a crafty and politic Jew with ten Men had hid himself, all K the rest being fled; this Jew was named *Castor*. These Men having lain still a while in their Arms, at last being afraid, and the Tower beginning to shake, they leapt up, and *Castor* stretching forth his hand, did, as it were, humbly crave favour at *Cesar's* hands, and with a lamentable Voice besought him to spare him. *Titus* seeing the Man's simplicity, as he thought, and persuading himself that the Jews did now repent of their Obstinacy, he caused the Ram to cease from battery, and the Archers to hold their hands; and permitted *Castor* to speak his pleasure.

Castor said, That he desired to treat, and make a League of Peace.

Titus answered, That he would grant it, if all the rest would be concluded, and that he would presently confirm a League of Peace between him and the City. Five L of *Castor's* Fellows seemed to be willing, but the other five seemed to oppose it; crying out aloud, *That they would never be Slaves to the Romans, whilst they could die in liberty.* Whilst *Castor* and his Fellows were debating the matter, the flattery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him, whilst the Battery was stopt, to think of some Expedient to be done in this Necessity: for, for a while he would undertake to delude the Roman Emperor, and hold him in suspense. In the mean time he seemed to exhort his Companions to accept the kind Offer of *Titus*; and they, as it were, angry thereat, drew their Swords and struck upon their Corsets, and fell down as though they had been slain. *Titus* and his Souldiers were amazed at their obstinacy, for being on the lower ground, they could not well perceive what was done; M they vvondred exceedingly at their desperation, and pitied their calamity. At the same time one struck *Castor* in the Buttock vvith a Dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperor, and complained of it as a Breach of the Truce. *Titus* vvith sharp vvords corrected him that shot it, and forthvvith vvould have sent *Joseph* to promise *Castor* Pardon and Peace. But *Joseph* denied to go, affirming that *Castor* only dissembled, and hindred his Friends that vvould have gone. At last one *Eneas*, vvho had fled unto the Romans, offered himself to go. *Castor* invited him, as though he vvould give him something to secure him of his true meaning. *Eneas* opened the Skirt of his Garment, thinking *Castor* vvould have cast him down something of vvorth; and vvhen he came underneath the Tower, *Castor* took a great Stone and threw it down upon him, yet hurt him not, because he vvvas aware of it, and avoided the Stone; but it vvounded another Souldier standing by. Then *Cesar* considering this deceit, began to think that Pity and Mercy in War vvvas hurtful, and that Cruelty vvvas not so easily deceived; and by being very angry at this Deceit, he caused the Wall to be beaten vvith the Ram more than before. *Castor* and his Fellows perceiving the Tower to shake, they set it on fire, and so passed thorow the Flame, and conveyed themselves into a Mine of the Tower; giving the Romans fresh occasion to admire their Courage, in passing thorow the Flames.

Titus takesh the 2d Wall.

Titus assaulting the Wall on his part, took it five days after; and forcing the Jews from thence, he, accompanied with a thousand choice Men, entered where the Wool-O men, Copper-Smiths, and Merchant-Taylors dwelt, vvvhich place vvvas the new City, vvith

A with narrow and strait ways to go to the Walls. And had he presently beaten down a great part of the Walls; or, as he might have done by the Law of Arms, destroyed what he had gotten, he had obtained the Victory without any loss on his side. Yet after *Christ's* Nativity, 72, hoping the Jews would yield, when they were in his Power, he gave them more liberty to retire, for he did not think that they, whose Good he fought, would have been Traitors unto him who came to relieve them.

The Year of the World, 4034, after Christ's Nativity, 72.

C H A P. X.

How the Romans did twice take the second Wall.

Thus having entered the City, suffered none of them that were taken, to be slain, nor the Houses to be burned, but permitted the Seditious (if they were so minded) to fight, and that without prejudice to the People: he also promised the People to restore unto them all their Goods; for many besought him to spare the City for them, and the Temple for the City. The People were glad hereof; but many of the warlike Jews thought the Humanity of *Titus* to proceed from Cowardice; and judged that *Titus*, for that he despaired to win the rest of the City, did now, Coward-like, propound these Conditions. They likewise threatened the People, that whosoever should speak one Word concerning Peace, and yielding unto the Romans, should presently die: and some of them did resist the Romans from out of their Houses, other in the narrow Ways; and others going out of the higher Gates, renewed the Fight, wherewith the Watchmen being troubled, fled from the Wall, and forsaking the Towers, retired themselves into the Camp. The Roman Souldiers within the City cried out, because they were inclosed with Enemies, the Gates being shut, and assaulted without, by those who apprehended their Companions to be in great danger. The Number of the Jews encreasing, and prevailing, for that they knew the Ways and Turnings of the Streets, many of the Romans were slain, and violently born down, when they offered to resist in that Necessity; D for a multitude together could not fly, by reason of the narrowness of the Streets that went unto the Wall: And all that entered into the City had been slain, had not *Titus* succoured them. For placing at the end of every Street Archers, and himself being where most need was, he repulsed the Jews with Darts and Arrows, with the help of *Domitian Sabinus*, who in that Fight proved himself a stout Warriour, and continued fighting with the Jews till all his fellow-Souldiers were gone off.

Thus the Romans having got the second Wall, were beaten from it again; and the Citizens so encouraged, they were, as it were, drunk with their good Fortune, thinking the Romans durst no more attempt upon the City, and that they themselves were invincible when they were prepared to fight. God, because of their Iniquity, had darkened their Understanding, so that they never considered the Roman Forces were far greater than those they had encountered, and the Famine that hung over their Heads; for as yet they lived upon the Destruction of the People, and drank the Blood of a City: but the good People did even suffer Famine already, and many of them perished for want of Food; yet the Seditious did rejoice at the death of the Citizens, as though thereby they were eased of a great Burden, only desiring they might live that bear rebellious Minds, and would join with them against the Romans, rejoicing at the death of the rest; and this was the Affection they bear unto their Citizens. In this manner they armed themselves, and resisted the Romans, who now again did attempt to enter the Breach; whilst the Jews threw down Stones, and part of the Wall upon them as they came up, drove them back again, and valiantly sustained them for three days. But the fourth day being unable to withstand *Titus's* Assault, they were forced to retire as before: and he having gotten the Wall, destroyed all the North part thereof, and placed a Garison in the Towers and Fortresses of the South part.

They interpret warlike Titus's Humanity for Cowardice.

The Romans are driven out by the Jews.

The Jews Courage encreased.

The People in want, and many die for hunger.

Titus once more assaults the second Wall.

C H A P.

CHAP. XL

Of the Mounts raised to batter the third Wall. Along Oration of Josephus to persuade the People to yield: And of the Famine in the City.

TITUS now determined to batter the third Wall, conceiving the Siege would be now but short: He thought it convenient to give the Seditious some time to be think themselves, to see that if either by the taking of the second Wall, or terrified with Famine, they would repent. For there was little or nothing left in the City to I supply them, and he was posted as he desired. And the time being come, for every Roman Souldier to receive his proportion of Victuals, Titus caused them to be led every one in order, into a place where the Jews in the City might behold them; he caused his Captains to distribute Money to every one; and the Souldiers (as their Custom is) all armed, and drawing their Swords out of their Sheaths, marched along, the Horsemen leading their Horses in great pomp, and a great part of the Suburbs glittered with Gold and Silver. This Spectacle was grateful to their own Souldiers, and terrible to the Jews: for all the old Walls, and the North part of the City, and many Houses were filled with the multitude of them who came to view this Sight; and there was no part of the City that was not filled with People to behold it. This Spectacle struck K a great fear upon the very boldest among the Jews, and perhaps would have caused the Seditious People to have relented, had they not despaired to have found Mercy and Pardon at the Romans hands for their Offences committed; wherefore they thought it better to be slain fighting, than to be put to death shamefully, if they desisted from fight. That Destiny hindered this Resolution, it being decreed that the Innocent should perish with the Wicked, and the City with the Seditious: Hereupon for four days space they distributed Necessaries to the Souldiers; and on the fifth day, Titus perceiving the Jews were still obstinate, divided his Army into two parts, and about John's Tomb he began to raise Mounts, and against Antonia, hoping by them to take the higher part of the City, and by Antonia to seize the Temple; which except he could effect, he could not safely take the City: Against either of these Places he raised two Mounts, each Legion making one.

The Romans in their labour are hindered by the Jews.

Titus's bounty towards the Jews.

Joseph's Oration to the Jews.

The Jews and Simon's Followers opposed the Work that was begun before John's Tomb; and John likewise, with a great number of Zealots, hindered them that made the Mounts over against Antonia: who not only fought with the advantage of the higher ground, but had learned also the use of Engines; for continual use, by little and little, made them skilful; and they had 300 Engines called Balistæ; and 40 Engines to cast Stones, wherewith they greatly annoyed the Romans, and obstructed them in their Work.

Titus foreseeing that Fortune would favour him, and that the City would be taken, M pressed it what he could, never ceasing to persuade the Jews to yield; adding many Arguments to his Importunity; for he knew that many times Words prevail more than Violence; wherefore he exhorted them to save themselves, and yield the City unto him; referring them unto Joseph, who should make a Speech to them in their own Language, and he hoped they would hear their own Country-man.

Then Joseph keeping himself out of the danger of their Shot, called out unto them to commiserate themselves, the City, the Temple, the People, and not to be more hard-hearted unto them than Strangers. For the Romans had a reverence for the Holy-places, notwithstanding they had no Society or Portion in them. That till that very day they had abstained from violating of them; whereas they who were brought up among them, and might see them, did wilfully cause their destruction. He advised them to consider, that their strongest Walls were battered down, and only the weaker remaining unbattered: He willed them to consider, how they were not able to withstand the Roman Forces; and that it was no Novelty to the Jews to be subject to the Romans. For though it be a good and commendable thing to fight for Liberty, yet that was to have been done in the beginning; for he that was once subject and rebell'd, having a long time lived under the Obedience of the Romans, seemed rather to be desirous of a shameful Death, than an honourable Liberty. Moreover, he reproached them that they should chuse rather to be subject to a base People, than to them whom the whole World obeyed. For (said he) what habitable Place is it that the Romans have not conquered? They themselves may perceive how Fortune has still favoured them: and that God had settled the Universal Monarchy in Italy. That by the Law of Nature, and the Example of

Beasts

A Beasts as well as Men we are taught to give place unto them that are stronger than our selves, and be contented to submit to their Victory that are valiantest in Arms: this (said he) was the cause that your Ancestors (who were far more strong and politick than you, and had better means to resist) did submit themselves unto the Romans; which if God had not been pleased withal, he would never have permitted. And how could they hope to resist, seeing this City was as it were already taken, and the Citizens, whilst their Walls were whole, most of them destroyed? For the Romans well knew the Famine that was among them, how it every day wasted the People, and would in a short time devour their Souldiers. For suppose (said he) the Romans would desist, withdraw their Siege, and offer no violence, there is a Civil War within the City which you cannot overcome, or avert; unless you can fight against Hunger, and the Adversity of Fortune. He added, That it was best, before intolerable Calamities beset them, to change their Opinion, and whilst they had time, to be counselled by good Advice. That the Romans would not punish them for what was already past, except they persisted in their obstinacy. For they are (said he) Kind, Courteous, gentle to their Subjects, and prefer their Commodity before their Revenge. They thought it their Interest to have the City in their Power, and the Country about it; and therefore the Emperor proposed to make a League of Peace with them; but if he took the City by force, he would spare none, seeing they were admonish'd so kindly before, and in the greatest necessity refused to obey him. He told them also, that the third Wall would in a short time be taken, as they might perceive by the other two: and though the City were inexpugnable, yet the Famine would force it to yield in despite of its Strength.

As Joseph did thus advise them, those upon the Walls rais'd at him, upbraided him, and shot at him. Joseph seeing he could not avert them from their imminent Calamities, recounted unto them out of their own Histories what-ever made for his purpose. O Wretches, says he, and ungrateful to your Friend! you resist the Romans, and continue perverse, as though you had conquered others that came, as they now do, against you. When doth God, the maker of all things, deny help unto us if we be oppressed? Will you not remember Joseph's story? For what Cause did you enterpris these Wars? And how great a Friend and Protector do you daily offend? Do ye not remember the miraculous Works of your Ancestors in this holy Place, and how in times past it was by the Egyptians destroyed? But I tremble to recount the Works of God to such unworthy Hearers: But consider, and you will find that you do not only resist the Romans, but God himself. Nechias at that time King of Egypt, who also was called Pharaoh, came, and with an infinite Army took away Queen Sarah, the Mother of our Nation. And what did our first Father Abraham in the case? Did he betake himself to Arms to revenge that Injury? though he had under his command three hundred and eighteen Captains, and under them an infinite Multitude: Did he not rather desist from War, perceiving God not to accompany him? and lifting up his pure Hands towards this holy Place, which now you have defiled and profaned, implore the assistance of his invincible God? And was not the Queen the second Night after sent home again unto him untouched? whilst the Egyptian adoring this holy Place, (which ye have polluted with Murders of your own Nation) and trembling at the Visions he saw in the Night-time, fled, rewarding the Hebrews with Gold and Silver, whom he perceived to be so beloved of God. Shall I recount unto you the going of our Ancestors into Egypt? who having for four hundred Years been Slaves to the Egyptian Tyrants and Kings, and able to have revenged themselves by force of Arms; yet did they rather expect and pray God's leisure. Who knoweth not that then Egypt in revenge of their tyranny to the Hebrews, was overrun with all kinds of Serpents, and infected with all kind of Diseases, and the Earth became barren, Nilus dry, and the ten Plagues followed one another; our Ancestors were safely delivered without Bloodshed, God Almighty conducting them, as willing to reserve them for his Priests.

When the Assyrians had taken away from us the Holy Ark, did not Palestina and Dagon repent that they did not the whole Nation that took it; weep and lament therefore? For their priety Parts being purrified, their Bowels and Meat came from them, and with unclean Hands they were forced to bring it back again with Cymbals and Trumpets, to make Satisfaction for their Offence. It was God that did this for our Ancestors, because that, depositing their Arms, they resigned themselves wholly to his Pleasure. Was Sennacherib King of Assyria, with all his Power out of Assyria encamping before this City, overcome by humane Force? Did not our Ancestors make their own Force, and betake themselves to Prayer, and God by his Angel in one Night destroyed an infinite Army? so as that the next day the Assyrian found an hundred fourscore and five thousand of his Men dead, and fled with the rest from the unarmed Hebrews; though they never pursued? You know also, that in the Captivity of Babylon, where the People lived the space of seventy Years, they got not their liberty till such time as God disposed Cyrus to suffer them to depart into their own

Q99

own

own Country. And continuing his assistance, they again (as the Priests in old time were H) did serve and reverence their Helper. In brief, our Ancestors did never achieve any great matter by force of Arms, neither did they leave any thing undone wherein they expected God's help, but still remaining quiet at home, they overcame their Enemies wholly by his Providence; and when they trusted to their own strength, they always miscarried. For when Zedechias our King, contrary to the Admonition of the Prophet Jeremy, went forth to fight with the King of Babylon, at that time besieging the City, both he and his whole Party were taken, and this City destroyed. Yet consider how far your Generals are inferior to that King, and your selves to the People of those Times. For Jeremy declaring to the City, that God was offended at their Iniquity; and that except they did yield, it should be taken by force; yet did not the King, nor any of the People, lay hands upon him. And you (that I I may omit your Iniquity done within the City, which though I would, I could not sufficiently decipier) do revile and attempt to kill me for giving you wholesome Counsel for your Good; only for that I put you in mind of your Sins, which you have not patience to bear. The same happened also when Antiochus, surnamed Epiphanes, besieged the City; God was highly displeased at our Ancestors, permitted them to be slain, the Town spoiled, and this holy Place for three Years and six Months to be made desolate. What should I shew unto you any more Examples? Who first incited the Romans against the Jews? Was it not the Impiety of our own Country-men that did it? Whence was our Bondage at that time? Did it not proceed from the Sedition of our Ancestors, when the Fury of Aristobulus and Hircanus brought Pompey into our City, and God subdued them by the Romans, being grown unworthy of Liberty? And, at length after a three-months Siege, tho they were not so great Offenders as you are, and better able to abide the Siege, yet they yielded themselves. Are we ignorant of the End of Antigonus the Son of Aristobulus, who invaded the Kingdom, and brought our Nation again into subjection, God laying that Bondage upon them, being provoked by the Iniquity of our Nation? Herod the Son of Antipater brought Solius and the Roman Army, and besieged the City six months; and at last, for the greatness of our Iniquity, it was taken and punished, and sacked by the Enemies. Thus you evidently see that our Nation never prevailed by force of Arms. And assure your selves, that even now the City will be taken. It is meet therefore that you who keep this holy Place, commit your selves wholly to God, and then you need not fear the Forces of your Enemies, when your Piety of Jures you of God's Help and Succour. But what one Article of God's Law have you observed? Nay, what have you not done that he forbids? How far greater is your Impiety than theirs; and yet they suddenly perished for their Sins. For making small account of secret Sins, as Stealing, Deceit, and Adulteries, you violently take away Men's Goods by force, you murder whom you please, devise new ways to sin; have made the holy Temple the place of your Impieties; and what the Romans themselves did adore, is by your own Nation polluted and defiled, whilst you derogate from the honour of our Religion by the impiety of your Actions, and yet hope for his help, whom you have so heinously offended. You are very just People and Obedient, and it is with pure hands you beg Assistance of God. Did our King pray so unto God, when he obtained, that in one Night so many of the Assyrians should be destroyed? Or M do the Romans commit such Impiety as the Assyrians did, that you may hope of the like Revenge upon them? The Assyrian received a sum of Money to save the City, and yet not regarding his Oath, endeavoured to destroy it. The Romans do only request the same Treason that was paid by our Ancestors; and if they may have it, will never destroy the City, nor touch our holy Things. They will also permit you to enjoy freely your Families and Possessions, and suffer your Laws to remain inviolate. It is madness for you to hope that God will punish just Men, as he did Sinners and impious Persons, seeing he can punish as he pleases. To be short, he destroyed the Assyrians the first Night they encamped before the City. And if he had purposed to deliver you, and punish the Romans, he would have done, as now Pompey and Solius came against the City, or when Vespasian wasted Galilee; or when Titus made his Assault. But neither Pompey nor Solius suffered any harm, and both of them took the City. Vespasian prospered so well in his Wars against you, that he hath got the whole Empire. And the Fountains which yielded you no Water before, do give it to Titus in abundance. For you know that before his coming, the Fountains without the City and Siloa were so dry, that Water was sold by measure; yet now they flow plentifully and do not only serve his Army, but water all the Gardens about. What this Wonder foretelleth, you have already experienced, when the King of Babylon came with his Army and destroyed the City, took it, and fired it and the Temple; notwithstanding that (as I am persuaded) the Jews at that time were not so wicked as now. I think therefore that God hath forsaken this holy Place, and is gone over to your Enemies. Will not a good Man fly a wicked People, and abhor the Impiety of the Inhabitants? And do you think that God will abide your impiety,

Joseph's bitter
Investive
against them.

The Jews Sins
against the
Law.

The Romans
overthrow the
Jews, as the
Assyrians did.

God knoweth
when to re-
venge.

Fountains that
before-time
were dry, now
flow to Titus.

A piety, who behold all Secrets, and knoweth all things that are hid? But what is secret amongst you? Or, what do you seek to find? Nay, what do you that your Enemies do not know? All your Iniquities are apparent; and your Contention with one another is; who shall be most after Christ's impious, and with as much labour endeavour to be Victorious; as others do to be Victorious. Yet for all this it is not too late to amend; God's Wrath will be appeased, if you acknowledge your Sins, and be penitent for your Offences. Throw away your Arms then, and pity your Country now ruined by your own means. Turn your Eyes and behold the Beauty of the Place, whose felicity and Ruin you seek. How brave a City, how magnificent a Temple, how rich with the Gifts of all Nations! Who would fire these? Who would desire the Ruin of these? Or, what is there in the World that better deserves to be preferred? O hard-hearted People, more blockish and insensible than Stones! Or, if you do not pity your Temple, let your Families move you; look upon your Children, your Wives, and your Parents; all ready to be consumed either with Sword or Famine. I am sensible my Wife, my Children and Family must perish with you. (And there was a time when they would have been considered); and it may be thought it is so save their Lives, I give this Advice: But kill them, and sacrifice me for your Welfare; I am prepared to die, if my Death may be a means to preserve you in being.

Whilst Joseph made this speech unto them, the Tears trickled down his Cheeks; but the Seditious being nothing moved, replied, that it was not safe for them to yield. The People however were persuaded to fly; and selling their Possessions, and what they had, at small rates, they swallowed down the Gold they received, lest the Thieves should take it from them. And when they had escaped to the Romans Camp, they emptied their Bellies, and found it again; and had wherewithal to buy them necessities. Titus also permitted many to go whithersoever they pleased; which caused divers to fly, thereby to be delivered from the Calamity which they endured in the City. But John and Simon were as diligent to stop the Ways, lest the Citizens should escape, as they were to hinder the Romans from entering into the City: so that upon the least suspicion of any Man's flight, he was presently put to death. The richer sort, whether they staid or fled, were slain for their Wealth and Possessions. The Famine of the City, and the depredation of the Thieves increased alike every day; and when no more Corn was to be found, the seditious Persons brake into the Houses, and searched every corner to find Corn; if in their search they found any, they beat the Owners thereof for denying it at first; if they found none, they tortured them for having hidden it. Whosoever was strong of Body, and in good liking, they killed; upon presumption that he had some secret Stores, or else he could not have been in so good plight and fat as he was. They that were pined with Famine, were slain; because they thought it no Offence to kill them, who in a short time would die of themselves. Many gave all they had for one Bushel of Corn, and shutting themselves up privately in their Houses, eat their Corn, as it were, unground; others made Bread thereof, as necessity and fear required. No Man in the whole City fat down to eat his Meat at the Table, but snatch'd it greedily from the Fire, and devoured it half raw and half roast.

Most miserable was this manner of living, and a Spectacle which none without Tears was able to behold; the strongest still got the most, and the weakest bewailed their Misery; for now Famine was their greatest Calamity. And nothing doth arm Men more than Shame. During this Famine, no reverence was had towards any Man: Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants, which was the saddest spectacle of all. No Body had now any compassion, neither did they spare their dearest Infants, but suffered them to perish in their Arms, by taking from them the very drops of Life. Yet could they not eat in such secrecy, but some or other still came to take away from them that whereupon they fed: For if in any place they saw a Door thut, they conjectured that they who were in the House were eating Meat, and forthwith breaking down the Doors, they came in, got them by the Throat, and took the Meat half chewed out of their Mouths as it were ready to be swallowed down. The old Men were driven away, and not permitted to keep and defend their Food: the Women were drawn up and down by the Hair of the Head, for that they hid between their Hands some part of their Meat, and would not, forgo it. No Piety remained either to old Age or Infancy; they took the young Babies, their Mouths full of Meat, and dashed them against the ground. If any had prevented these Thieves, and eaten their Meat before they could get at them, they were more cruelly and more tyrannously handled, as having committed a greater Offence against them.

G They devised most barbarous and cruel Torments to extort Food from others: for they thrust Sticks, or such-like, into the Cavity of Mens Yards, and sharp thorny Rods into their

The Tear of the
World 4034
after Christ's
Nativity 72.
The Jews who
God is wont to
New Mercy to
those who con-
fess their Sins
and are penitent.

The People fly
with their
Money.

A wonderful
Famine in the
City.

The Argument
of force of
Meat.

A miserable
kind of living,
and a Specta-
cle of great
Compassion.

The Soldiers
enter the Hou-
ses, and take
the Meat un-
chewed out of
the Citizens
Mouths.

The Year of the
World 4044
after Christ's
Nativity 72

Fundamentals; and it is abominable to hear what the People endured to make them confess one Loaf of Bread, or one handful of Corn which they had hidden.

These Miscreants did not yet for all this feel either Hunger or Thirst: for then their Impieties had been more tolerable; but they did it only to exercise their Cruelty, preparing six days food for themselves beforehand. Some poor Creatures, eluding the Roman-Guards, had been abroad in the Night to gather Wood or Grass in the Field; and returning into the City, were rejoicing in their Felicity, having escaped the danger of the Enemy; but they were seized on by these Miscreants; their Herbs taken from them, (tho gotten with the hazard of their Lives) denying them a small part of that, for which they had undergone such danger; yes, they thought themselves obliged, tho robbed and spoiled, if they escaped the Swords of these Tyrants. These were the Calamities which the baser sort of People endured at the hands of the common Souldiers: but the Nobles and chief Men of the City, were led to their Officers, accuſed before them of Intelligence with the Romans; and for some forged Treason or other put to death. Many times they suborned People to accuse them of intending to fly to the Romans. Those that Simon robbed, were sent to John; and those that John spoiled, were sent to Simon: drinking, as it were, one to another in the Blood of the People, and dividing their dead Carcasses between them; inſomuch as though they disagreed in their desire of Rule and Domination, they both conspired in Mischiefs and Iniquity. For he that did not give the other part of what by his Cruelty he had extorted from the miserable Citizens, was accounted ungenerous; and he that received not his share, complained of the Injustice, as believing he had a right to the Rapine and Cruelty.

I am not able to recount all their Iniquities; but, in short, I think never any City endured the like, nor never any People since the Memory of Man were so cruel and barbarous; and that their Impiety to Strangers might seem the less, they spake evil of the Nation of the Hebrews, and cursed them, and openly confessed themselves to be Slaves, People of divers Countries, united together in Wickedness, Bastards and Abortives of their Nation. They demolished the City, and forced the Romans (tho against their will) to accept of a dismal Victory, halting the Fire into the Temple, as tho it staid from it too long. Neither were they at all affected, when they saw the higher part of the City on fire; tho many among the Romans beheld it with sorrow, as we will shew L hereafter, when we describe the Event of that Business.

CHAP. XII.

Of the Jews that were crucified, and the burning of the Rampires.

The poor People
Miserable.

THE Mounts and Rampires that Titus built did greatly advantage him; yet his Souldiers endured some loss by the Jews from the Wall: To recompense it what M he could, upon intelligence that their Rapine and Plunder in the Town being not sufficient to supply their Necessities, the Jews were forced to seek out into the Valleys for Food; he disposed certain Parties of Horse, and other select Men in Ambush to intercept them: for though their Exigencies were very great, yet being for the most part poor People, with Families in the City, they durst not run over to the Romans, lest their Wives and Children should be murdered in their absence. Wherefore they were forced to make private Excursions in the Night to conceal themselves from the Enemy; and having fallen unexpectedly into this Ambuscade, they fought it courageously, as knowing it too late to expect Mercy after such untractable Obstinacy, but they were defeated, many of them taken and tortured, and afterwards crucified before the Walls of N the City. Titus look'd upon their Condition as very deplorable; for scarce a day past in which there were not 500 Jews taken and served in that manner by those Parties of Horse; yet he thought it inexpedient to remove them, because they were a great security to the rest of his Army: But his great Design was, by the cruelty of that Spectacle, to terrify the City, and hasten its surrender. Wherefore the Souldiers, in hatred to our Nation, crucified all they took, one after one fashion, and another after another, in derision. And the multitude of the Captives became so great, there was left no space for the Crosses, nor indeed Crosses for their Bodies to be crucified upon. But the Seditious Jews within the City were so far from relenting by this Massacre, that rather their Hearts were more hardned; so that herewith they terrified the rest of the multitude, O for they * carried the Relations of those who were taken by the Romans, to the Walls, that

* The Jews carried the Kindred of those that fled out of the City to the Romans, & shew'd them the Tortures they suffered.

A that they might see how those were used that fled to the Romans: the same sight they also shewed unto them that desired Peace; affirming, that they whom the Romans had so used, were those that fled unto them for Succour, and not Captives by them taken. This deterred many who would otherwise have fled to the Romans; till such time as the Truth hereof was known. Yet some there were that ventured to the Enemy, as preferring Death and Torment at their hands, before the Miseries and Famine which they endured at home.

Hereupon Titus cut off many of the Captives Hands, and sent them into the City to Simon and John, that their Calamity might testify them to be Captives, and not such as had voluntarily fled to the Romans, willing them to admonish their Friends to yield, B and not compel him to destroy the City: and to assure them that in so doing, they might still save their Lives, their Country and Temple, which had not the like in the whole World: and he continually went about the Rampires, hastening the Workmen in their Business, as tho he presently meant to effect that in Deeds, which in Words he had spoken. The Jews that stood upon the Walls reviled both him and his Father, affirming that they contemned Death; and would chuse rather to die, than become Slaves: That whilst they lived, they would, to the utmost of their Power, defend themselves against the Romans, without any care, either of themselves or their Country; which Caesar sent them word were both in imminent danger. Moreover, they said that the whole World was a Temple dedicated to God, far more excellent than theirs, which C notwithstanding should be consecrated by him that dwelt in it; whose help they hoped to enjoy: and did therefore deride all his Threatnings, as things that could never come to pass without his Divine Permission. Thus did they opprobriously abuse the Clemency of the Romans.

At this time arrived also Antiochus Epiphanes, and with him a considerable supply of Men, among which there was a Company called the Macedonians, of equal Years, and little older than young Men, all trained up in Martial Discipline, and armed after the Macedonian manner, from whence they took their Name: yet for the most part they did not answer the expectation that Men had of the Macedonians. For the King of Comagene was the most fortunate and happy of all Kings that were subject to the Roman Empire, D till such time as he felt the Frown of Fortune; who in his old Age proved that none ought to be accounted happy before his death: Whilst Comagene was in prosperity, his Son said, he marvelled that the Romans did delay to assault the City, and enter the battered Walls, (for this young Man was a great Warriour, and of exceeding Strength, to the which he trusted too much, did many things rashly.) Titus smiled, and answered, that that was a Work too great for the Romans. Upon which young Antiochus, accompanied with his Macedonians, assaulted the Wall; and himself with his strength and dexterity avoided the Darts of the Jews, and cast his Darts at them: but his whole Party (a few excepted) were there slain; for obliged by their extravagant boasting, they continued longer in fight than it was expedient for them: at last many being E wounded, retired, perceiving that the Macedonians to win a Victory had need of Alexander's Fortune. The Romans the twelfth day of May began to build their Rampires; and laboured seventeen whole days; with much ado they ended them the nine and twentieth of the said Month. For they builded four vast Rampires, one of them over against Antonia, which was built by the fifth Legion, opposite to the midst of the Struthian Waters: another was built by the twelfth Legion, twenty Cubits distant from the other. But the tenth Legion, which was of more account than the two former, erected a Mount opposite to the Pond called Amigadon on the North-side: and the fifteenth Legion made the fourth, thirty Cubits distant from the other, over against the Monument of the High-Priest John.

F The Mounts being thus finished, John undermined that which was over against Antonia, and underpropped it with Posts of Wood; and filling the Mine with Wood, Bitumen and Pitch, he fired it: so the Posts that held it up being burnt, the Mine fell, and the Mount also with a hideous noise fell into it; and first of all there arose a great smook and dust, for the Mines covered the Flame: at last the Fire having consumed the matter that covered it, the Flame appeared. The Romans at this sudden and unexpected exploit, were much amazed and disordered: so that thereby those who before made account of the Victory as certain, began now to despair. Two days after Simon and his Associates set upon the other Rampires; for thereupon were planted Rans, wherewith the Romans began to beat the Walls. Amongst the rest, a Man G named Teptenus of Garsia, a City of Galilee, Megassurus one of Queen Marianna's Servants, and with them one of Adiabena the Son of Mabatous, who for his Fortune

The Year of the
World, 4044
after Christ's
Nativity, 72

The Jews reviled both Titus and his Father.

The Insolence of Antiochus and the Souldiers.

The Romans in 17 days builded four huge Bulwarks.

Three valiant Jews.

was named *Agras*, which signifieth lame: these three taking Fire-brands, ran unto the H Engines, and there was none found in all the Roman Army more valiant than these Men, nor more terrible: for they ran amidst the throng of their Enemies so boldly, as though they had gone amongst their Friends, and never made any stay; but breaking through the midst of their Enemies, they fired their Engines: and notwithstanding that on every side they were assaulted with Darts and Arrows, yet did they not give back, nor seek to avoid the Danger, till such time as the Fire had taken hold of the Engines. The Flame mounting on high, the Romans came running out of the Camp to succour their Fellows: and the Jews upon the Wall, with Darts and Arrows, hindered them that sought to quench the Flame, exposing their own Bodies. The Romans endeavoured to draw off the Rams, and the Jews were as earnest to hinder them; how- ever the Romans preserved their Rams: From thence the Fire caught hold of the Ram- pires, those that opposed themselves were burned; and the Fire encreased, so that it could not be extinguished; so the Romans environed with the Flame, and despairing to rescue their Works, retired into their Camp, and left them on fire. But the Jews were so much the more earnest, their number still encreasing by new Supplies out of the City; and so encouraged by their Victory, they rashly adventured unto the Romans Camp, and assaulted the Guard there. Which Guard was a Company placed round about the Camp in Armour, with Orders not to leave their Ground upon pain of Death. And these Men esteeming it better to die gloriously, than ingominiously to suffer, resisted very valiantly; so that many that had fled, retired themselves back again to fight, both K for shame that they had forsaken their place, and for fear of punishment thereof; and placing new Engines upon the Rampire of their Camp, they stoped the Jews from Sal- lying any more; for they came out unarmed, without any Arms of defence. For the Jews, without any consideration, came rashly upon their Enemies Pikes, and assaulted them with their Fists. So that the Jews prevailed more by their Courage, than their Arms: and the Romans fled more for the Jews boldness, than any harm they sustained by them.

Titus repairing with all speed from *Antonia*, where he had been viewing a place for another Rampire, blamed the Souldiers exceedingly; who having gotten the Enemies Walls, did notwithstanding suffer themselves to be repelled; and were forced to abide L that which first the Jews did suffer, being now, as it were, broken out of Prison; and so he with certain chosen Men assaulted the Enemies on one side, who though desperately overpowered, yet stoutly resisted him: and so joining the Battel, the Dust was so thick that one could not see another, nor hear what was said, for the Cries and Noise was so great, no Man could discern his Friends from his Foes. The Jews persisted still in the Battel, nor for that they trusted in their Force, or thereby prevailed, but because they were desperate. The Romans on the other part took Courage, and fought stoutly for shame, and for that *Cesar* himself was in danger amongst them. So that I think, that had not the Jews retired into the City, the Fury of the Romans had then consumed the whole Multitude. The Romans were now sorrowful for the loss of their Rampires, who M in one hour's time had lost that, which with much labour they so long had been making: and many of their Engines being now displaced, they despaired to take the City.

C H A P. XIII.

Of the Wall which the Roman Army built about Jerusalem in three days space.

Titus consulted with his Captains, what was to be done; and they that were most forward amongst them, thought it best with the whole Army to assault the N Walls; for that as yet the Jews had only fought with a part, and were not able to with- stand the Force of the whole Army, but would be all consumed with Darts and Arrows. The wiser fort persuaded *Titus* to repair his Rampires; but others counselled the con- trary, to hold themselves quiet there, and only to keep all places about, that no Food should be conveyed into the City, and so famish it without fighting. For that the Jews being now desperate, and desirous to be slain, would not be overcome by Force. But *Titus* thought it dishonourable to lie idle with so huge an Army, and do nothing; yet he deemed it superfluous to fight with them who would willingly fight to be slain: and he could not make any Mounts, because he wanted Materials, and it was most difficult of all to guard every place about the City, that none could go forth, for that it could O not be beleagured round on every side, by reason of the difficult places, and great com- pass

A pass thereof, fearing also the Dangers that might ensue, the Jews issuing out of the Ci- ty. For the Jews seeing their open Ways possessed by the Romans, they would devise some secret ways, both urged thereunto by necessity, and also because they knew all Places thereabout very well. And if so be that the Jews should secretly effect any thing to prejudice them, that then their Siege was like to continue so much the longer: so that he feared the continuance of time would diminish the Glory of his Victory. For though all those ways might be taken, yet he preferred Speed before Certainty: and if so be he would use Celerity and Safety, then it was needful for him to compass the whole City round with a Wall; for so all Ways and Passages might be blocked up, and the Jews seeing no hope of safety, should be compelled either to yield the City, or to be consumed with Famine. Nor by any other means could be secure, but by erecting with a Wall B Mounts, having that Wall to defend them. And if any one think that Work diffi- cult, and not to be achieved, let him consider that it did not become the Romans to make a base and slender piece of Work; and that no Man in the World could, without labour, effect any great matter but God only. Having with these Speeches encouraged his Captains, he caused them to lead the Souldiers, and dispose them all about these Business. The Souldiers had, as it were, some divine Vigour and Courage fall upon them; for not only the Captains parting the Circuit amongst them, but the Souldiers also strove who should first effect their part; and every Souldier laboured to please his Decurio, the Decurio to content the Centurion, and Centurion the Tribune, and the C Tribune to please the chief Commander, and he to please *Cesar*, who every day went round and beheld the Work: and so beginning at the place called the *Assyrians Camp*, where he was encamped, he drew a Wall all about, even to the new City; and from thence by *Cedron* and *Mount Olivet*; and so turned toward the South, and enclosed the Mountain with the Rock called *Peristernon*, and the Hill next adjoining thereunto, which hangeth over *Siloa*: and from thence bending his Work to the West, he brought it down all along the Valley of the Fountain: from whence ascending to the Monu- ment of *Ananus* the High-Priest, where *Pompey* pitched his Tents, he brought it about by the North-side of the City; and coming along to the Village called *Erebinthomus*, he compassed the Monument of *Herod* towards the East, and so joined the Wall to his D Camp where he began. The Wall was nine and thirty Furlongs about. Without this One Wall of Wall he built also thirteen Forts, every one ten Furlongs in compass. And all this whole Work was finished in three days space, which yet required months to have been built in: so that the celerity in the building thereof makes it scarcely credible. The City being thus encompassed with a Wall, and Guards placed in every Fort, *Titus* him- self continued to go round the first Watch, to see all things in good order: the second Watch he allotted to *Alexander*; and the third to the Captains of the Legions: and the several Castles Watchmen appointed every one his turn to sleep; and so all night long some of them went about the Castle.

C H A P. XIV.

Of the Famine in Jerusalem: And of the building of the second Rampire by the Romans.

THE restraint of liberty to pass in and out of the City, took from the Jews all hope of safety; and the Famine now increasing, consumed whole Households and Fa- milies: the Houses were full of dead Women and Infants; and the Streets of the Car- F cates of the elder Men: and the young Men, pale like Ghosts, walked about the Market- place, and fell down dead where it happened. And now the multitude of dead Bo- dies was so great, that they that were alive could not bury them, nor indeed cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them as they were burying of them. Many being yet alive, went into their Graves and there died. Yet for all this Calamity, was there no weeping nor lamentation; for the Famine over- came all Affections. And they who were yet alive, without tears beheld those, who being dead, were now at rest before them. There was no noise heard within the City, and the still night found all full of dead Bodies: and which was most miserable of all, G the Thieves at Night came and took away that which covered the dead Bodies naked- ness, went laughing away, and in their Bodies they proved their Swords, and upon pleasure

pleasure only thrust many through, yet breathing. Yet if any desired them to kill him, H. or to lend him a Sword to kill himself; that so he might escape the Famine, they denied him. And every one that died, as he was dying, fixed his Eyes upon the Temple, and beheld it with grief, leaving the Seditious behind them. But they no longer able to endure the stink of the dead Bodies that lay corrupted on the Ground, first commanded that all such should be buried at the Charges of the City: and at last finding the place wherein to bury them all, they threw them over the Walls into the Ditch. When *Titus*, going about the Walls, beheld all the Ditch filled with dead Mens Bodies, he lamented; and lifting up his Hands to Heaven, called God to witness, that it was not his doing. Such was the Estate of the City. But the Romans, when none of the Seditious durst make any more Excursions, passed their time in Joy and Mirth: for they neither suffered Famine nor Sorrow, having abundance of Corn, and all other Necessaries out of Syria, and the Provinces adjoining: and many standing before the Walls, and shewing their abundance of Victuals to the Jews, did so much more increase their misery. Yet were not these Seditious People moved at these Calamities: Wherefore *Titus* pitying the Reliques of the Nation, and minding at least to save them that were left alive, passed to take the City: and so he began anew to build Mounts, though he scarcely found Matter to do it withal. For all the Wood near the City was consumed in the first Works; so that now the Souldiers were forced to fetch more Wood ninety Furlongs off; and only against *Antonia* were erected in four places, four Mounts greater than the former. *Cesar* went about and halted the Workmen; and now shewed the Thieves that were falling into his hands, the desperate condition in which the City then stood. Yet for all this they would not repent; and being, as it were, deprived of the exercise of their Wits and Bodies, they used both as though borrowed, and not their own. For neither did any Affection move their Minds, nor any Grief their Bodies; for they rent and tore the dead Bodies like Dogs, and filled the Prisons with weak and languishing People.

C H A P. XV.

Of the Massacre of the Jews, both within and without the City.

At last, *Simon* having tormented *Matthias*, put him to death, notwithstanding that by his means he had obtained the City. This *Matthias* was the Son of *Dothas* a Priest, whom the People, for his fidelity towards them, greatly esteemed: he seeing the Outrages of the Zealots towards the People after *John* was joined with them, persuaded the People to call in *Simon* to help them, conditioning nothing with him before, for that they misdoubted no Evil. And when he was come into the City, he held him for his Enemy as well as the rest; notwithstanding, that by his only Advice he was received into the City, as though *Matthias* had only done it through weakness. Wherefore calling him before the People, he accused him that he favoured the Romans, and so condemned him to die, not suffering him to clear himself. And he put to death likewise his three Sons with him, for the fourth was before this time fled to *Titus*. *Matthias* requested *Simon* that he might be put to death before his Sons: But *Simon*, in regard that by his means he had gotten the City, caused him to be executed last of all. And so he was killed upon the murdered Bodies of his Sons, in a place where the Romans might behold him; for so *Simon* commanded *Ananus* his Executioner, who was the Son of *Banadur*. This Man was the most cruel of all *Simon's* Followers; who even when he was to kill *Matthias*, derided him, asking whether they could now help him, to whom he sought to fly? and he permitted not their Bodies to be buried. After them *Ananias* a Priest, the Son of *Maibabur*, a Nobleman, and chief Secretary to the Council, a valiant strong Man, born at *Emmans*, and with him fifteen of the chiefest Men in the City were put to death. They took also *Joseph's* Father and kept him in Prison, and with the publick Voice of a Crier proclaimed, that no Man should talk with him, nor visit him, pretending fear of Treason; and whosoever bewailed his Estate, he was put to death without any Trial. It happened that a certain Man called *Judas*, the Son of *Judas*, who was one of *Simon's* Captains, and Governour of one of the Towers of the City, being moved with Compassion towards these that perished without desert, and more with fear of his own Life, assembled together ten of his most trusty Souldiers, and said to them; *How long shall we endure these Calamities? or what hope have we of Life, in being obedient to the most impious of all Men*

A Famine consumes our City; the Romans are almost within our Walls; and *Simon* is cruel and faithless even towards those that have well deserved at his hands; and we are in daily fear of his Cruelty. On the contrary, the Romans keep their Faith inviolably. Wherefore let us deliver this Tower to them, and so save our selves and our City. And what punishment can *Simon* suffer which he hath not deserved? The ten Men to whom in this manner he brake his Mind, agreed hereunto; and so he in the morning sent the rest of the Souldiers under his command into divers places, that they might not perceive his Intent, and at the third hour of the day, standing upon the Tower, he called the Romans, and told them his Design. But some of the Romans proudly contemned the Offer; others scarcely believed them, and the rest made no haste to come. In the mean time while *B* *Titus*, with certain armed Men came unto the Wall: *Simon* had notice of the Matter, and speedily got to the Tower, and slew those that were within in sight of the Romans, and cast down their Bodies over the Wall. *Joseph* going about the Wall, and coming thither, (for he never ceased requesting the Jews to remember their desperate Estate) was struck on the Head with a Stone, and so amazed with the blow, that he fell down: whereupon the Jews made a Salley out of the City, and had carried him away Prisoner into the City, had not *Titus* sent Men to defend him; and whilst they fought, *Joseph* was carried away, scarcely knowing what was done. The Seditious with loud Cries rejoiced, as having slain him whose Death they chiefly desired; and so they reported within the City. Hereupon the People were most sorrowful, verily believing him to be slain, by whose Intercession they had confidence of Favour from the Romans. When *Joseph's* Mother, who was in Prison, heard this, she said to those of *Johapata*, that were her Keepers, that she had no hope ever to see her Son again; and with many Tears lamenting to her Maidens, Is this the benefit (said she) of my having born a Son, that I shall not bury him, by whom I hoped to have been buried my self? But this false Report did not long grieve her, nor comfort the Thieves; for *Joseph* was quickly healed of his Wound, and recovered; and shewing himself, he cried out to them, That ere long they should find he should be revenged on them for his Wound: And he ceased not to exhort the People to remain faithful to the Romans. But the Seditious, seeing him alive, were astonished, and the People conceived good hope. Many (present necessity urging them) leapt over the Wall, and fled to the Romans; divers with Stones going forth under pretence to fight with the Romans, yielded themselves: But they had worse Fortune there than within the City; being now more harmed by plenty of Victuals which they found among the Romans, than with the Famine they suffered in the City: for being become by Famine all swollen, as though they had the Dropsy, upon the sudden filling of their empty Bodies, they burst; and so all died, save only those who being wary, did, by little and little, accustom their Bodies to Food which they had long wanted. Yet they who thus escaped, fell into another grievous Misfortune: for one of the Jews that fled to the Romans, was found amongst the Syrians, gathering Gold (out of his own Dung) which he had swallowed, as is before said, for that the Seditious did search all, and take that they could find from them: and there was very great store of Gold in the City, so that that was sold for twelve Atticks, which before was worth twenty five. This Device being discovered in one, presently a Report was spread all over the whole Camp, that the Jews that fled from the City, came full of Gold: Whereupon the Arabians and Syrians ript up the Bellies of their poor Suppliants, to see if they could find any Gold or Silver within them. And I am persuaded that there was no greater Calamity befall the Jews than this: for in one Night the Bellies of two thousand Jews were ript up. *Titus* hearing of this Cruelty, resolved to cause the Authors hereof to be compassed round with Horfemen, and slain with Darts; and he had done it, had not the multitude of Offenders much exceeded that of the Jews that were so murdered. Wherefore, he called together the Leaders of these Auxillary Troops, and the Roman Captains, (for some of the Romans also had committed this Fault) and said to them in anger, Is it possible that any amongst your Souldiers are so barbarous, to commit such horrid Acts for uncertain gain, and are not ashamed to enrich themselves after so execrable a manner? What, shall the Arabians in these Wars against Strangers do what they please, and presently cause the Infamy of their vile Facts to redound to the Romans, by committing such Murders, and exercising such Cruelty against the Jews? (for now all that bear Arms under him, were defamed with this vile Report.) He declared to them, That such as hereafter were found in that Guilt, should be put to death. Also he commanded his own Legions to make enquiry who were suspected amongst them for this matter; and

and to bring him vvorð thereof. But Avarice is not terrified by fear of punishment; cruel People have naturally a desire of Gain, and no Passion can be compared to the desire of Wealth; though sometimes it is bridled and restrained for fear. But now God, vvho hath given over the People to Perdition, suffered all things to be turned to their destruction: for that which *Cesar* did so strictly forbid, vvvas still secretly committed upon the poor Jews that fled for Mercy to the Romans. So that now vvhoever fled out of the City, the Souldiers first looking about them, left any of the Romans should see them, ript up their Bellies, and so got an ungodly and impious Booty; yet in very few did they find that they fought for; for the most of them that vvvere slain, had no Gold nor Silver found vvithin them. And this Mischief caused many that had fled to the Romans, to return again into the City.

C H A P. XVI.

Of the Sacrilege committed about the Temple, and the dead Bodies cast out of the City, and of the Famine.

John falls to Sacrilege, and takes away many Presents out of the Temple.

When John could rob no more, nor get any Spoil from the Citizens, vvvhom he had robbed of all they had, he presently fell to Sacrilege, and took away many of the Gifts that had been offered to God in the Temple, and of the sacred Vessels appointed for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Angelus* and his Wife had sent thither. Thus a Jew robbed and spoiled the Temple of those Tokens of Respect, vvherewith the Roman Emperors and other Nations had honoured it: and he had the boldness to affirm to his Associates, that vvithout fear they might use the Holy Things of the Temple, seeing they fought for God and the Temple. Moreover, he dared to share amongst them the Holy Wine and Oil, vvvhich the Priests kept for Divine Sacrifice in the inner part of the Temple. I vvill not cease to speak that vvvhich Grief compelleth me: I verily think, that had the Romans forbore to have punished so great Criminals, either the Earth vvould have swallowed the City up, or some Deluge have drowned it, or else the Thunder and Lightning vvvhich consumed *Sodom*, vvould have light upon it; for the People of the City vvvere far more impious than the Sodomites. In brief, their Wickedness and Impiety vvvere the cause that the vvvhole Nation vvvas extinguished. What need I recount every particular Misery? *Mannas* the Son of *Lazarus*, flying to *Titus* out of the Gate that vvvas committed to his custody, and yielding himself to him, related to *Titus*, that from the time that the Roman Army encamped near the City, from the fourteenth day of *April*, until the first of *July*, vvvere carried out of that Gate he kept, an hundred and fifteen thousand eight hundred and fourscore dead Bodies; and nevertheless, he had reckoned only those, the number of vvvhom he was obliged to know by reason of a publick Distribution, of vvvhich M he had the charge. For others vvvere buried by their Parents; and this vvvas their burial, to carry them out of the City, and there let them lie. And certain Noblemen flying to *Titus* after him, reported that there vvvere dead in the City six hundred thousand poor People, vvvhich vvvere cast out of the Gates; and that the others that died vvvere innumerable: and that vvvhich when so many died that they vvvere not able to bury them, that then they gathered the Bodies together in the greatest Houses adjoining, and there shut them up. And that a Bushel of Corn vvvas sold for a Talent, vvvhich is six hundred Crowns: and that since the City vvvas compassed vvith a Wall by the Besiegers, they could not go out to gather any more Herbs, so that many vvvere driven to that necessity, that they raked Sinks and Privies to find old Dung of Oxen to eat; and even the Dung that vvvas loathsome to behold, vvvas their Meat. The Romans hearing this, vvvere moved to compassion; yet the Seditious vvithin the City, vvvhich beheld this miserable Sight, vvvere nothing moved, nor repented, but suffered them to be brought to this Calamity: for their Hearts vvvere so blinded by God, that they perceiv'd not the Precipice into vvvhich they vvvere going to fall, vvvhich all this miserable City.

The

THE SEVENTH BOOK

OF THE

WARS of the JEWS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Seventh Book.

- 1 OF the Breach made in the Walls, and how the Mounts were fired, and how *Sabinus* assaulted the Wall.
- 2 How the Romans assaulted *Antonia*, and vvvere repulsed by the Jews.
- 3 Of the exceeding Valour of *Julian* a Roman Souldier.
- 4 *Joseph's* Speech, perswading the Jews to yield their City; and how the Jews fled to the Romans.
- 5 Of another Battell, the Rampiers being again built; and of the Ejection of the Jews.
- 6 How the Romans vvvere, by a Device of the Jews, destroyed vvith Fire.
- 7 Of a Famine amongst the Jews.
- 8 Of a Woman that for hunger did eat her own Son.
- 9 How the Walls vvvere taken, and the Temple burnt.
- 10 How the Temple vvvas set on fire against *Titus's* will.
- 11 Of the Priests, the Treasure-house, and the Porch.
- 12 Of the Signs and Tokens vvvhich appeared before the Destruction of the City.
- 13 Of *Titus's* Rule and Government; and how the Priests vvvere slain.
- 14 Of the Prey of the Seditious; and the burning the inner part of the City.
- 15 How the higher part of the City vvvas assaulted, and how some of the Jews fled to *Titus*.
- 16 How the rest of the City vvvas taken.
- 17 Of the Number of the Captives, and of those that vvvere slain.
- 18 A brief History of the City of *Jerusalem*.
- 19 How the Souldiers vvvere rewarded.
- 20 Of *Vespasian's* sailing away, and how *Simon* vvvas taken: and of the Spectacles and Shows made upon *Vespasian's* Birth-day.
- 21 Of the Calamity of the Jews amongst the *Antiochians*.
- 22 How *Vespasian* at his return vvvas received by the Romans.
- 23 Of *Domitian's* Acts against the Germans and Frenchmen.
- 24 Of the River *Sabbaticus*; and of the famous Triumph of *Vespasian* and *Titus*.
- 25 How *Herodius* and *Machera* vvvere taken by *Balaus*.
- 26 Of the Jews that vvvere slain by *Balaus*: and how *Judea* vvvas sold.
- 27 Of the Death of *King Antiochus*: and how the Allies broke into *Armenia*.
- 28 How *Massada*, the strongest Castle of all, vvvas taken and destroyed.
- 29 Of the Death of the Sicarii, or Murderers, that fled into *Alexandria* and *Thebes*.
- 30 How the Temple vvvhich *Onias* built at *Alexandria* vvvas shut up.
- 31 Of the Massacre of the Jews at *Cerene*.

C H A P.

*Of the Breach made in the Walls, and how the Mounts vvvere burned: and how *Sabinus* assaulted the Wall.*

THE Misery of *Jerusalem* every day encreased, the Seditious being, by reason of their Misery, more and more incited against the People: For now the Famine vvvas not only amongst the People, but amongst them also. And it vvvas a miserable sight to see the multitude of dead Bodies heaped together in the City, (from vvvhich came a pestilent and infectious smell) so that they hindered the Souldiers from making

The Year of the World, 4034, after Christ's Nativity, 72.

making Excursions. For they were forced to tread upon dead Bodies, as though there had been a Battel fought within the Walls. But the hardness of their Hearts was such, that so hideous a Spectacle did not affect them, nor make them consider, that very shortly themselves should increase the number of those, whom they trampled on with so great inhumanity. After having in a Domestick War embroild their hands in the Blood of those of their own Nation, they thought of nothing but employing them against the Romans in a Foreign War, wherein they seemed to reproach God for delaying to punish them, since it was no longer hope of overcoming, but despair, which inspir'd them with this boldness. The Romans, though much troubled to get Wood to build withal, yet in one and twenty days built their Mounts, having cut down all the Woods near the City for ninety Furlongs. It was miserable to behold that Country and Place, formerly all beset with Trees and Fertile Plants, now lying plain like a Desert: neither was there any Stranger that before-time had seen Judea and the beautiful Suburbs of Jerusalem, who now beholding it, could abstain from Tears, and not lament to woful a Change. For this War extinguished utterly all signs of Beauty: neither could one coming suddenly, know the Place which he well knew before.

When the Mounts were finished, both the Romans and the Jews greatly feared: the Jews, for that except they were destroyed, their City would be presently taken; the Romans, for that if these were overthrowen, they knew not how to erect more, wanting matter; and now their Bodies were wearied with labour, and their Minds discouraged with many Inconmodities. But the Romans were more grieved at the Calamity of the City, than the Citizens within; for the Jews, notwithstanding these Miseries, did nevertheless stoutly defend the Walls; but the Courage of the Romans failed when they saw that the Jews Policy made their Mounts unprofitable; that the strength of the Wall resisted the Engines, that the Jews Boldness overcome their Strength in Fight; and especially, seeing that the Jews having endured such Calamity, Famine and Misery, were still more courageous than before: so that they deemed their Strength not possible to be overcome; and that their Minds were invincibly being hardened and encouraged by Misery. What would they do (say they) if Fortune were favourable to them, since even now the is contrary to them? All that they do is to abate their Courage, serves only to confirm them in their Resolutions. Wherefore the Romans made a stronger Watch about their Mounts. But John's Followers, who were in the Castle Antonia, fearing what might ensue if the Wall were battered, endeavoured to prevent it what they could, before the Rams were set up; and taking Firebrands in their hands, they assaulted the Mount; but deceived with a vain Hope, they were forced to retreat. For, first of all, they seemed to disagree among themselves; so that they came from their Walls one after another in little Parties, and by consequence softly and fearfully, and briefly, not after the manner of the Jews, but with less Courage than they were wont. On the other side, they found the Romans better prepared, and more courageous than of late, who so defended their Mounts with their Bodies and Weapons, that it was not possible for the Jews to come and assault them; and every one was fully determined not to shrink out of his place till he was slain. For besides that, if this Work were destroyed, they had no hope left to build more; they all accounted it a shame, that their Virtue should be overcome by surprize; or their Valour by rashness and temerity, or their Skill by a multitude, or the Romans by the Jews. And they had Engines to cast Darts at them as they came down their Walls. And when any one of the Jews that was slain, fell down, he hindered those that followed; and the danger of him that went before, terrified those that came after. They also that rashly adventured within the shot of a Dart, either were terrified with the Discipline, and multitude of their Enemies, or else wounded with their Darts; and so they all retired, none accusing another of Cowardlines, having achieved nothing.

The first day of July the City was assaulted; and the Jews being now retired, the Romans set up their Rams, notwithstanding that they were assaulted from Antonia with Stones, Fire and Sword, and whatsoever their Enemies in that Extremity could find. For though the Jews had great confidence in their Walls, that they could not be battered, yet would they not permit the Romans to place their Rams against them. And the Romans being persuaded that the Jews so laboured, because they knew their Wall to be weak, and left Antonia by the breach of the Wall should be hurt; the Romans resolutely and undauntedly (withstanding that many Darts were cast at them from off the Walls) persisted to beat the Walls with their Rams. But when they saw that their Rams, though incessantly playing, could make no breach, they resolved to

undermine

undermine the Wall; and accordingly, covering themselves with their Bucklers against the Stones thrown by the Jews upon them, some with their Hands pulled the Stones out of the Wall; some digged under the Foundation thereof, till four Stones of the Tower with much Labour were broken and shaken. But the Night hindered both Parties from doing any more at that time: but soon after, the Wall shaken with the Ram (in the place which John had undetermined to destroy the Mounts) fell down. This fell out otherwise than either part expected: For the Jews, who had cause indeed to be sorrowful for the Fall of the Wall, and that they had not prevented this Mischance, yet were as joyful and courageous, as if Antonia still remained firm and strong: And the Joy of the Romans for this unexpected fall, soon ceased, when they saw the other Wall that John had built within. Yet they judged it easier to be taken than the former; but no Man durst ascend it; because those who first assaulted it, could not hope to come off alive. Thus thinking that by Hope and Persuasion his Soldiers might be encouraged, and knowing that many times, Promises and Exhortations make Men forget Danger, and sometime to contemn Death it self, he called together the most valiant of all his Army, and spake to them as followeth:

Fellow-Souldiers, It were a shameful thing to exhort Men to enterprise a thing without danger, both to them that are exhortated, and to him that exhorteth: for Exhortations are only to be used in doubtful Affairs, where it is praise-worthy for every Man to adventure himself. I and strongest, confess it is a hardy Attempt to ascend the Wall: yet it is a glorious Death to die in such a Fight, and especially it becometh those that are desirous to win Honour; and that they that first adventure valiantly to do it, shall not go away unrewarded. And first let this move you, which terrifieth others, to wit, the patient Mind of the Jews, and their Constancy in Adversity. For it is a shame for the Roman Souldiers, who in time of Peace exercise themselves in Warlike Feats, and are accustomed in time of War to get the Victory, now to be overcome by the Jews, and that at the end of the War, we having also God to help us: for all our harms proceed from the Jews Desperation; and their Destruction and Calamity by God's Favour, and your Valour is every day promoted. For what else is betokened by their Sedition among themselves, their Famine, the Fall of their Walls without our Engines to batter them, and the Siege it self, but the Wrath of God towards them, and his Favour towards us? Wherefore it is unseemly for you either to give place to your Inferiours, or to neglect God's Favour and Furthurance. Is it not a shame that the Jews, who, were they conquered, would sustain no great Reproach, as being accustomed to serve and obey others, should so valiantly contemn Death, lest they should hereafter suffer or endure the like; and many times boldly adventure, and make Excursions even amongst the midst of us, not out of hope to overcome our adventure, but only to shew their Valour; and that we who have conquered almost the Earth and Sea, to whom it is an Infamy not to be victorious, lie idle, never make valiant Assaults upon our Enemies, but being thus armed, expect till Fortune and Famine deliver them into our Hands; especially, seeing that by undergoing a little Danger, all will be ours. If we get into Antonia, we have taken the City. For suppose that we were then to fight against them that are within the City, (which I do not think) then having gotten the higher part of the City, and being above our Enemies Heads, we are assured of a perfect Victory over them. I omit now the Commendations deserved of those who have been slain in Wars, and whom immortal Glory keeps alive always in the Memory of Men in this Life: and those that do not so think, and whose Souls and Bodies descend together into the Grave, I pray, that they may die of some evil Death in peace. For what valiant Man knoweth not, that the Soul of him that dies in War, is presently received into the most pure airy Element, and from thence carried and placed among the Stars of Heaven, from whence their heroic Souls appear to their Posterity, as blessed Spirits, to animate them to Virtue by the desire of possessing the same Glory one day? And that those who in Peace die of some Disease and Sickness, their Souls are kept in the Bowels of the Earth, in Darkness, notwithstanding that they be most just and pure, and presently they are forgotten, and their Life and Memory, together with them extinguished? Seeing therefore that we are all certain to die, and that to die by the Sword is a more easy Death than to die by any Disease, why should we deprive our selves of this Opportunity, seeing that at last we must necessarily quit our Lives as a due Debt to the Destinies? This I have spoken as though it were impossible to escape with Life; but they that bear the Minds of Men, can find Means to save themselves even in the greatest Dangers. For first of all, that part of the Wall that is fallen, may easily be entred, and the Wall new built is not hard to be thrown down: and many of you together enterprizing this Work, may one exhort and help another, and your Audacity and Courage will quickly daunt the Enemies, and perhaps we may succeed without great loss in so glorious an Enterprize. For they will no more resist us if we once ascend the Wall: and let us but effect any one Exploit either secretly or openly, and the Jews

R r r

will

The Year of the World, 4034, after Christ's Nativity 72.

will never more endure us, though we be but few in number. I engage my self so to reward him **H** that first enters upon the Breach, that all the Army shall envy his Happiness: for if he survive, he shall command those that are now his equals; and who is slain in this Quarrel, I will do him great Honour.

Sabinus, a Man of a low Stature, yet both in Hand and Heart valiant.

Sabinus with eleven Men approacheth the Wall.

The Power of Fortune.

Sabinus with three Companions, slain.

The Romans invade Antonia.

A most stout Fight about the entrance of the inner Temple. The straitsness of the Place was inconceivable for the Fight.

Though these Words of so generous a Commander, were enough to inflame the coldest Breasts, yet the greatness of the danger had made such an Impression in their Minds, that no Man presented himself to go to the Breach; but one *Sabinus*, a Syrian, a Man of excellent Courage; yet of so small Stature, that by his outward Appearance one would have deemed him unfit to have been a Souldier: for he was of very small stature, and of black colour, but he had a Mind far greater than his Body, and Strength scarce able to be contained in so little room. *Sabinus* rising up, said, *I offer my self to thee, O Cesar, first of all to ascend the Wall, and that with a willing Mind; and I wish your good Fortune may second my Affection. But though it should not so fall out, but I happen to be slain before I get to the top of the Breach, yet I shall have succeeded in my Design; since I purpose nothing to my self but the Glory and Happiness of employing my Life for your Service.* When he had so said, he took his Shield in his Left-hand, and holding it above his Head, with his drawn Sword in his Right-hand, about the sixth Hour of the Day, he went to the Wall: and eleven Men followed him, who only imitated his Virtue. But *Sabinus* with a divine fervour of Spirit, went before them all; notwithstanding that on every side the Jews upon the Wall cast an infinite number of Darts at him, and rowl'd down upon him huge Stones, which struck down some of the eleven that followed him. But *Sabinus*, for all the Darts and Arrows, stoop not, till such time as he had got to the top of the Wall, and put the Enemies to flight: who, terrified with his Boldness and Courage, and indeed thinking that more had come up after him, fled. But who may not justly blame Fortune, as taking pleasure to cross heroic Actions? *Sabinus*, after having so gloriously executed his Enterprize, was struck with a Stone, and thrown down flat upon his Face most violently, with a great noise: so that now the Jews seeing him alone, and lying on the Ground, returned again, and shot at him on every side: and he kneeling upon his Knees, and covering himself with his Shield, strove to revenge himself upon his Enemies, and wounded many that came near him, till with wounding them, he was so weary, that he could strike no longer; and so at last he was slain: Thus the Success was answerable to the difficulty of the Enterprize, although his Virtue merited one more happy. Of those of his Company, three having almost got to the top of the Wall, were slain with Stones; and the other eight being wounded, were carried back to the Camp. And this was done the third day of July.

CHAP. II.

How the Romans assaulted Antonia, and how they were driven back from thence by the Jews.

Two days after, twenty of the Souldiers which guarded the Mounts, two Horsemen, and an Ensign of the fifth Legion, with a Trumpeter, gathered themselves together: and about the ninth hour of the Night they ascended by the Ruines into *Antonia* without any resistance: and finding the first Watch-men asleep, they slew them, and got the Wall, and commanded the Trumpeter to sound; by which sound, the rest of the Watch-men being awak'd, fled for fear, imagining that a great number of the Romans were gotten upon the Wall: *Titus* having notice of it, presently gathered his Souldiers together, and accompanied with his chief Captains, and his Guards, he ascended the Wall. The Jews fled into the inner Temple, and the Romans broke in amongst them by the Mine that *John* had made to destroy the Mounts of the Romans. The Followers both of *John* and *Simon* fought courageously to drive them back: for they thought it the utter ruine of all, if the Romans got into the Holy-place, which indeed was of importance to their Victory. So they began a sharp Fight in the very entrance; the Romans striving to get the inner Temple, and the Jews endeavouring to beat them back towards *Antonia*. And now Arrows, Darts, and Spears nothing avail'd either part, but they fought it out at handy Blows with Swords: and in the conflict no Man could discern on which side any one fought; for the Souldiers on both Parts were mingled together, and through the straitsness of the Place, could not keep their Ranks: for there was such a noise, that no Man could hear one another, and many were

A were slain on both parts: and the dead Bodies of those that were slain on both parts, and their Weapons falling with them, hurt many that trod upon them; and whosoever had the worst, they presently cried out pitifully, and the Victors shouted for joy: neither was there any place to fly, or follow, the Fight was such, now one had the better, now the other. Moreover, they that stood in the forefront of the Battel, were either of necessity to kill, or to be killed, for there was no void space left between the two Armies. At last, the Rage and Despair of the Jews overcame the Valour of the Romans, and they were all beaten back (having fought from the ninth hour of the Night, unto the seventh hour of the Day.) The Jews were encouraged to fight, for fear they should be overcome. And this day the Roman Army (for as yet the Legions were not come) thought it sufficient at that time, to have gotten the Castle of *Antonia*.

CHAP. III.

Of the incredible Valour of Julian, a Roman Captain.

There was one *Julian*, a Centurion, born in *Bithynia*, of good Parentage, who was the most valiant, dextrous, and strongest Man that I knew in all this War. *Julian* seeing the Romans to have the worst, as he was standing by *Titus* in *Antonia*, he presently leapt down, and all alone charged the Jews who had the Victory, and made them retire into the Inner Temple, and the whole multitude fled, deeming him, by his Force and Courage, not to have been a Man. But he amongst the midst of them, flew whomsoever he lite on, one of them for haste casting down another. So that this Deed seemed admirable to *Cesar*, and terrible to his Enemies. Yet did that Destiny besal him, which no Man could foresee; for having his Shoes full of Nails, as other Souldiers have, and running upon the Pavement, he slipped and fell down; his Armour in the fall making a great noise: whereupon, his Enemies who before fled, turned again upon him. The Romans in *Antonia* seeing his Life, cried out: but the Jews, many at once, struck at him with Swords and Spears. He warded off many Blows with his Shield, and many times attempting to rise, they struck him down again: yet as he lay, he wounded many; neither was he quickly slain, because all parts of his Body were very well arm'd, and he covered his Head with his Buckler, but no Man helping him, his strength failed. *Cesar* was very sorrowful to see a Man of so great Fortitude slain in the sight of such a multitude, and that the place wherein he was, hindered him from helping him: and that others that might have helped him, durst not for fear.

At last, when *Julian* had a long time striven with Death, and wounded many of them that assaulted him, he was with much ado killed, leaving behind him a renowned Memory, not only amongst the Romans, but also amongst his Enemies. The Jews took his dead body, and beat back the Romans, and shut them up within *Antonia*. In this Battel *Alexas* and *Gypheus*, two of *John*'s Faction, and of *Simon*'s Faction, *Malchias* and *Judas*, the Son of *Merton*, and *James* the Son of *Sofa*, Captain of the *Idumeans*, and two Brethren of the Zealots, the Sons of *Jairus*, *Simon*, and *Judas*, signalized themselves.

CHAP. IV.

Joseph's Speech, persuading the Jews to yield the City: many of them fled unto the Romans.

After that *Titus* had commanded his Souldiers to ruine the Foundations of *Antonia*, and make an easy Entrance for the whole Army, he called *Joseph* to him, (for he understood, that that day, being the seventeenth of July, the Jews were wont to celebrate a certain Feast to God, which they called *Entelechismus*, that is to say, the breaking of the Tables; and that they were much troubled, that they could not celebrate the same) and again commanded him to tell *John*, as he had formerly done, That if he desired to fight, he should have liberty to come with what multitude he pleased, so that the City and the Temple might not both perish with him; that he ought to de-

first from prophaning the Holy-place, and from sinning against God: and that if he so pleased, he would grant him leave to celebrate the Feast, which had been now long time omitted, and that by what Company he would. *Joseph*, to the intent that not only *John* might hear this Offer of *Titus*, but also the rest of the People, got upon an eminent Place, from whence he might be heard; and in the Hebrew Tongue declared to the Jews *Cesar's* Pleasure, earnestly requesting them to spare their Country, and prevent the Fire now ready to take hold of their Temple, and to offer the accustomed Sacrifices to God. When he had thus said, the People were very sorrowful, and all held their Peace, not daring to speak. But the Tyrant *John*, having used many railing Speeches against *Joseph*, at last answered, That he need not fear the Destruction of the Temple and City, seeing that it belonged to God.

Then *Joseph* with a loud Voice cried out, True it is, you have kept it pure, and unprophaned for God, and the holy Things you have kept inviolate, neither have you committed any Iniquity against him from whom you expect help, but have offered solemn Sacrifice unto him. If any Man should take from you your daily Food, no doubt you would account him your Enemy. And can you then hope that God, whom you have deprived of daily Sacrifice, will assist you in this War? Do you impute these Offences to the Romans? Why they even now defend our Religion, and command the Sacrifice to be offered, which you have forbidden. Who doth not bewail this unexpected Change, and lament our City? Strangers and Enemies correct your Impiety; and you a Jew born, and brought up in our Law, are more cruel than they. But consider, *John*, it is no shame to repent your Wickedness in extremity; and at the last, if you be desirous to save your Country, you have a good Example of *Jechonias*, sometime King of the Jews; who, when the Babylonians warred against him, of his own accord went out of the City before it was taken, and willingly endured Captivity, with all his Family and Kindred, only to hinder the Ruine of the City, the Profanation of the holy Things, and the Burning of the Temple. And for this Act of his, he is of sacred Memory among the Jews, and hath thereby gained immortal Praise amongst all Posterity. This is a good Example, O *John*, now Danger is at hand; and I will promise you pardon from the Romans; consider that I your Country-man admonish you, and promise this unto the Jews, and that in the Name of *Cesar*. God forbid that ever I should be such a Wretch, as to forget whence I took my Birth, and what Love I ought to have for the Lovers of my Country. Yet you are incensed against me, and exclaim on me, and curse me. True it is, I deserve worse than this; because I seek to persuade, contrary to the Determination of God's Providence, and strive to save them whom his Sentence hath condemned. Who is ignorant of the Writings of the ancient Prophets and their Prophecies, wherein this wretched City is foretold to be destroyed by those that being born Jews, murder our own Nation: and now not only the City, but also the Temple is full of your dead Bodies? Certainly, it is God that joins with the Romans, to expiate all these Abominations with Fire.

Joseph thus discoursing with Tears and Lamentations, could speak no more for sighing: and the Romans compassionated his Sorrow and Affliction, were softened. But *John* and his Confederates were so much the more incited against the Romans, and *Mattias* sought to take *Joseph*; yet his Speech mov'd many of the Nobles; and divers fearing the seditious Guards, remained still where they were, making full account both of their own Destruction, and the Subversion of the City. Yet some there were, who finding opportunity, fled to the Romans: amongst whom were two Priests, *Joseph* and *Jesius*; and three Sons of *Ismael* the Priest, who was beheaded at *Cyrena*, and the fourth Son of *Mattias* the Priest, who escaped to the Romans before his Father was put to death by *Simon Giora*, with his three other Sons, as is before related: many other Nobles also came away with the Priests, whom the Emperor received very countercourtly, and sent them to *Gephna*, knowing that it was a Grief for them to converse amongst People of different Manners from them; and he willed them to remain there, and promised every one of them great Possessions after the War was ended. So they joyfully departed to the place appointed: but the Seditious, because they were not seen, reported to the People, that they who had fled to the Romans were slain, designing hereby to terrify the rest from flying to them: and thus their Device a while prevailed, as their former did; and they that fain would, durst not now fly for fear. But afterward, when *Titus* recalled them from *Gephna*, and commanded them to go about the Walls with *Joseph*, and shew themselves to the People; then many more of the Jews fled to the Romans.

And after they had gathered themselves together, standing all before the Romans, they besought the Seditious with Tears, to receive the Romans into the City, and save their Country: or if this pleased them not, at least to depart out of the Temple, and

to

A to deliver it up to them. For the Romans durst not, except Necessity urged them thereto, fire the holy Temple. But their Malice against the Romans increasing, they fell to railing against those that had fled to them, and planted all their Engines to cast Stones, Darts, and Arrows upon their holy Porches. So that all the void space about the Temple was filled with dead Bodies like a Burying-place, and the Temple itself resembled a Cittadel; and they now with their Weapons, having their Hands imbued with the Blood of their Country-men, presumed to enter into the Sanctuary, where none ought to come: and they became so injurious against their own Laws, that what Indignation the Jews ought to have conceived against the Romans, if they had so profaned the holy Places, the same they caused the Romans to have against them.

B for doing the like. For there was not one amongst the Roman Souldiers, that did not with Reverence behold the Temple, and adore it, and that did not heartily wish that the Thieves would repent themselves before it was too late. Moreover, *Titus* pitying the Seditious, once again spake to *John*, and his Adherents, saying; O ye impious People, have not your Ancestors inviolated the Temple about with a Baluster, and erected Pillars, wherein are engraven Greek and Roman Letters, forbidding all Men to enter into those Limits? And did not we license you to kill any Man that should pass them, though he were a Roman? What Rage then is it which carries you, wicked Wretches, to pollute the Temple with the Blood, not only of Strangers, but of your Country-men? I call my Country Gods to witness, and Him who sometime dwelt in this Place (I say, sometime, for now I am persuaded there is none.) I call also my Army to witness, and protest to the Jews that are with me, and to your selves, That I have no share in this Profanation: but that if your Army will depart this holy Place, that then no Roman shall come into the Sanctuary, nor commit any thing of continuance of them, but I will preserve this famous Temple for you against your Wills.

CHAP. V.

Another Assault given by the Romans to the Jews who defended the Temple.

D *Titus* having spoken thus, and caused *Joseph* to tell them in Hebrew what he said to them, the Seditious thinking that the same proceeded not of good-will, but of Fear, began to be more proud thereupon. Then *Titus*, seeing they neither pitied themselves, nor the Temple, determined again to use Force, though very loth for to do so; yet could he not bring all his Army against them, the Room was so little. Wherefore out of every Company he made choice of thirty of the strongest among them, and over every thousand he appointed a Tribune, and made *Cerialis* their Captain or General, commanding him at the ninth hour of the Night to assault the Guard of the Enemy. Also he himself would have gone with them; but his Friends, and the E Captains about him, considering the great Danger he might fall into, would not permit him: but represented to him, that he might do more good by staying in *Antonia*, and encouraging the Souldiers that fought, than if he should go and endanger himself: for every Man being in the view of the Prince, would fight more courageously. *Titus* was herewith persuaded, and told the Souldiers, that the only cause he went not with them, was this, that he stayed behind to view and judge of every one's Valour, to the intent that none that behaved himself valiantly might go away unrewarded, nor any coward escape unpunished; but that he himself might be a Beholder of every Man's Virtue. Having thus spoken, he commanded the Assault to be given.

Then he went up a Watch-Tower in *Antonia*, from whence he beheld what was done. But they whom *Titus* sent, did not find the Guards asleep, as they hoped; but with a great shout they received the Romans that came against them: and at this noise they awaked their Fellows, who came in whole Companies to assist them, and made a Sally upon their Enemies. So the Romans sustained the Violence of their first Companies: but the second that came, fell upon their own Fellows, and used them like Enemies: for no Man could know one another's Voice for the noise, neither could one see another, by reason it was night: And moreover, some were blinded with Fury, some with Anger, some with Fear; so that every one struck him that met him, without any respect. The Romans received small damage thereby, because that they were defended with their Shields, and remembered one another's Watch-word. F But the Jews fell on every side, shewing themselves rash as well in the Charge as in their Rallying; so that many times one of them took the other to be his Enemy. And

A r r

The War of the
World, 4034.
after Christ's
Nativity 72.

The Events of
Battel are
changed very
frequently.

Four Mounts
raised near to
the Temple.

The Jews fur-
prize the Ro-
mans Horses.

The Fight of
the Jews and
the Romans
near unto the
Mount Elia.

Pedanius, a
strong and ex-
pert Horseman
The Captive
punished.

falling upon those that rallied, as though they had been Romans, assaulting them in the dark. Briefly, more were wounded by their Fellows than by their Enemies, till, day breaking, every one knew his Companion; and then falling into Ranks, they betook themselves to their Darts and Arrows. Neither part gave back, nor was wearied with Labour: but many Romans, together and apart, did, in the view of the Prince, shew their Courage, every Man accounting that Day the beginning of his Prefecture, if he behaved himself valiantly. The Jews fought stoutly, both for that they feared their own imminent Danger, if they were overcome, and the Destruction of the Temple; and John standing by, encouraged them to fight; some with Blows, and others with Threatnings. They fought almost all with handy-blows; yet Fortune often changed: for neither part had either far to fly, or any space to follow those that fled. I. The Romans in Antonia cried to their Fellows that fought the Battel, *Now for the Victory*; encouraging them to stand to it, when they began to give back; so that Antonia was as a Theatre for this Battel: for Titus, and they with him, beheld all that was done. At last, in the fifth hour of the Day the Fight ceased, having continued from the ninth hour in the Night, neither Party forsaking the Place where first they began Battel, nor any Part having the Victory. Many Romans there fought courageously, and amongst the Jews, these that follow: Judas the Son of Merton; Simon the Son of Jofas; and Jacob and Simon, Idumeans; this, the Son of Cathla, but Jacob, the Son of Soffa: these were of Simon's Company. And of John's Followers, Giphseus, and Alxas; and of the Zealots, Simon the Son of Jairus. But on the seventh day, the Romans pulling down the Foundations of Antonia, made a large Entrance for the rest of the Army; and the Legions coming to the Wall, presently began to raise Mounts, one against the Corner of the inner Temple, which was situate between the North and East; another against the Gallery on the North-side, between the two Porches; and other two, one against the Porch of the West-side of the outward Temple; and another against the North-Porch. So with much toil and labour they finish'd this Work, fetching Wood to build it with 100 Furlongs off. And many times they were endangered by Ambushes, not being weary by reason of their Confidence: and the Jews despairing of themselves every hour, more and more were encouraged. For many of the Horsemen going to get either Wood or Hay, while they were about it, took the Bridles from off their Horses, and permitted them to feed till they had ended their business; and presently the Jews issuing out in Troops upon them, took them away.

Titus seeing that this fell out, deemed (as indeed it was) that his Mens Horses were stolt rather by their Negligence than their Enemies Valour: wherefore he thought by the severe Punishment of one, to make others look better to their Horses. And so he put to Death one of the Souldiers that had lost his Horse: by whose Punishment the rest of the Souldiers being terrified, kept their Horses better. For after that, when they went about any business, they never left their Horses in the Pastures, but kept always with them. Thus the Romans assaulted the Temple, and built their Mounts. The Day following certain of the Seditious, who now could get no more Booties in the City, M and also began to be pinch'd with Hunger, assaulted the Romans that were placed towards Mount Oliver, about the eleventh hour of the Day: for they hoped to take them unawares, as being at dinner. But the Romans perceiving their Intent, came out of their Places, and resisted them, who attempted violently to break in upon them over the Wall: so that there was a hot Fight; and many other Deeds were done on either Party, the Romans having both Courage and Skill in warlike Affairs. The Jews were led with desperate Fury: and Necessity and Shame forced the Romans to fight. For the Romans accounted it a Shame not to overcome the Jews; and the Jews thought it the only way to save their own Lives, to break down the Wall by force. One of the Horsemen called Pedanius, did a Thing almost incredible; the Jews being put to flight, and driven into the Valley, he pursued them with his Horse as fast as he could gallop, and overtook a young Man, one of his Enemies, being heavy of body and armed all over; and taking him by the Ankle, he carried him violently away (thereby shewing the Strength of his Arm, and his skilful Horsemanship) and so brought the Captive to Cesar, as a Present. Titus admiring Pedanius his Strength, and punishing the Captive for having attempted to assault the Wall, he hastied to assault the Temple, and commanded the Workmen quickly to dispatch the Mounts. In the mean time, the Jews being ill handled in the former Encounters, which still increasing to the overthrow of the Temple, they did, as the custom is in a putrified Body, prevent the Plague from going any further, by cutting off the corrupted Members. For that part of the Porch that reached from the North to the East, joined to Antonia: which they firing, separated twenty Cubits from it, having now with their own Hands begun to cast Fire into the Holy-place. Two

The War of the
World, 4034.
after Christ's
Nativity 72.

The Romans
burnt the
Porches of
the Temple.

The Jews are
too slack in
punishing the
Fire. Jonathan pro-
vokes the
stoutest Roman
to a single Combat.

Pedanius fight-
ing with Je-
nathan, is slain
by him. Prifcus the
Centurion kil-
leth Jonathan
with an Arrow.

A Two days after, which was the 24th Day of the aforesaid Month, the Romans set the Porch on fire, and the Fire having gone fourteen Cubits, the Jews pull'd down the top thereof, and not desisting from their accustomed Works, they pull'd down all adjoining to Antonia; when it was easy for them, and that they ought to have hindered the Fire. The Porch being on fire, they permitted so much to be burnt, as they thought good for their purpose. The Fight about the Temple never ceased, but many Excurfions were made each against the other.

About this time, a certain Jew of low Stature, and in appearance, a contemptible Person, every way an Abject, both by reason of his base Parentage, and otherwise, named Jonathan, going to the Monument of John the Priest, dared the strongest among the Romans to come and fight a single Combat with him. The Romans that beheld him disdained him: Yet some amongst them (as it is commonly seen) were afraid of him: others wisely deemed, that they ought not to fight with one who was desirous to die: because they that are desperate, neither fight advisedly, nor have the Fear of God before their Eyes; and consequently, that it was not a Sign of Valour, but of overmuch Hardiness, to fight with such an one, whom though they overcame, yet they could win no Credit, but only hazard themselves to be vanquish'd. So a long time none of the Romans came against him; and he upbraided them of Cowardliness. At last, an arrogant and proud Fellow, one of the Roman Horsemen, named Pedanius, disdaining his Infoleny, and perhaps also for that he was of little Stature, came against him: but in fighting with him, Fortune was unfavourable to him; for happening to fall down, Jonathan slew him; after which, setting his Foot upon the dead Body, with his left Hand he flourished his Shield, and with his right, his bloody Sword; and striking his Weapons one against another, he insulted over the dead Body, and upbraided the Romans; till at length, one Prifcus a Centurian, as he was thus vaunting, shot him through with an Arrow, and so he fell down dead upon the Body of his Enemy; at which Deed, both the Romans and the Jews raised a confused noise. So Jonathan was justly punish'd for having made too much triumph for an Advantage which he owed to Fortune, and not to his own Valour.

D

CHAP. VI.

How the Romans, by a Stratagem of the Jews, were consumed with Fire: And of one Artorius.

THE Seditious that kept the Temple, were now every day openly in fight engaged against the Romans that kept the Mounts; and on the twenty seventh day of the Month of July they devised this Stratagem: they filled the void part of the East-Porch of the Temple with dry Wood, Brimstone and Bitumen; and when they were assaulted, they fled out of it, as not able longer to resist. Whereupon many of the Romans rashly pursued the Jews that fled, and with Ladders got into the Galleries. But the wiser sort considering that the Jews had no just Occasion to fly, kept their place. The Porch now being full of Romans, that were got up into it, the Jews gave fire to the Wood and Brimstone, and upon a sudden all the Porch was encompassed with the Flame: so that the Romans, who were out of danger, were amazed at it; and those that were amidst the Flames became desperate: and being invironed with the Flames, some sought to run back into the Town, and others to the Enemies, others killed themselves, so preventing the Fury of the Fire: and presently the Flame overtook those that sought to fly. Cesar, though offended at the Souldiers for having ascending into the Porch unbidden, yet seeing them die so woefully in the Flames, he compassionated them. And although the Fire could not be quenched, yet the poor Souldiers dying amongst the Flames, were somewhat contented, that they perceived him to be extremely sorrowful for them, for whom they had hazarded their Lives. For they beheld him crying to their Fellows to help to extinguish the Fire, and he himself laboured what he could to do it; so that every one esteemed his Sorrow and Lamentation for them as much as a sumptuous Funeral: but some escaped the Fire, and got into the largest part of the Porch; yet invironed round about with Jews, and having long resisted, though with many Wounds, in the end they were all slain.

A young Man named Longus, signalized himself amidst all this Misery: and notwithstanding that every one that there perished, deserved particularly to be remembered, yet he shewed himself the most valiant of them all. The Jews were desirous to kill this

Mart

Man, for that he was strong, and would him to come down to them, swearing unto him to spare him. But his Brother *Chelchus*, who stood on the other side, intreated him not to blamish his own Honour, and that of the Romans, whom he obeyed: and so lifting up his Sword on high, that other part might see, he slew himself. Yet one *Artorius* from amidst the Fire, escaped by this Device; calling unto him one *Lucius* his Fellow-Souldier and Chamber-Fellow: *Lucius* (said he): *make thee Heir of all my Inheritance, if thou wilt catch me in thy Arms.* *Lucius* willingly endeavoured to do it, *Artorius* cast himself down upon him, and so escaped with his Life; but *Lucius*, upon whom he fell, was bruised against the Pavement, and so died. This Calamity a while greatly afflicted the Romans, yet it made them more wary afterward, and acquainted them with the Jews Subtilties, whereof before being ignorant, they sustained great damage. So the Porch was burnt unto the Tower which *John* built during his Wars against *Simon*; and the Jews, after the Romans that were ascended into it, were consumed, pulled down the rest. The next day the Romans fired the North-Porch, as far as the aforesaid East-Porch, which contained the Corners of the Wall built over the Valley *Cedron*, so that it was terrible to behold the Valley from thence, by reason of the depth.

CHAP. VII.

Of the Famine amongst the Jews.

Such were the Affairs about the Temple: but an innumerable multitude perished within the City through Famine; for in every place where any shew or sign of food was, presently arose a Battel; and the dearest Friends of all fought one with another to take the Food from each other; neither did they believe those that were now a dying for Famine, when they said, they had nothing left to eat; but the Thieves searched those whom they saw yielding up the Ghost, thinking they had hid about them some Food; but when they were deceived of their hopes, they became like mad Dogs; and the least thing made them fall against the Doors like drunken Men, searching the self-same Houses twice or thrice together in desperation; and for very Hunger they eat whatsoever they lie upon, gathering such things to eat, as the most filthy living Creatures in the World would have loathed. In Brief, they eat their Girdles, Shoes, and the Skins that covered their Shields; so that a little old Hay was sold for four Attiques. But what need is it to shew the Sharpness of this Famine by things that want Life? I will recount an Act never heard of, neither among the Greeks, nor any other barbarous People, horrible to be rehearsed, and incredible; so that I would willingly omit this Calamity, lest Posterity should think I lie, had not many Witnesses hereof, and perhaps should incur Reprehension, not fully recounting all Accidents of those that are dead.

CHAP. VIII.

Of a Woman that for Famine killed her Son, and dressed him for Meat.

A Certain Woman, named *Mary*, dwelling beyond *Jordan*, the Daughter of *Elezzer*, of the Town of *Bathcor*, which signifieth, the House of *Hyssop*, descended of noble and rich Parentage, flying with others to *Jerusalem*, was there with them besieged. Her richest Goods the Tyrants had taken from her, which she had brought from beyond the River into the City; and whatsoever being hid, escaped their hands, the Thieves daily came into her House and took it away: whereat the Woman greatly moved, cursed them, and with hard Speeches animated them the more against her; yet no Man either for Anger or Compassion, would kill her; but suffered her to live to get them Meat: but now could she get no more, and Famine tormented her with Rage and Anger more than Danger: wherefore by Rage and Necessity she was compelled to do that which Nature abhorred, and taking her Son, to whom she then gave suck: *O miserable Child* (said she) *in War, Famine, and Falsion; for which of these shall I keep thee? If thou come among the Romans, thou shalt be made a Slave; yet Famine will prevent Bondage, or else our own Tyrants, worse than them both.* Be therefore Meat for me, a Terror unto the Seditious, a Tragical

A gical Story to be spoken of by Posterity, and such as is only yet unheard of among the Calamities of the Jews. Having thus spoken, she slew her Son, and sod the one half of him, and eat it; the rest she reserved covered. In a little time after came the Seditious, who smelling the scent of that execrable Meat, threatened presently to kill her, except she forthwith brought some of that unto them which she had prepared. She answered, *That she had reserved a good portion thereof for them*; and presently uncovered that part of her Son which she had left uneaten; at which sight they trembled, and Horror fell upon them. But the Woman said, *This is truly my Son, and my doing; eat you of it, for I my self have eaten thereof. Be not more effeminate than a Woman, nor more merciful than a Mother. If Religion make you refuse this my Sacrifice, I have already eaten of it, and will eat the rest.* The Seditious departed hereat, greatly trembling; and how great soever their Ravenousness was, they left the rest of this detestable Food to the wretched Mother. Presently the report of this heinous Crime was bruited all about the City; and every Man, having before his Eyes this execrable Fact, trembled as though himself had done it. And now all that were vexed with this Famine, wished their own Deaths; and he was accounted happy that died before he felt this Famine. This unnatural Fact was soon after recounted to the Romans; some of them would not believe it, others pitied them within the City; and only hereat increased their Hatred towards the Nation. They, to justify himself before Almighty God, protested, That he was not the cause of this Misery; having offered the Jews Peace, general Pardon, and Oblivion for all their Offences past; but they rather chose War than Peace, Sedition than Quietness, Famine than Wealth and Plenty, having with their own hands begun to set on fire the Temple, which he had preserved for them; that therefore such like Meat was fit for them, and that he would bury this abominable Crime of eating their own Children in the Ruines of their Country; and that he would not in any part of the World, suffer the Sun to shine upon such a City, wherein Mothers eat their own Children; and where the Fathers were no less culpable than the Mothers, because, for all their Miseries, they would not yet cease from Arms. Having thus spoken, he considered the Desparation of the Enemies, and that they would not recal themselves, who had already endured all such Calamities, which might, if it had been possible, have altered their Opinions; rather than to have endured the same.

CHAP. IX.

How the Wall was taken, and the Temple burnt.

THE eighth day of *August*, two of the Roman Legions having finished their Mounts, began to place their Rams against the East-Galleries without the Temple, having fix days together, without intermission, already beaten the Wall with their strongest Rams, and nothing prevailed, the Stones being so strong, that the Rams could not move them; others of the Romans laboured to dig up the Foundations of the Porch that was on the North-side; and after much toil, they only could pull away the outward Stones; but the inner Stones still supported the Porch. At last the Romans seeing they could not prevail by their Javelins and other Instruments, set up Ladders to ascend into the Galleries. The Jews did not greatly labour to hinder them from getting up; but when they were within the Galleries, then they came and fought with them, and cast some of them down headlong, forcing them to retire; others they slew that stood in it; and others that were upon the Ladders going down, before they could defend themselves with their Shields, were with Swords stricken down; they also thrust down some Ladders full of armed Men. So that there was a great Massacre of the Romans, who fought most to recover their Ensigns which the Jews had taken from them, esteeming the loss thereof a great shame unto them. At last the Jews kept their Ensigns, and slew those that bore them; and the rest, terrified with their Deaths, went down again; although not one of the Romans died, who before he was slain, did not some valiant Act. Besides those Seditious Persons, who in the former Battels had shew'd themselves valiant, *Elezzer*, Son to the Brother of *Simon*, one of the two Tyrants, got great Honour. Then *Titus* perceiving that he spared the Temple of the Jews to his loss, and with the Death of his Souldiers, commanded Fire to be put to the Porches of the Temple; whereupon *Ananus* of *Emmaus*, the most cruel of all *Simon's* Followers, and *Archelus*, the Son of *Magadatus*, fled to *Titus*; who, for their Cruelties committed, determined to put them to Death; though

though they hoped for Pardon, because they had now forsaken the Jews when they had gotten the better. But *Titus* affirmed they came not of good will, but for necessity, and that they did not deserve to live, for forsaking their Country now set on fire by their Crimes: Yet his Promise bridled his Wrath, and he dismissed them; but they were not so much esteemed as the rest. The Roman Souldiers had already put fire to the Temple Gates: and the Silver Plate wherewith they were covered being melted, the Flame quickly fired the Wood, and encreasing, took hold presently of the next Porch. The Jews seeing themselves invironed with Flames, were now altogether discouraged, and their Hearts failed them: and being amazed, no Man sought to extinguish the Flame; and they stood still beholding the Fire, yet not lamenting that which was set on Fire, nor endeavouring to save the rest: and so that day, and all the next night the fire encreased: I for the Porches were burnt by little and little, and not all at once.

None of the Jews go about to extinguish the Fire.

Titus called the Chieftains before him.

Titus's Council concerning the Temple.

The next day *Titus* caused part of his Army to quench the Fire: and calling to him his Captains, and six that were the chieftest among them, to wit, *Tiberius Alexander*, his Lieutenant General, *Sextus Cerealis*, Commander of the fifth Legion, *Largius Lepidus*, of the tenth, *Titus Frigius* of the fifteenth, *Himerius Fronto*, Commander of the two Legions that came from *Alexandria*, and *Marcus Antonius Julianus*, Governour of *Judea*, besides some other Colonels and Captains; he deliberated with them what was to be done concerning the Temple. Some counselled to use the right of War, for that the Jews would never live peaceably whilst their Temple was standing; for all their Nation, wheresoever living, would assemble themselves thither at certain times. K Others persuaded *Titus* to save it, if so be the Jews abandon'd it, and ceased to defend it; but if they fought for it, then to burn it: for it was to be considered as a Castle, not a Temple: and if any Man were offended hereat, it would not be imputed to the Romans, or to their General, but to the Jews, who constrained them to do it; and he should not offend, they forcing him to fire. But *Titus* affirmed, that although the Jews made use of their Temple as of a Fortrel, yet it should not be destroyed: for he would not be revenged upon inanimate things, neither would he ever fire so goodly a Building; for it would redound to the dishonour of the Romans; and on the contrary, it would be a credit unto them if it were left remaining. Whereupon *Alexander Fronto* and *Cerealis* perceiving *Cesar's* Mind, became of his Opinion; and so he dismissed the Council, and commanded the Souldiers and Captains to rest, that they might be the more able to fight when need required: and presently he appointed certain chosen Men to make the Ways even, and easy for the Army to pass by the Ruines, commanding them to quench the fire; and that day the Jews being fearful and weary, made no resistance. The day following, taking heart, and assembling together, they assaulted the Guard that stood without the Temple, the second hour of the day. The Romans valiantly received their first Assault, defending themselves with their Shields, as though they had had a Wall before them; yet they could not long have born the Shock, for that they were fewer in number than their Enemies, and not so desperate, had not *Cesar*, (beholding the Fight from *Antonia*) came with certain chosen Horse-men before they retired, to succour them. Whose Force the Jews not sustaining, but the first of them being slain, the rest gave back; and the Romans likewise retiring, the Jews returned and charged them again: and when the Romans returning again, presently they fled; till about the fifth hour of the day, the Jews were forced to betake themselves to the Temple, and there they shut themselves up. Then *Titus* returned to *Antonia*, purposing the next day to assault them with all his Army, and win the Temple. But the Providence of God had already determined, that it should be consumed with Fire. And now the fatal day was come, after many Years, which was the tenth of *August*, upon which day also the King of *Babylon* once before burnt it; yet it was now first set on fire by our own Countrymen, who were indeed the cause thereof. For the Seditious being quiet till *Titus* was departed, then again they assaulted the Romans, and so fought with the Guard that were without the Temple, labouring to extinguish the Flame; who putting the Jews to flight, pursued them to the Temple.

CHAP. O

A

CHAP. X.

How the Temple was burnt against the Will of *Titus*.

Then a certain Souldier, who expected no Command, nor feared to do so execrable a Fact, moved with some divine Fury, and lifted up by one of his Fellows, took in his Hand a flaming Fire-brand, and cast it into the golden Window, which entred into the Buildings on the North-part of the Temple, and the Flame presently arose; which caused a great Cry amongst the Jews, expressing their Calamity; and every one hastened to extinguish the Fire; neither accounted of their Lives nor Forces, if they lost that far which they had fought so long. News hereof was presently brought by one who came from the Fight to *Titus*, who then was resting in his Tent, and he presently arose and run to the Temple to hinder the Fire, and all the Captains after him; whereupon the Souldiers followed in great confusion, and there arose a great Cry and Tumult in the Army, being disordered. *Cesar* both with his Voice and Hand made a Sign to the Souldiers there, who were fighting, to quench the Fire. But they did not hear him, there was so great a noise; neither did they perceive the Sign he made unto them with his Hand, because some were distracted with Fear, others with Anger: and the Souldiers illud in, not restrained either by Commands or Threatnings, but every one went whither his Fury carried him: and thronging together at the entrance, many pressed one another to Death; and many being amongst the fiery Ruines of the Galleries, perished as miserably as those that were overcome. When they came to the Temple, every one feigned not to hear *Cesar's* Command, and so exhorted his Fellows that were before him to fire the Temple. The Seditious now had no hope to withstand them, but either fled, or were slain: and many unarmed and unable People, wheresoever they were found, were slain: so that about the *Altar* were an innumerable Company of dead Bodies heaped together, and their Blood flowed down the Temple-Stairs; and their Bodies were rowled down. *Cesar*, seeing he could not restrain the Fury of the Souldiers, and that the Fire encreased, entred into the Sanctuary with his chief Officers, and beheld all the holy Things there, and found its Magnificence and Riches far surpassing all Report which Strangers had given of it, and equal to that of the Jews themselves. The Flame not having yet pierced into the inner Part of the Temple, nor consumed the Houses and Rooms about it, he deemed that as yet it might be preserved; wherefore himself went, and intreated the Souldiers to extinguish the Fire, and commanded *Liberatus*, the Centurion of his Guard, to beat those with a Truncheon that would not be obedient, and to drive them away. But their Fury, and the Hatred they bare against the Jews, rendred them deaf to *Cesar's* Commands, and regardless of Punishment; many were carried on with the hope of some Booty, thinking that all the Temple within was full of Money, because they saw the Gates covered with Plates of Gold. Moreover, a certain Souldier, when *Cesar* sought to quench the Flame, fired the Posts about the doors: and presently the Flame appearing within, *Cesar* and the Captains departed out; and so every one stood looking upon it, and no Man sought to extinguish it. Thus the Temple was burnt against *Titus's* Will. And although every Man will judge it a lamentable case, in such a Building, surpassing all that ever was seen or heard of, both for Greatness, Workmanship, Collience, and Plenty of all things; yet in this we may comfort our selves, that Providence had so determined. For neither living Creatures, nor Places, nor Buildings, can avoid their Destiny. One may also admire the exact and just Revolution of time, for it was now destroyed in the same Month, and on the same day that the *Babylonians* first destroyed it. And from that time that *Solomon* began the first Temple, unto the Destruction of the second Temple, which happened the second Year of *Pepassan's* Reign, were a thousand, a hundred and thirty Years, seven Months, and fifteen Days; and from the Building of the latter Temple, which *Haggai* caused to be built in the second Year of the Reign of King *Cyrus*, unto the Destruction thereof, were six hundred thirty nine Years, and five and forty Days.

A Souldier, contrary to *Cesar's* Will, burned the Temple.

The burning of the Temple, Great slaughter in the Temple.

Titus striving to save the inner part of the Temple.

How many Years there were between the first building of the Temple under *King Solomon*, and the destruction under *Titus*.

CHAP.

CHAP. XI.

A horrible Slaughter continued in the Temple, of the Priests, the Treasure-House, and the Porch.

When the Temple was thus consumed with Fire; whatsoever the Souldiers found there, they carried away, and put all to the Sword that were in it, which were an infinite number: they shewed pity neither to old Age nor Infants: but old, young, Priests and common People, all were slain without respect, and all sorts of Persons tasted the Calamity of War, whether they resisted, or intreated for Mercy. And now the Flame increasing, grieved even those that were yielding up the Ghost: and by reason of the height of the Hill, and the Building together, one would have thought the whole City had been on Fire. Then a most lamentable Cry was raised between the Roman Legions, and the Seditious now invironed with Fire and Sword, and the People that were taken in the higher part of the City, and had fled to the Romans, lamenting their Calamity. They of the City answered the Cries and Tears of those in the Hill, and many whose Eyes Death by Famine had almost closed, took Strength a while to bewail the Temple which they now beheld on fire. The Country beyond Jordan, and the Mountains about, did echo to their Lamentations: and yet the Calamities surpassed all expression. For one would have judged the Hill whereon the Temple was situate, to have been burnt up by the Roots, it was so all over fire: yet the great quantity of Bloodshed seemed to contend with the Fire. Many that were slain, were covered with those that slew them, and all the Ground was overpread with dead Bodies; so that the Souldiers run upon the dead Bodies to pursue those that fled. At last the Thieves having driven the Romans without the Temple, ran into the City; and the rest of the People that were left, fled into the outward Porch. And many of the Priests used Spits of the Temple instead of Darts, and threw their Seats made of Lead, instead of Stones, against the Romans; at last nothing at all prevailing, and the Fire falling upon them, they got to the Wall, which was eight Cubits broad, and there stayed a while. Yet two of the principal when they might either have fled to the Romans, and have been saved, or else have endured like Fortune with the rest, cast themselves into the Fire, and so were burnt with the Temple: One of them was named *Mejorus*, the Son of *Belga*; the other *Josiph*, the Son of *Daleus*.

The Romans thought it in vain to spare the Buildings about the Temple, seeing the Temple was already consumed, and so they set fire on them all, the Porches, Galleries, and Gates, two only excepted, one on the East-side, and the other on the South-side; both which afterward they razed to the ground. They also put Fire to the Treasury, which was full of an incredible quantity of Riches, as well in Money as in rich Clothing, and other things of great price, and indeed all the Jews Treasure; for the richest of the City had brought all their Wealth thither. There came into the Porch that was left standing, many Men, Women and Children, to the number of six thousand: And before *Cesar* and the Captains determined any thing what should be done with them, the furious Souldiers fired the Porch wherein they were, and so they all perished in the Flames, a few, who leaping down to avoid the Fire, were slain in the fall; so that not one escaped of all that multitude. A certain false Prophet was cause of their Deaths, who the same day preached in the City, and commanded them to go into the Temple, where he assured them they should that Day receive the Effects of Succour from God; for many false Prophets were then suborned by the Tyrants, to persuade them to expect God's Help, thereby to hinder them from flying to the Romans, and to cause the Souldiers to fight more valiantly to defend their City. Men easily believe, and are credulous in Adversity; so that if any deceitful Person promise Deliverance out of Calamity, he that suffereth Misery becomes full of Hope thereupon.

CHAP. O

CHAP. XII.

Of the strange Signs and Tokens that appeared before the Destruction of Jerusalem.

These miserable People were thus easily persuaded by Impostors, who abused the Name of God; yet would they not believe, nor give any ear or regard unto certain Tokens and Signs of the Ruine of their City: but as it were, blinded, neither having Eyes nor Souls, they counterfeited themselves not to see what God foretold them. One while there was a Comet in form of a fiery Sword, which for a Year together hung over the City. Another time, before the first Revolt and War, the People being gathered together to the Feast of Unleavened Bread, (which was the eighth Day of April) at the ninth hour of the Night, there was so much Light about the Altar and Temple, as though it had been bright day; and it remained half an hour: This the ignorant People interpreted as a good Sign; but they that were skilful in Holy Scripture, presently judged what would ensue before it came to pass. At the same Festival, a Cow led to be sacrificed at the Altar, brought forth a Lamb in the midst of the Temple; and the Inner Gate of the Temple, on the East-side, being of Massy Brass, and which at night had always at least twenty Men to shut it, and was bound with Locks of Iron, and barred with Bars, the Ends whereof went into Mortice Holes in the Stones on either side the Door, (the foresaid Stones being on each side one whole Stone) was seen at the first hour of the Night to open of its own accord: which being presently related to the Magistrate by the Keepers of the Temple, he himself came thither, and could scarcely shut it. This also to the Ignorant seemed a good Sign, as if God opened to them the Gate of his Blessings; but the wiser sort judged, that the Defence of the Temple would fail of its own accord, and that the opening of the Gate foretold, that it should be given to the Enemies, and that this Sign signified Desolation. A little while after the Feast-days, on the one and twentieth day of May, there was seen a Vision beyond all belief; and perhaps that which I am to recount might seem a Fable, if some were not now alive that beheld it, and if that Calamity worthy to be so foretold, had not ensued. Before the Sun-rise, was seen in the Air all over the Country, Chariots full of armed Men in Battel array, passing along in the Clouds, and beginning the City. And upon the Feast-day, called *Pentecost*, at Night, the Priests going into the Inner Temple to offer their wanted Sacrifice, at first, felt the Place to move and tremble, and afterward they heard a Voice which said, *Let us depart hence*. And that which was most wonderful of all, one *Jesus* the Son of *Ananus*, an ordinary Priest, four Years before the War began, when the City flourished in Peace and Riches, coming to the Celebration of the Feast of Tabernacles, in the Temple at Jerusalem, suddenly began to cry out thus, *A Voice from the East; a Voice from the West; a Voice from the four Winds; a Voice against Jerusalem and the Temple; a Voice against Men and Women newly married; a Voice against all this People*. And thus crying night and day, he went about all the Streets of the City. Some of the best Quality not able to suffer Words of so ill preface, caused him to be taken and severely scourged; which he endured without speaking the least word to defend himself, or to complain of so hard Treatment; but he continued repeating the same Words. The Magistrates then thinking, (as indeed it was) that the Man spake thus through some Divine Motion, led him to *Albinus*, General of the Romans, where being beaten till his Bones appeared, he never entreated nor wept; but as well as he could, with a mournful Voice, he cried, *Wo, wo to Jerusalem*. *Albinus* asked him what he was, and whence, and wherefore he said so; but he made him no answer. Yet he ceased not to bewail the Misery of Jerusalem, till *Albinus* thinking him to be out of his Wits, suffered him to depart. After which, till the time of War, this Man was never seen to speak to any one; but still without ceasing he cried, *Wo, wo to Jerusalem*. Neither did he ever curse any one, though every day some one or other did beat him; nor did he ever thank any one that offered him Meat. All that he spake to any Man was this heavy Prophecy. He went crying, as is said, chiefly just for seven years and five Months; doing so continually for the space of seven Years and five Months; and his Voice never waxed hoarse nor weary, till in the time of the Siege, beholding what he foretold them, he ceased; and then once again upon the Walls, going about the City, with a loud Voice he cried, *Wo, wo to the City, Temple, and People*; and lastly, he said, *Wo also to my self*. Which Words were no sooner uttered, but a Stone shot out of an Engine smote him, and so he yielded up the Ghost, lamenting them all.

Year of the
World 4034
after Christ's
Nativity 70

The Jew-inter-
preting the
Signs to their
own good lik-
ing, are their
Country's ru-
ine, and the
cause of their
own Calamity.

If any one diligently consider all these things, he will find that God hath a care of H Mankind, and doth foreflew betime what is most expedient for them, and that they through their own Madnefs, voluntarily perish in their Wickednefs. For the Jews, when the Cattle *Antonia* was taken, made the Temple four-square: notwithstanding that it was written in the Holy Scripture, that the City and Temple should be taken, when the Temple was made four square. But that which chiefly incited them to this War, was a doubtful Prophecy likewise found in the Holy Scriptures: That at the same time one in their Dominions should be Monarch of the whole World; and many wise Men were deceived in their Interpretation, making account that he should be one of their own Nation; but indeed thereby was foretold *Vespasian's* Empire. But Men cannot prevent Destiny, though they foresee it. Thus the Jews interpreted some of the Signs I as they pleased, and at others they laughed, till by the ruine of their Country, and their own woful Overthrow, their Error was discovered to them.

CHAP. XIII.

How Titus was made Emperor, and of the Death of the Priests.

AFTER the Seditious were fled into the City, whilst all the Temple and Places there- K about were still on fire, the Romans placing their Engines over against the East- Gate of the Temple, and there offering Sacrifice to God, with great Shouts they declared *Titus* Emperor. The Romans got much Spoil and Booty, so that they sold Gold in Syria for half the value. And among those Priests that kept on the Wall, a Child being thirty, desired Drink of the Roman Watch-men, saying, that he was thirsty. They pitying both his Years and his Need, gave him their Hands that he should have no harm, and then he came down and drunk, and filled a Bottle which he brought with him; and when he had done, he run up again to his Fellows, and none of the Watchmen were able to overtake him; and they could only upbraid him with Falshood. But he answered, That he had done nothing but that which he and they intended: for they did not give him their Hands to secure him to remain with them, but only to come down and take Water, which he had done. The Roman Watchmen greatly admired the Subtily of one that was but a Child. The fifth Day, the Priests being almost famished, came down, and the Watchmen carried them to *Titus*, whom they sought to grant them their Lives. But he answered them, That the time of Pardon was past, seeing that was destroyed, for the sake of which he might have pardoned them, and that it was meet that the Priests should perish with the Temple: and so he commanded them to be put to Death. Then the Tyrants with their Followers being on every side beset by the Romans, and having no way to flee, they being thus beleagured round, requested to speak with *Titus*; who out of his natural Gentleness, yielded to their Request, his Friends also perswading him thereto, that at least he M might save the City (judging indeed that now the Seditious had already their Minds) and so he went to the West part of the inner Temple: for there was a Gate built above a Gallery, and a Bridge that joined the Temple and City together, which was then between *Titus* and the Tyrants. Many Souldiers on both Parts flocked about their Generals; the Jews about *Simon* and *John*, hoping for Pardon: the Romans about *Titus*, desirous to hear what he would say unto them; and *Titus* having commanded his Souldiers to be quiet, and to forbear shooting of Arrows, spake to them first (in token of his Victo- ry) by an Interpreter to this effect: *Are you not wearied (said he) with the Calamities suffered by your Country? You who without considering our Power, and your own Weakness, have with rash Fury destroyed your People, City, and Temple: Your selves also have justly deserved to perish, who since Pompey first conquered you, have never ceased to be seditious, and at last have openly declared War against the Romans. Did you trust to your Multitude? You have seen that a small Parcel of the Roman Army hath sufficiently resisted you. Or did you expect foreign aid? What Nation is not under our Dominion? And who would rather make choice of the Jews than of the Romans? Did you trust in your Strength of Bays? Why you know the Germans serve us. Or in the Strength of your Walls? What Wall, or what greater hinderance than the Ocean, wherewith the Britains incircled, have yielded to the Roman Force? Or to your Courage and Politick Council of your Captains? You have already heard that the Carthaginians have been by us surprized. It was therefore the Romans Humanity that incited you against themselves, who first of all permitted you to possess your Country, and gave you Kings O of your own Nation: and after all this we kept your Laws inviolate, and suffer'd you to live*

The Roman's
Humanity in-
cited the Jews
against them.

Titus's Oration
to the Jews
by an Interpreter.

The year of the
World, 4034
after Christ's
Nativity, 72

A as your selves desired, not only in your own Country, but also amongst other Nations; and which is the greatest of all, our benefits bestowed upon you, we permitted you to gather Contributions and Gifts to the maintenance of your Temple and Sacrifices to God; of all which, we neither forbade any to be brought unto you, nor hindered any that would offer to your Temple, but suffered you our Enemies to be made richer than our selves; so that you have used our own Money against us. Having received so many benefits at our hands, you have now disgorged your selves upon us, and like spiteful Serpents, spit your poison upon them that made much of you. Let us omit that by Nero's negligence you became forgetful of your duty, and like some Member in the Body broken or shrunk, you being still tumultuous, at last were taken in a greater offence, and were encouraged with immediate desires to hope for unlawful liberty. My Father came into your Country, not to punish you for your Revolt against *Cestius*, but by good counsel and gentleness to reduce you to good order. And whereas if he had come to destroy your Nation, he ought first to have cut down the very Root, to have come to this City and destroyed it with the Inhabitants: He rather chose first to enter Galilee, and the places adjoining, that in the mean time you might repent you, and consider of your Estate. But this his mercy towards you was held for cowardice and weakness in him, and by our long suffering you were emboldened against us: And when Nero was dead, you did as treacherous subjects are wont to do, and took occasion by our civil contention to revolt from us: And whilst my Father and I were gone into Egypt, you prepared your selves for a War against us: neither were you ashamed to appeal us, when my Father was declared Emperor, whom notwithstanding you had found most gentle Captains unto you. At last, when the Empire fell to us, and all things being now quieted, all Nations with gifts and presents came to congratulate us, behold again, the Jews shewed themselves our Enemies, and you sent an Ambassador beyond *Euphrates*, only to get aid to your Rebellion: You waded and fortified your Towns anew, and falling into factions among your selves, at last you came to a Civil War: All which none but the most vile people in the World would have committed. Whereas being commanded by my Father, who was now urged thereunto, I came against this City with a heavy Charge; yet did I rejoice when I heard that the People desired Peace. Before I exercised Hostility against you, I exhorted you to Peace: After the War was begun, I desisted a while from using severity; I spared all those that of their own accord fled to me, and kept my Promise to them, pitying those that were Captives. I punished only those that drew you into this War; and still forced so to do, I set not the Rams against your Walls; but always restrained my Souldiers so much desirous of your Blood. As often as I overcame you, so often did I exhort you to Peace, as though I had been vanquished. Again, when I approached the Temple, I (willingly omitting the Law of Arms) requested you to spare both it and the holy things; offering you leave to depart, and promising you safety, or licensing you to fight another time in another place, if so you thought good. All these my Offers you refused, and with your own Hands fired your Temple. And now you wicked wretches dare to present your selves before me in Arms. What thing can you now preserve so excellent, as that which is already perished? What pardon can you expect, seeing your Temple is destroyed? Nay even now you stand Armed, not so much as counterfeiting submission at the last cast. O wretches, with what hope? Is not your People dead? Is not your Temple destroyed, and your City now in my Hands, yes, and your Lives too? And can you imagine after this to end them by an honourable Death? I will not strive with your obstinacy: Yet if you will cast down your weapons and yield to my discretion, I will spare your Lives; and I shall reserve the rest to my self to use as a good Master, who punishes not but with regret even the most unpardonable Crimes.

To this they answered, That they could not yield themselves to him, though he gave them his word, having vowed the contrary, but they requested Licence to depart with their Wives and Children into the Desert, and leave the City to the Romans. *Titus* was greatly enraged that they being in a manner already his Captives, should impose upon him Conditions, as though they were Victors; and he commanded a Herald to tell them that henceforth they should not flie to him, nor hope that he would receive them; that he would pardon none; and that they might employ all their force to Fight and save themselves as they could, for he would now in all things use the Law of Arms: And so he permitted the Souldiers to sack the City and set it on fire. The same day they did nothing, but the next day following they fired the Council-House, the Palace *Acra*, and *Oppia*, the place of Justice, and the fire came to Queen *Helena's* Palace, which was situate in the midst of *Acra*: Also the Houses and Streets of the City full of dead Bodies were set on fire. The same day, the Sons and Brethren of King *Isates*, and with them many Persons of quality assembled together, and supplicated *Cæsar* to pardon them: G and he, though incensed against them all, yet not changing his manner, received them to mercy and put them all in Prison, and afterward carried that King's Sons and Kinsmen to Rome, there to remain as Hostages.

The Souldiers
set the City on
fire.

Cæsar constant
in his resolu-
tion.

C H A P. XIV.

The year of the
World, 4034.
after the Na-
tivity of Christ
72.

The Seditious get into the Palace, pillage it, and kill there 8400 of the People, who had fled thither for Refuge.

The Seditious
relorting to
clothing houses
take away the
treasure.

The punish-
ment of a Ro-
man Souldier
taken by the
Jews.

The Jews are
arrogant in
the midst of
their calamity.

The Jews re-
fuse to submit
themselves to
the Romans,
yet are they
unable to wage
war with them.

The Tyrants
attemt to
hope was in
their Vaults.

Rapine and
slaughter in
the Vaults.

THE Seditious went to the King's Palace, where many had left their wealth, because it was a strong place: And driving the Romans from thence, they flew all the people there assembled, amounting to the number of 8400, and carried away all the Money; and they took there two Roman Souldiers alive, one a Horseman, and the other a Footman; and they slew the Footman and drew him all along the City, as it were in the Body of that one, revenging themselves upon all the Romans. But the Horseman affirming that he had something to say to them, which would greatly profit them, and save their lives, he was carried to *Simon*; and not having there any thing to say, *Simon* delivered him to one of his Captains called *Ardala*, to be slain; and he brought him where the Romans might behold him, with his hands bound behind him, and a veil before his eyes, meaning there to behold him: But he, whilst the Jew drew out his Sword, escaped to the Romans. *Titus* would not put him to death, because he had escaped from the Enemies: Yet deeming him unworthy to be a Roman Souldier, who suffered himself to be taken alive, he took from him his Arms, and discharged him from bearing them any more, which to a man of Courage was worse than Death. The next day, the Romans putting the Seditious to flight that were in the lower City, fired all as far as *Siloa*; rejoicing that the Town was destroyed: Yet they got no booties, because the Seditious had already robbed and spoiled all, and carried it into the higher City. For they nothing repented them of their wickedness, but were as arrogant as though they had been in prosperity: So that with joy they beheld the City on fire, and said, *That they desired death, for that the People being slain, the Temple destroyed, the City on fire, they should leave nothing to their Enemies.* Yet *Joseph* in this extremity laboured to save the Reliques of the City, much inveighing against their cruelty, and earnestly exhorting them to save themselves: But he nothing profited by all this, being only derided for his labour: For neither would they yield to the Romans for their Oaths sake, nor were they able to fight with the Romans, being now as it were besieged round by them; yet their accustomed Murders encouraged them to more.

This dispersed all over the City, they lurked in the Ruines, lying in wait for those that sought to flee to the Romans; many of them were taken and slain; for Famine had weakened them that they could not flee: And any death was more eligible than Famine. So that many fled to the Romans, having no promise, nor hope to be spared by them; and feared not to expose themselves to the fury of the Seditious, who never ceased from Murder. And now there was no place in the whole City void, but was fill'd with dead Bodies, who either perished by Famine or Cruelty. But the Tyrants and factious Thieves placed their last refuge in the Vaults, where they hoped, whatsoever happened, to hide themselves that they could not be found, and so, after the City was destroyed, to escape; which was only their vain fancy: For they could neither be hid from God, nor the Romans: Yet at that time they trusted in those Caves, from whence they fired the City more than the Romans, and cruelly murdered those, that having escaped the flames, fled into secret places, and spoiled them: Also if in any place they found any Meat, though all bloody, yet they took it and eat it; and now they fell to fight one with another about the spoil they got. And I doubt not, but if they had not been prevented by the destruction of the City, their cruelty would have been such, that they would have eaten the bodies of dead men.

C H A P.

O

A

C H A P. XV.

The year of the
World, 4034.
after the Na-
tivity of Christ
73.

How the higher part of the City was assaulted: and how some of the Jews fled unto Titus.

TITUS perceiving that the higher part of the City could not be won without Mounts, being situate in a Soil, round about which were high and deep Precipices, on the twentieth day of *August* he set all his Souldiers on work: and the carrying of Wood for that purpose was very painful, all Trees within 100 furlongs off the City being already cut down, and used in the former Work, as is before said. So the four Legions raised a Mount on the West-side of the City; and the Auxiliaries made a Mount against the Porch, Bridge and Tower, which *Simon*, during his War with *John*, had built. About this time the Captains of the *Idumæans* assembling together, deliberated to yield themselves, and sent five of their Company to *Titus*, beseeching him to receive them to Mercy: and he hoping that the Tyrant would yield after them, who were the greatest part of his Army, with much difficulty granted them Life, and so sent them back to their fellows. But *Simon* having notice of their design, presently slew those five that were sent to *Titus*; and taking the Captains (the chief of whom was *James* the Son of *Sofa*) he put them in Prison, and carefully watcht the *Idumæans*, who now having no chief Commanders, knew not what to do. But the Guard could not hinder them from fleeing; for although many of them were killed, yet divers fled and escaped, and were all received by the Romans; *Titus's* Courtiers being such, that he remembered not his former Orders to the contrary. And now the Souldiers abstained from Murders, and minded only the getting of Wealth; the common People they sold with their Wives and Children for a small price; many being exposed to sale, and few coming to buy them. *Titus* having published that none should fly unto him without their Families, yet now received those also that came alone, appointing some to enquire who had deserved punishment, and to inflict it on them. So an infinite number was sold; and more than 40000 of the People were saved, whom the Emperour dismissed, and permitted to go whither they pleased.

At the same time a certain Priest, *Jesui* the Son of *Theobatus*, was promised pardon on condition he would deliver certain holy things belonging to the Temple: and so he came and brought out of a Wall two Candlesticks, like to those that were in the Temple, Tables, Goblets, Cups, all made of solid and massie Gold: also the Veil and the Ornaments of the Priest, some precious Stones, and many Vessels made for Sacrifice. Moreover, the Keeper of the Holy Treasure, called *Phinebas*, brought forth the Garments, and all things that belonged to the Priests, and much Purple and Scarlet, which were laid up in store, to make Tapestry or Hangings, among which also was some Cinamon, Cassia, and many other odoriferous things, whereof were compounded sweet Odours to be offered to God. He also delivered him much Wealth of other Men's, and much sacred Treasure: for which although he was taken by force, yet he was pardoned, as those were that fled to *Cæsar*.

C H A P. XVI.

How the rest of the City was taken.

THE seventh day of *September* the Mounts being finished, which was the Eighteenth day after they were begun, the Romans planted their Rams and Engines for Battery, whereupon some of the Seditious, despairing to keep the City, left the Walls, and fled to the Mountain *Acra*; others hid themselves in Vaults; but the most resolute endeavoured to hinder the Romans from placing the Rams against the Walls. The Romans, besides that they were more in number, had their Courage increased by Victory. But on the contrary, the Jews being now all disheartened and sorrowful, so soon as any part of the Wall was broken down or shaken by the force of the Rams, straightways fled; and the Tyrants were surprized with greater fear than needed. For even before such time as the Enemies had entered the Wall, they stood in doubt whether to flee or no: and they who a little before were so proud and arrogant, now trembled and quaked, so that it was

S f f 3

pitiful

The year of the
World, 4024,
after the Na-
tivity of Christ,
72.

The Tyrants
enfeebled them-
selves, and of
their own ac-
cord forsake
the Towers
from whence
by no means
but famine
they might be
driven.

The Romans
enter the town
and obtain the
Victory.

The houses and
families of Jeru-
salem were left
full of dead
bodies.

These munitions
of the City
and defence of
the Tower
which the Ty-
rants abandon-
ed for fear, in-
pregnable For-
tune's monu-
ment. The old
and weak Jews
are slain, and
the strong and
lusty reserved.

Titus distribu-
teth the Jews.

pitiful to see such a change in them, though they were wicked persons. But in order to have themselves, they endeavoured to assail the Wall that *Titus* had built to compass the whole City withal: but seeing themselves forsaken of all those that were wont to be truly to them, every one fled whither necessity drove him. In the mean time news was brought that all the West-wall of the City was beaten down; others affirmed that the Romans had entred, and that they had seen the Enemy in the Towers, fear troubling their Judgment, and making them think they saw things which were not, whereupon they bewailed their misfortune; and as though they had been lame, they stood still and fought not to fly. From whence one may plainly perceive God's justice towards the impious, and the Roman's Fortune; for the Tyrants deprived themselves of their strong holds, and voluntarily departed out of their Towers, wherein they could never have been taken but by Famine: and the Romans having so much laboured at the lower Walls, now by Fortune took these, which their Engines could never have shaken; for there were three inexpugnable Towers that could not be battered with the Engines, whereof before we have made mention. So the Tyrants having forsaken these, or rather being by God's will driven from thence, they fled towards the Valley of *Siloa*, where after the fear was past, they again took heart, and attacked the new Wall that was in that place, yet not using such courage and vigour as need required, they were beaten off by the Guards that defended it, their strength now failing, and being wearied with labour, fear, famine and calamity. Some were driven one way, and some another, and they were forced to hide themselves in Vaults and Sinks. The Romans having obtained those Towers placed their Colours upon them, and clapping their hands and shouting for joy, they cried *Victory*, finding the end of the War nothing so terrible as the beginning. Yet they did not believe that this was the end, because they got the Wall without any blood-shed; but they admired that no man offered to resist them. Whereupon issuing into every Street, they slew whomsoever they found without any respect, and fired Houses, and kill'd all the people that had fled into them; and where they entered to get prey, they found whole Families dead, and houses full of Carcases consumed by Famine. Thus terrified with the heavy sight, they departed, not taking any thing away; yet for all that they pitied not those that were left alive; but slew whomsoever they met, whereby they filled the narrow streets so full of dead bodies, that none could pass that way for them: all the whole City flowed with blood; so that many places set on fire, were quenched with the blood of those that were slain. At evening they ceased from killing, but all night long the fire increased: and so in the morning, which was the eighth of *September*, all was set on fire; the City in the time of the Siege having endured more misery and calamity, than ever it received joy and happiness from the time of the first foundation, notwithstanding that the same had been so great, that all Cities might justly envy it; and it no wife deserved to be so oppressed with such misery, save only for that it fostered and bred such impious persons as wrought the overthrow thereof.

Titus entering into the City amongst the rest, admired the strong holds thereof, and the rocky Towers, of which the Tyrants like mad-men deprived themselves; and seeing the height, firmness, bigness, and the joining of the Stones together, and their breadth, and height, he said, *Surely God hath assisted us in this War, and he it was that drove the Jews from these Fortresses. For what could men's Hands and Engines prevail against them?* And having spoke much to this effect to his Friends, he set those at liberty whom the Tyrants had left prisoners in the Towers: and when he destroyed the rest of the City and Walls, he left those Towers standing, as a Monument of his good fortune and victory, by which he had gained them, though inexpugnable. The Souldiers now being wearied with killing the miserable Jews, and yet a great multitude remaining alive, *Titus* commanded that only the armed Jews, and those that resisted should be slain, but the rest left alive. But the Souldiers also killed old and weak Persons; all the able and lusty men they carried into the Temple, and shut them there in the place appointed for the women. *Caesar* left one *Fronto* Libertine, and his friend to keep them, giving him also charge to make enquiry who had deserved punishment. *Fronto* slew all the Thieves and Seditious, who accused one another; and reserved certain men of large stature and beautiful for the Triumph: And all the rest that were above seventeen years old, he sent bound into *Egypt*, to be employed in certain works there, as digging, delving, manuring the Fields, and other publick busineses.

Titus also sent many of them into divers Provinces, to serve in the Theatres for the fights with Beasts or Sword-players; and those that were under seventeen years of age were sold. And during the time that *Fronto* kept them, ten thousand died for hunger; partly,

A partly for that their Keepers hating them, would not give them meat; partly, for that some refused meat when it was offered them. For there was now great scarcity of Corn, by reason of the great multitude of People.

The year of the
World, 4024,
after the Na-
tivity of Christ,
72.

C H A P. XVII.

Of the number of the Captives, and those that were slain.

B THE number of all the Captives that were taken during the whole time of the War, was 97000; and the number of all that died and were slain during the Siege, was 110000, most of them Jews by Nation, but not natives of *Judea*. For being assembled together from all parts to the Feast of unleavened bread, on a sudden they were involved in the War; and first of all a Plague fell among them by reason of the straitsness of the place, and immediately after, Famine, worse than it. That the City was capable of so many men, it is evident; for *Cestius* desirous to signify the flourishing estate, and strength of *Jerusalem* to *Nero*, who condemned our Nation, requested the High-Priests, that if possible they could, they should number all the People in their City: and upon the Feast of *Easter*, when they killed Offerings from the ninth hour of the day until the eleventh (and to eat a Lamb not fewer than ten persons were assembled; for it is not lawful to feast alone, yea, many times twenty are in a Company) they numbered two hundred fifty six thousand five hundred Oblations, or Lambs to be killed; so that if we reckon to every Lamb ten men, the number amounts to two Millions seven hundred thousand Men, all purified, whole and found: for it was not lawful for any that were Lepers, or had a flux of feed, nor for Women that had the monthly Terms, to eat of that Sacrifice; nor yet for any Stranger that came thither for Religion's sake.

So this great multitude was assembled together from other places, and was there by the Providence of God shut up as it were in a Prison. And the City being filled with men of War, was besieged; so that the number of those that were slain surpassed all that ever perished, either by any Plague sent from God, or by the means of men; they were partly openly slain, partly taken by the Romans: who searching the Vaults, and opening the Sepulchres, spared none they met with. There also were found more than two thousand, whereof some slew themselves with their own hands, others were kill'd by others, the rest perished by Famine. The stink of dead bodies was so great, that many minding to search the foresaid places, and being entred into them, were forced to retire: yet others for lucre sake treading on the dead Carcases, searched the dead Bodies, if they could find any thing; for great Riches were hid in the Vaults; and covetousness omitted no way to gain.

E Moreover, many were taken out from thence, whom the Tyrants, who even in their extremity ceased not to tyrannize, kept Prisoners: yet God plagued them both according to their deserts: for *John* being almost famished with his Brethren in a Vault, besought the Romans to save his Life. And *Simon*, having long striven with necessity, as we shall hereafter relate, at last yielded himself, and was kept for the Triumph; but *John* was condemned to perpetual prison. The Romans beat down the Walls, and fired the remaining parts of the City.

The Romans
searching the
Graves and
Vaults, find
much treasure.

F

G

CHAP. XVIII.

Abrief History of the City of Jerusalem.

The year of the
World, 4034.
after the Na-
tivity of Christ
72.

THus was *Jerusalem* taken in the second year of *Vespasian's* Reign on the eighth day of September. It had been formerly five times taken, and was now finally destroyed. First, *Afocheus* King of *Egypt*; after him, *Antiochus*; then *Pompey*; and after them, *Herod* with *Sofus* took the City, and yet destroyed it not: But before them *Nabuchodonosor* King of *Babylon* destroyed it, when he had enjoyed the same, a thousand three hundred and threescore years, eight months and six days after it was first built. He that first built it, was one of the Princes of the *Canaanites*, surnamed the *Just*, by reason of his Piety. He first consecrated this City to God, by building a Temple to him, and changed the Name *Solyma*, into that of *Jerusalem*: But *David* the King of the *Jews* having driven out the *Canaanites*, gave it to his own People to be inhabited: and after four hundred threescore and four years and three months, it was destroyed by the *Babylonians*. From King *David*, who was the first *Jew* that reigned there, till the time that *Titus* destroyed it, were a thousand one hundred seventy and nine years; and from the time that it was first erected, until it was by him destroyed were two thousand one hundred and seventy seven years: yet neither the Antiquity, nor Riches, nor the Fame thereof, now spread all over the World, nor the Glory of Religion did any thing profit or hinder it from being destroyed. Such was the end of the Siege of *Jerusalem*. When there was none left to kill, nor any thing remaining for the Souldiers to get to exercise their outrage against (for they would have spared nothing that they could spoil) *Cæsar* commanded them to destroy the City and Temple, leaving only standing certain Towers, that were more beautiful and strong than the rest, to wit, *Phaselus*, *Hippicus*, and *Mariamme*; and the Wall that was on the West-side; meaning there to keep a Garrison, and that they should be Monuments of the Valour of the Romans, who had mastered a City so well fortified as by these it appeared to have been. All the rest of the City they so plained, that those who had not seen it before could not believe that it had ever been inhabited. This was the end of their madness, who were always given to Sedition in *Jerusalem*, a most beautiful City and famous amongst all Nations.

The Romans
wholly ruin'd
both the City
and the Tem-
ple.

CHAP. XIX.

How the Souldiers were rewarded.

M

Cæsar determined to leave the tenth Legion for a Garrison in *Jerusalem*, with some Troops of Horse, and other Companies of Foot: and all Wars being now ended, he purposed to give solemn praise to the whole Army for their valiant Acts, and to reward the most Courageous for their deserts. Wherefore placing a great Tribunal in the midst before the Camp, and standing up in it with the chief Officers about him, from whence the whole Army might hear him, he gave them hearty thanks that of their good will towards him, they had patiently abode with him during those Wars; praising them for their loyalty during all the time, and that in many actions they had shewed themselves valiant, and by their valour had enlarged the Dominions of their Country: likewise that they had now given all Nations to understand, that neither the multitude of Enemies, nor strong holds, nor greatness of Cities, nor the rashness or barbarous cruelty of their Adversaries could ever resist the Forces of the Romans, or escape their hands; notwithstanding that in many things fortune favoured them: adding, that it was glorious for them to have ended this War that had continued so long; which was all they hoped for at their coming; and especially that his Father and himself, whom they had elected to be the Roman Emperors, were approved and embraced by all men, all standing to their appointment, and acknowledging themselves beholding to them that elected them. Moreover, that he admired them and loved them all, for that they had shewed themselves valiant and courageous: and that he would now recompence those with honours, O and due rewards, who had behaved themselves most valiantly, most hazarded themselves,

Titus promises
recompence to
his valiant
Souldiers.

The year of the
World, 4034.
after the Na-
tivity of Christ
72.

A and affected worthy deeds; and whosoever had been forwarder than the rest, should have reward according to his desert; and that he would be more careful in honouring those that had been his Companions in that War, than in punishing their offences: and presently he willed them to whom it appertained, to nominate those who had valiantly behaved themselves in this War, and had performed any worthy exploit: Which being done, he called them by their names and praised them, in such sort as testified that he was no less affected with their Glory than with his own, he Crowned them with Crowns of Gold, and put Chains of Gold about their necks, and gave them Spears pointed with Gold, and Silver Medals; he also distributed to every one of them Gold and Silver money, rich Garments, and other things of value which were part of the booty; and thus having rewarded every one according to his merit, he descended with great applause from the Tribunal: All the Army making vows for his prosperity, and went to offer Sacrifices for the Victory. He caused a great multitude of Oxen to be Sacrificed, and distributed the flesh to his Army; and during three days he feasted all his principal Officers, after which he dismissed all the Troops to the places designed for them, appointing the tenth Legion to keep *Jerusalem*, and not sending it back to *Euphrates*, where before it was. He also removed the twelfth Legion out of *Syria*, remembering that under *Cestius* his Government they had fled from the Jews, being before at *Raphanea*; which he sent into *Malta* that is situate by *Euphrates*, in the confines of *Armenia* and *Cappadocia*; the other two he kept with himself, as sufficient to guard him into *Egypt*, which were the fifth and fifteenth Legions. And coming to *Cæsarea* by the Sea-Coast, he there laid up all his spoils, and caused the Captives to be kept, because the Winter-Season permitted him not to sail into *Italy*.

Titus's larges
unto his Sould-
iers.

Titus's Sacri-
fice for his
Victory.

The twelfth
Legion, under
Cestius's lead-
ing, gave place
to the Jews.

CHAP. XX.

How the Emperor Vespasian went from Alexandria into Italy during the Siege of Jerusalem; and Titus went to Cæsarea Philippi, where many captive Jews were slain in the Spectacles which he gave to the People.

WHilst *Titus* was busied in the Siege of *Jerusalem*, *Vespasian* in a Merchant's Ship sailed to *Rhodes*, and from thence departing in a Galley he visited all the Cities by which he passed, being joyfully received of them all, and went from *Ionia* into *Greece*, from thence to *Coreyra*, and into *Sclavonia*, and afterwards by Land. *Titus* being returned from *Cæsarea* on the Sea-Coast, came to *Cæsarea Philippi*, and there made a long abode, proclaiming all sorts of Pastimes: wherein many Captives perished, some being cast to wild Beasts, others forced in great Companies to fight one against another. Being in this place, he understood that *Simon* the Son of *Giora*, was taken. This *Simon* at such time as *Jerusalem* was besieged was in the higher part of the City, when the Roman Army entered the Walls, and begun to waste it: And with his most trusty Friends, and certain Masons, having provided them all necessary Tools, and Victuals that might suffice them all for many days, he went into a secret Cave, unto the end thereof, and there he caused them to dig further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good success as he expected: For they had digged but a little way, before their Victuals failed them: Notwithstanding that they had made very great sparing thereof. Then *Simon* thinking to deceive the Romans, clothed himself in white, and put on a purple Cloak about him, and so came out of the Earth in that place where the Temple had formerly stood. They that did see him, were astonished a while, and stirred not, but let him alone: Yet at last they came to him, and demanded what he was; but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the Souldiers run to call him, and so he came: At that time *Terentius Rufus* was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him bound, and related to *Cæsar* the manner of his taking; and thus *Simon* was by the will of God delivered into his Enemies hands, who hated him above measure, and so he was justly punished, for having so cruelly tyrannized over his own Country-men, not taken by their force, but yielding himself unto them, having cruelly butchered many under pretence of false Criminations, to wit, for having revolted to the Romans.

Simon taken
by the Ro-
mans.

But Impiety cannot escape God's vengeance, neither is the Divine justice of so weak that God's force, justifies.

Simon cannot
shun God's
force, justifies.

The year of the World, 4034, after the Nativity of Christ, 72.

A great multitude of the Seditious taken in Vault. In a Shew in Cæsarea two thousand five hundred Jews die. Titus celebrateth Vespasian's Birth-day.

forces, but that it can at one time or other punish those that violate it; and it many times inflicteth grievous punishment upon men, when they think they have escaped all, and are not presently punished; which also *Simon* felt, after he fell into the Romans hands: His coming out of the Earth caus'd a great many more of the Seditious at that time to be taken in the Caves. When *Cæsar* was returned to *Cæsarea* by the Sea-Coast, *Simon* was presented bound to him; and he commanded that he should be reserved for his Triumph, which he purposed to make at *Rome*. After making some abode in that place, he celebrated his brother *Domitian's* birth-day with great Solemnity: And in this Solemnity he brought forth divers Jews, whose punishment he had of purpose deferred till this time; the number of all that perished there with fighting against Beasts, and amongst themselves, and by fire, amounted to more than 2500 men. Yet the Romans thought all these punishments too light and easie for them. After this *Titus* went to *Jerusalem*, which is a City in *Phœnicia*, (and a Colony of the Romans;) and here also he made some long abode, and celebrated the birth of the Emperour his Father, with far greater Solemnity than the former, as well in giving divers Shews to the people, as in great expence and Sumptuousness, and causing many Captives to perish, as before.

C H A P. XXI.

Of the Calamity of the Jews at Antioch.

The Nation of the Jews intermixed among the people of the World.

A number of Jews in Antioch.

A Jew called Antiochus, is the cause of their mighty misery in Antioch.

Antiochus perfidious to his Citizens. Antiochus forbiddeth to Sanctifie the seventh day.

Another calamity at Antioch.

AT the same time the Jews who liv'd at *Antioch* were in great misery; for the whole City was incited against them, both for some new Crimes laid to their charge, and for certain offences before committed; which necessarily I must recount before I proceed. The Nation of the Jews was mixed amongst almost all Nations of the World; and especially amongst the *Syrians*, by reason of their vicinity; and many of them were at *Antiochia*, because it was a great City: And the Kings that succeeded *Antiochus* permitted them freely to inhabit there, and to enjoy all the liberties of the City. For *Antiochus*, surnamed *Epiphanes*, destroyed *Jerusalem* and sacked the Temple; but his Successors restored all the Brass vessels that were taken from the Temple, to the Jews, to be used in their Synagogue at *Antioch*, and permitted them to have the same liberties in the City, that the Greeks enjoyed; and the other Kings also of latter times used them after the like sort: So that their number greatly encreased, and they enlarged their Temple, and enriched it with sundry offerings, and oftentimes gain'd some Pagans to be of their Religion; and so rendred them also a part of their Nation. Now about the time that the War broke out, and *Vespasian* arriv'd in *Syria*, the Jews begun to be generally hated of all men: And one of them named *Antiochus*, of considerable Parentage, whose Father was chief of all the Jews in *Antioch*, at such time as the People of *Antioch* were assembled in the Theatre, came in amongst them, and accus'd his own Father, and the rest of the Jews to have conspired together to burn the City in the night time; and he nam'd some other Stranger-Jews to them as Conspirators with the rest. The People hearing this, could not repress their rage, but presently caus'd those that were accus'd, to be burnt in the Theatre; and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their Country, which otherwise was like to perish. *Antiochus*, to enrage them the more, offer'd to sacrifice according to the custom of the Pagans; thereby as it were assuring the *Antiochians*, that he hated the Jews and their customs; moving them also to compel all the rest of the Jews, to do the like, and whosoever refused so to do, were to be judged Traitors. The *Antiochians* followed his counsel: But few Jews would obey; and they that denied to sacrifice, were slain. Then *Antiochus* receiving a party of Souldiers from the Roman Governors, became most cruel against his Country-men, and would not permit them to keep holy the Seventh day; but in it oblig'd them to do all labour and business, that they were accustomed to do upon any other day, and he so urg'd them hereto, that within short time the Seventh day was not only violated amongst them of *Antioch*, but also in other Places and Cities round about. The Jews at *Antioch* having endured this Persecution, fell into another as great calamity, whereof I intend to speak. It hapned that the foursquare Market and the publick Places, where all Writings and Registers were kept, as also the King's Houles, were burnt: And the fire so encreased, that with much ado it was hindred from firing the whole City. Of this fact *Antiochus* accus'd the Jews, thereby incit-

ting the *Antiochians* against them; and it was not hard for him to believe his Calumniations, although they had not hated them before, by reason of that which lately past: so that now they almost perwaded themselves, that they had seen the Jews put Fire to the Houles; and so in a great Rage all of them set upon those that were accus'd. Wherefore *Collega* the Lieutenant-Governour, had much ado to pacify the People, notwithstanding that he requested them to permit him to inform *Cæsar* of all that was past. For *Vespasian* had already sent *Cesennius Pistor* to be Governour of *Syria*, but he was not yet arriv'd there. Then *Collega* making diligent Enquiry of the matter, found out the Truth; and not one of the Jews accus'd by *Antiochus*, was prov'd guilty: for certain impious People had done all this mischief, being indebted; thinking that if they burnt the Market-place, and the publick Writings, then their Debts could not be required at their hands. Nevertheless the Jews lived in great fear, and expected the event of these forged Accusations.

C H A P. XXII.

How Vespasian at his Return was received by the Romans.

AFTER *Titus* had received Letters from his Father, that he was arriv'd in *Italy*, and that all the Cities where he came welcomed him very joyfully, and that especially *Rome* had entertain'd him with great Pomp and Triumph, he was eas'd of the care he had before, and very joyful for his Father's Welfare and good Fortune: For all the People of *Italy* reverenc'd *Vespasian*, though absent, as though he had been present with them, desiring to see his Arrival, whose coming they so heartily wish'd for. The Senate remembering what Calamities had befall'n the City in the change of Princes, desired to receive their Emperour honourably for his Old Age; and Martial Renown, whose Presence alone would be to his Subjects advantage and safety. And the vulgar sort also troubled before with Civil Wars, long expected his Arrival, assuring themselves thereby to have an end of their Calamity, and to recover again their wonted Affluence: Especially he was expected by the Souldiers, who knowing his Skill in Martial Affairs, by that which himself had already done, and finding their other Emperours ignorant and unskilful, much wish'd his coming; in hope thereby to be delivered from the Disgrace wherein they liv'd, and to be both honoured and preserved from Danger. The Nobility seeing him so beloved of all Men, could no longer wait his coming, but went and met him at some distance from the City, and accompanied him; and no Man stay'd his coming, but in whole Multitudes they went to meet him, they were so desirous to see him: so that more went to meet him than stay'd at home. When News was brought that he approach'd near the City, and how friendly and courteously he entertain'd all Men; the People with their Wives and Children stay'd in the way he came, to salute him: and wheresoever he came, with joyful Applauses and Acclamations they shout'd, calling him their *Conserver* and *Benefactor*, and he who alone was worthy to be the Roman Emperour; and the whole City was as if it had been a Temple, all hung with Garlands, and full of sweet Odors and Perfumes; and the Multitude of the People being such, that he could scarcely get into the Palace; he offer'd Sacrifice to his Household Gods for his safe Return; and all the People were feasted by their Tribes, Kindred and Neighbours, and made Vows to their Gods, that *Vespasian* might long continue their Emperour, and his Son after him, and that the Empire might never depart from his Lineage. The City of *Rome* having thus received *Vespasian*, it was soon after blessed with all Happiness and Prosperity.

The City of Rome entertaineth Vespasian with all Willingness and Pomp.

The Romans issue out to meet with Vespasian.

Vespasian celebrateth his victory for his safe arrival.

O H A P.

CHAP. XXIII.

The Exploits of Domitian against the Germans and French.

The Year of the World, 4034, after Christ's Nativity 72.

The Causes of the revolt of the Germans and French from the Romans.

Civilians compelled the Germans to Subjection.

Domitianus, Titus's Brother.

The Scythians Rebellion against the Romans.

Some time before *Vespasian* went to *Alexandria*; and whilst *Titus* besieged the City of *Jerusalem*, a great part of *Germany* was revolted, with whom the French that bordered upon them, were confederated, renouncing their Allegiance, in hope to free themselves from the Yoke and Government of the Romans. The first Motive that caused the Germans to revolt, and to war against the Romans, was their Timidity and rash Nature, prone to fight, having but very little hope of Success, together with the hatred of the Romans, who they knew alone could by force bring them into Subjection; and they were chiefly thereunto encouraged by the present opportunity. For seeing the Empire greatly afflicted with Civil Wars, by reason of the often changing of Emperors, and knowing that all the World under their Dominion was now in suspense, they thought that by reason of their Troubles and Civil Wars, fit opportunity was offered them to recover their Freedom; and they were hereunto persuaded by *Cassius* and *Civilis*, two of the most potent amongst them, who long before desired Alteration, and now finding opportunity, shewed what Minds they bare. Whereupon taking Courage, they made trial what the common People thought of 'this Point, and the greatest part of them manifestly confederated hereunto, and perhaps the rest were not unwilling. At this time, as it were by God's Providence, *Vespasian* sent Letters to *Petilius Cerealis*, (who before had been Governour of *Germany*) and declared him Consul, commanding him to go into *Britain*, and take the Rule of the Country. He forthwith obeyed *Vespasian's* Command; and hearing that the Germans had revolted, he went against them, they having now levied an Army, and gave them a great Overthrow, killing many of them, and forcing them to return to their Obedience to the Romans. Notwithstanding, if he had not come thither, not long after they had assuredly been punished for their Offence. For so soon as News of their Rebellion was brought to *Rome*, *Cesar Domitianus*, *Vespasian's* Son (who although very young, understood Matters of War beyond his Age) hearing of it, and being led by the Courage which was hereditary to him, undertook the Expedition to go and conquer them: The Barbarians terrified with the Report of his coming, submitted to him, thereby gaining this, that without bloodshed they were brought under Subjection as before. And all things in *Gallia* being well disposed of, so that it was not easy for them, although they would, to rebel any more; *Domitian* returned again to *Rome*, having gained great Credit to his Age and Country.

At the same time also the *Scythians* rebelled; and assembling in great Multitudes, passed over the River *Ister*, and with great Violence and Cruelty coming unexpected, slew many Roman Garisons, whom they found in strong Holds: and *Pontius Agrippa* Lieutenant-General, who had been Consul, meeting them, gave them Battell; and was slain: which done, they went all over the Countries adjoining, wasting, robbing, and spoiling them: When *Vespasian* heard thereof, and how *Messa* was all waited, he sent *Rubrius Gallus* to chastise them; he having slain many of them in fight, forced the rest to retire into their own Country. This General having thus ended that War, provided to prevent them if hereafter they attempted the like: for he built far stronger Forts than were before; so that the Enemy could pass no way out of their own Country; by which Means the War in *Messa* were quickly ended.

CHAP.

O

CHAP. XXIV.

Of the River Sabbaticus, and the Famous Triumph of Vespasian and Titus.

The year of the World, 4036, after the Nativity of Christ, 74.

Titus having some while remained at *Berytus* (as is before said) returned from thence, and shewed many Spectacles in all the Cities of *Syria*, where he came, referring for that purpose the Jews that were Captives, to let all Men understand their overthrow; in his Journey he beheld a River worth the mentioning; it runneth in the midst between *Arca* and *Raphanea*, two Cities of the Kingdom of *Aegyptus*, and hath a miraculous Nature; for when it floweth, it is very full of Water, and runneth with a swift stream; but having flowed six Days, it is on the seventh Day so dry that you may see the bottom, and the next Day it continueth his course; for which cause the Jews call it *Sabbaticus*, taking the Name thereof from the Jews Sabbath, which is the Seventh Day. When the *Antiochians* understood that *Titus* was coming to their City, they could not contain themselves within their Walls for joy, but all went out to meet him; and not only Men, but also Women and Children expected his coming thirty Furlongs off; and when he approached near them, they holding up their Hands to him, saluted him with great joy; and having received many Courtesies from him, they returned with him; and amongst other acclamations, they often besought him to banish the Jews out of their City. But *Titus* returned no Answer, making as though he heard not what they requested. Yet the Jews doubtful what he would do, and what his intent was, were all in exceeding great fear. *Titus* tarried not at *Antioch*; but passed from thence to *Zeugma* towards *Euphrates*, where the Ambassadors of *Volagesius* King of the *Parthians* came to him, and presented him a Golden Crown for his Conquest of the Jews; which he receiving, he sent the Ambassadors, and returned to *Antioch*, where the Senate and People besought him to come into the Theatre, all the People being assembled there expecting him, and he accorded so to do; and again they besought him to expel the Jews out of their City; but he answered, that their Country, whereunto he might have banished them, was now destroyed, and there was no place that would receive them. The *Antiochians*, seeing they could not obtain their first Petition, requested another thing of him, to wit, that he would take away the Brazen Tables, wherein were engraven the Jews Privileges: But *Titus* would not grant that; but leaving the Jews in the same Estate he found them, he departed from thence into *Egypt*. And as in the way he past by *Jerusalem*, comparing the Desolation of that Place with the Beauty and Goodly Buildings it had before it was destroyed, he lamented and pitied the overthrow thereof, not insensibly rejoicing as another would have done, for having destroyed so fair and strong a City, but cursing the Seditious who forced him to destroy it, and being sorry he had made his Virtue known by the Calamity of that miserable People: For still great part of the Treasure known by the *Calamity* in the Ruines; and some the Romans found of themselves; but the most they got, the Captives told them of, which was Gold and Silver, and other precious things, buried by the Owners in the Earth, being uncertain what would betide them. *Titus* going forward in his Journey, speedily past through this deplorable Solitude, and came to *Alexandria*; and determining now to sail into *Italy*, he sent the two Legions, that accompanied him, unto the places from whence they came, the Fifth into *Mesit*, and the Tenth into *Pannonia*, commanding *John* and *Simon*, the two chief of the Prisoners, and others, to the number of seven hundred, all of goodly stature and beautiful, to be carried into *Italy*, in order to use them in his Triumph. When he arrived at *Rome*, as he desired, the People were affected towards him, as if he had been their Father, and went out to meet him. *Vespasian* also honoured his Son *Titus*, meeting him in his own Person with great joy; all the Citizens likewise received him with exceeding joy, seeing that now the Father and his two Sons were met. Within a few days after they purposed to make but one Triumph for both, though the Senate had decreed to each a peculiar Triumph for their valiant deeds; and in the Day prefixed for the same no Man in all the City remained at home, but every one got a place to stand in, that they might see the Emperors, leaving only Room between them for their passage. All the Soldiers before day-light with their Captains in the Head of the Companies came and expected the Emperor, not at the Palace-Gate, but near the Temple of *Isis*, where the Emperors that Night lodged; and at day-break *Vespasian* and *Titus* came forth.

Titus celebrated many sumptuous games in all the Cities of Syria.

The flood Sabbaticus.

Titus cometh to Antioch.

The Prayer of the Citizens against the Jews.

Titus lamented the desolation of Jerusalem. The Romans find no small part of the Riches of Jerusalem.

John and Simon, and seventy other goodly Jews, are delivered by Titus to be sent into Italy.

T t t

both

both crowned with Lawrel, and in Purple Garments made after their Country fashion; and they went to *Octavian's* Walks, where the Senate, Nobles and Roman Knights expected their coming. Before the Porch was raised a Tribunal, and in it were placed Seats of Ivory, on which they attending fate down, and presently all the Souldiers with a loud Voice shouted forth their Praises. The Emperours were unarmed, and clothed in Silk, and crowned with Lawrel. *Vespasian* having received their praises, as they offered still to speak more in his commendations, he beckoned with his hand, and made a sign to them to be silent; which done, he rose up, and covering the greatest part of his Head with his Garment, he made the accustomed Prayers and Vows; and *Titus* also did the like. Then *Vespasian* spoke to them all in general, but in few words, and so dismissed the Souldiers to go to dinner, which, according to the custom, the Emperour was to provide for them; himself departed from them to the triumphant Gate, so called for that all Triumphs passed that way; and after they had eat there, they put on Triumphant Robes, and offered Sacrifices to the Gods, whose Images were placed by the Gate, and so went in Triumphant along the places designed for publick Shews, to the end that all People might have a better view of their Magnificence. But the Spectacles there exhibited, both for number, variety, and costliness, cannot be described sufficiently, being excellent in all things, which any Man could devise, both Workmanship, Riches, Variety, and Novelty. For almost all things that ever were in any place amongst Men that lived in Felicity, either Rich or Glorious, and pleasant to behold, all were that day shewed and seen in this Triumph, as a Testimony of the Grandeur of the Roman Empire. For there was such store of Works of Gold, Silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been so plentiful, as if they had flowed all about the City; some carried fine Tapestry made of all sorts of Purple, & curiously wrought with Pictures & *Babylonian* work; and there was so many Gems and precious Stones, some set in Crowns of Gold, some in other works, that it appeared that without reason we judged them to be rare and scarce. Moreover, the Pictures of their Gods were carried with them, which were admirable both for greatness and workmanship, and all of precious matter. Moreover divers sorts of living Creatures were there to be seen, all adorned with some attire agreeing and alluding unto their Nature. There was also an infinite multitude of Men in Purple Garments wrought with Gold, who carried all these things; and all those that were designed to serve for this Pomp, were attired in such Garments, than which nothing could be more Glorious. Even the Captives were not without gorgeous attire; but the variety and beauty of the Garments made the Sadness of their Countenances less remarkable. The Pageants, that were born in the Triumph, were of admirable bigness, so that the People that beheld them, wondered how it was possible that Men should carry them; for many were built with three or four Lofts one above another, surpassing all that can be imagined for work and cost; some of them being hang'd about with Tapestry of Gold; and all things annexed unto them, whercon they were carried, were made of wrought Gold or Ivory: Wherein was curiously represented the manner of War, and all Stratagems, and Arts of fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld most fertile and fortunate Countries destroyed; whole Troops of Enemies slain, some flying, others taken Prisoners; strong and huge Walls battered down with Rams; Castles and Fortresses destroyed; great and populous Cities assaulted, and a whole Army entering the Breach; all places filled with massacred Men; and how those that were not able to fight, yielding themselves, asked Mercy; the Temples set on Fire; and after all else was waited, the Houses thrown down upon their Owner's Heads; and a River not flowing, as it was wont, into tilled places, and to serve for the use of Man and Cattel to drink, but carrying Streams of Blood to quench part of the Flames, which consumed the City to Ashes; all which the Jews in their War endured. These things were so artificially represented to the view of those that had not seen them, as though they were now a-doing. Upon every Pageant stood the Governor of the City, representing the manner how it was taken. After all these followed many Ships; and in every place were carried the Spoils taken in War; amongst which those that were taken in the Temple of *Jerusalem* were most remarkable; for there was a Golden Table weighing many Talents, and likewise a Golden Candlestick, the use whereof was now not such as we were wont to put it to; for in the midst of the stem thereof was fixed a Bale, and out of it proceeded many false branches, framed like a three-forked spear, every one being at the top made like a Lamp, which were seven in number, shewing the honour of the seventh day, which is called the Sabbath amongst the Jews. After all this was carried the Jews Law, which was the last of all the spoils. Then followed some that carried several Images of Victory, all made of Gold and

The magnificence of the Triumph.

The most precious Garments.

The building of the Pageants.

A Table of Gold of the weight of a great many Talents.

The last of the spoils was the Law of the Jews.

A and Ivory: Afterwards came *Vespasian*, followed by *Titus*, and *Domitian* accompanied them gallantly adorned, and mounted on an excellent Horse, and so they went all to the Temple off *Jupiter Capitolinus*, and there was the end of all this Pomp. Here they made some stay.

For it was an ancient Custom of their Country, to repose themselves there, till some came and brought News to them of the death of him who was General of their Enemies. This at this time was *Simon Giora*, who was also carried in the Triumph, and having a Rope fastned about his Neck was drawn all along the Market place, where they that drew him kill'd him. For it is the custom of the Romans there to put Malefactors to death that are condemned. After word was brought that he was dead, all the People made joyful exclamations, and so they fell to Sacrifice; which done according to the custom, they returned to the Palace, where they made a great Feast; as others also did for themselves at their own Houses. For this day was Sacred amongst the Romans in joy of the Victory over their Enemies, and an end of Civil Calamity, and the beginning of good Fortune and Hope, which they had in their new Princes.

When the Triumphs were ended, and all the Roman Empire quieted, *Vespasian* built a Temple, and dedicated it to Peace, which he did in so short a space, that it was admirable; and having bestowed great cost upon it, he also beautified it with divers Pictures and carved Works. And he placed in that Temple all things that Men of former Ages had gathered together from the uttermost parts of the Earth. And he placed there all the Golden Vessels, and other things that the Jews used in their Temple, doing them great reverence. But their Law, and the Tapestry or Purple Veils of the Sanctuary he commanded to be kept in the Palace.

CHAP. XXV.

D How Herodius and Machabon were taken by Bassus.

C After sent *Lucius Bassus* into Judea to be Lieutenant-General there, who receiving the Army of *Cerealis Petilianus*, took the Castle and Garrison of *Herodium* by composition. After this, gathering together all his Troops which were dispersed in divers places of the Country with the Tenth Legion he purposed to War against *Machabon*; for he thought it necessary to destroy that Castle, lest its strength might move many to rebel; for by reason of the situation of the place, they that were in it had great assurance of safety; and those that sought to assault it, were in great danger: For it was built upon a Rock that was exceeding high, and which made it almost inexpugnable; and Nature had so devised, that it was hard to come to it being environed round about with Valleys of incredible depth and very difficult to pass over; for that which is on the West part is threecore Furlongs large, and endeth at the Lake *Asphaltites*; on which side *Machabon* hath a very high Prospect; and it is environed on the North and South with Valleys of the like depth; whereby it is impossible to win the Castle; but that Valley which is on the East side, is at least a hundred Cubits deep, and endeth upon a Mountain near *Machabon*. *Alexander* King of the Jews seeing the Nature of the place, there built a Castle, which afterward *Gabinus* in the War against *Archobolus* destroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a Principal defence against the Neighbouring Arabians: For it was aptly situate upon a Mountain, whence one might behold their Borders. Wherefore making a large Wall, he built a City there in the place that enters into the Castle; he also compassed the very top thereof with another Wall, and in the corner he placed Towers that were sixty Cubits high; and in the very midst of all he built a Palace for largeness and beauty admirable; and he made many Cisterns to receive Water in convenient places, which served the People abundantly, striving as it were with Nature, that the Places which she had made strong, he by Art might make yet inexpugnable. He also laid up there in store, Arms and warlike Engines, and also all Provisions wherewith the Inhabitants might be able to hold out a long siege.

G In the King's Palace, grew the Herb called Rue, which was very admirable for the greatness; for no Figtree was taller or broader than it; and it was reported that it had

T t t z

continued

Wonderful store of Artillery and other Engines in this Tower.

The year of the World, 4036, after the Birth of Christ, 74.

Simon the Son of *Giora* is drawn with a Halter about his Neck through the Market Place.

Vespasian buildeth and dediceth a Temple to Peace.

continued ever since *Herod's* time; and had endured longer; had not the Jews ruined it when they took the place. In the Valley that lieth on the North side of the City, there is a place called *Baaras*, where also groweth a Root of the same Name, the colour wherof resembleth Flame, and it shineth at Night like the Sun-beams, and is not easie to be pulled up, till one cast upon it the Urine of a Woman, or her Flowers: whosoever toucheth it is fure to die, except he carry the Root hanging on his hand. It is also gathered another way without danger, after this manner: They dig all round about it, so that they leave a very little of the Root covered with Earth, and then they tie a Dog to it, who striving to follow his Master, who makes as though he would go away, easily pulleth up the Root; and the Dog presently dieth, as it were in his stead that seeketh to get it; but afterward none that handleth it or taketh it, need to stand in fear thereof. This Herb notwithstanding all this danger is diligently sought out for the Virtue it hath. For it driveth away Devils (which are the Souls of wicked Men) out of Mens Bodies, if it be applied unto them; whereas otherwise if they had no help, these Devils possessing their Bodies would kill them. Out of that place also do spring certain hot Waters, very different in taste one from another; for some are bitter, some sweet; there are also sources of cold Waters, one near another in a Plain; but which is most admirable, there is a Cave hard by, not very deep, environed with an eminent Rock above, from which there stands out as it were two Duggs or Paps hard by one another, and out of one of them floweth very cold Water, out of the other very hot; which mingled together make a pleasant bath, and serve to cure many Diseases, and especially all pains of the sinews. In the same place also are Mines of Sulphur and Alum.

Bassus having viewed this place on every side, resolved to besiege it; and he endeavoured to fill up the Valley that was on the East side, and so make a way to it; which he began to do, hasting to raise a very high Mount in order to batter the Castle. Those that were Inhabitants constrained the Jews that were Strangers to go into the lower City, judging them an unprofitable multitude; and so they caused them to endure the first brunt of the Enemies, and they themselves kept the Castle, both for that it was strong, and easie to defend, and that they hoped that by yielding the place to the Romans, they might obtain Pardon of them. Yet first they purposed to make Trial if they could avoid the Siege; and therefore very courageously every day they made excursions, and fought with those they met, and many were slain on both parts. Fortune and opportunity sometime caused one side to be Victors, sometime another; for the Jews got the best, when they could assault the Romans unawares, and the Romans overcame, when they were aware of the Jews coming, and armed themselves. But the Siege was not ended by these Skirmishes; at length a Chance befel, which obliged the Jews to yield the Castle.

Amongst those that were besieged was one *Eleazar* a young Man, very hardy and bold in any enterprize, and who oftentimes made excursions, and sought to hinder the Romans work, whom always in every fight he greatly endamaged, and by his Valour, and adventurous Courage, gave those that were his Fellows opportunity to assault the Romans, and to fly again and retire in safety, himself being always the last that so retired. It happened one day, that the fight being ended, and both parts separated, he as it were contemning all Men, and thinking that none of his Enemies durst undertake to Combat with him, slayed without the Gate, speaking to those that were upon the Wall, and giving great attention to them. Then one *Rufus* an Egyptian, one of the Roman Army, spying this opportunity ran upon him so suddenly, that he unawares took him all unarmed as he was, and they upon the Walls stood amazed, whilst *Rufus* led him into the Roman Camp; then the General of the Romans caused him to be led into a place, where they in the City might see him, and there to have all his Cloaths taken off, and to be whipped; the misfortune of this young Man greatly discouraged the Jews, so that all the City was melted into Tears for the Calamity of this one Man. *Bassus* seeing this contrived this device against them in order to move them to compassion, so that for to save him they should yield their Castle: Which fell out as he desired. He presently commanded a Cross to be erected, as though he would presently have crucified *Eleazar*: Which fight greatly moved them in the Castle to sorrow; whereupon with loud cries they lamented, saying, that this calamity was insupportable. *Eleazar* besought them not to neglect him, who was now to die a most miserable

Eleazar's calamity moved the Jews to submit themselves.

The Jews that were foreigners dwell in the lower City.

The conflict of the Jews with the Romans. *Eleazar* a Jew strong in hand and fierce in bold attempts.

How *Baaras* is to be gathered. Another fish on how to dig the Roots.

Hot Baths.

A ble Death; and moreover to provide for their own safety in yielding the Castle unto the Roman Forces and Success.

They moved with his Words, and many also within the City intreating for him, (for he came of great Parentage and had many Kindred) though contrary to their Natures, compassion took place in them; and so sending some of their Company speedily they desired to Parley, declaring that they would yield the Castle on Condition that they might safely depart away, and *Eleazar* might likewise be restored to them. Which offer of theirs the Romans accepted; and the Jews in the lower part of the City having intelligence of this agreement, resolved likewise to fly away in the Night; but so soon as they had opened their Gates, those that had agreed with *Bassus*, gave him intelligence thereof; either envying that their Country-men should escape, or else fearing that *Bassus* would punish them for their flight; yet for all this, the most valiant of those that fled, who got out before the rest, escaped, the rest were slain, to the number of one thousand seven hundred men; the Women and Children were made Bond-slaves. And *Bassus* thinking it meet to keep his Promise to them of the Castle, permitted them safely to depart, and restored *Eleazar* to them.

The year of the World, 4027. after the Nativity of Christ, 75.

1700 Jews slain by the Romans.

CHAP. XXVI.

Of the Jews that *Bassus* slew; and how the Emperor caused the Lands of Judea to be sold.

THIS done *Bassus* prepared to carry his Army into the Forest called *Jardes*, where he had notice that many Jews were assembled together, having escaped from *Jerusalem* and *Macchabera* during the Siege. So coming to the place, and finding it to be as it was reported to him, he first of all invironed it with Horsemen, that if any of the Jews sought to escape, the Horsemen might dispatch them; and he commanded the Footmen to cut down the Wood into which they had fled to hide themselves. So through necessity the Jews were constrained to fight, in hope by a courageous Charge to make a passage for themselves. Wherefore, with a great Cry they violently assaulted those by whom they were invironed, and the Romans valiantly received them, and by their valour and the Jews desperation the Fight endured a long time; yet the event of the Battle was favourable to the Romans, of whom only twelve were slain, and very few wounded, but all the Jews were slain in the fight, being in number three thousand, and also their Captain *Judas* the Son of *Jairus* (of whom we have already made mention, and who during the siege of *Jerusalem* was Commander of a Company there, and hid himself in a certain Cave, and secretly escaped from thence.) At that time *Cesar* writ to *Liberius Maximus* his Governour, and to *Bassus*, to sell all the Lands of Judea: for he would not build any more Cities, but appropriated it to himself, leaving there only eight hundred Souldiers, and giving them a place to dwell in called *Emata*, thirty Furlongs distant from *Jerusalem*; and he imposed a Tribute upon all Jews wheresoever they lived, commanding every one of them every year to pay two Drachms to the Capitol, according as in former times they were wont to pay to the Temple of *Jerusalem*: And this was the miserable Estate of the Jews at that time.

Wood invironed by the Romans.

3000 Jews slain.

A Tribute imposed by *Cesar* on all the Jews.

CHAP. XXVII.

Of the Death of King Antiochus; and how the Alans invaded Armenia.

The year of the
World, 4035.
after the Na-
tivity of
Christ, 75.

Cefennius Pe-
tus President
of Syria ac-
cused Antio-
chus before
Cesar.

Antiochus is
suddenly in-
vaded by Cefen-
nius.

Antiochus
chuseth rather
to depart out
of his Country
with his Wife
and Children,
than to fight
with the Re-
ment.
Antiochus fl-
eth with his
Wife into Cy-
licia.
Epiphanes fl-
eth to Vologe-
sus the King of
Parthia.
Antiochus
taken.

Antiochus re-
covered by
Cesar.

The Alans en-
ter Media to
spoil the same.

IN the fourth year of *Vespasian's* Reign, it happened that *Antiochus* King of *Comagena* with all his Family, fell into great misfortune upon this occasion. *Cefennius Petus* Governour of *Syria* (either for envy, or for that indeed it was so; for it is not well known) sent Letters to *Cesar*, declaring to him that *Antiochus* was determined to revolt from the *Romans*, together with his Son *Epiphanes*; that he had made a League with the King of the *Parthians*; and that therefore it was necessary to prevent them in time, lest if they first began to revolt openly, they might trouble all the *Roman* Empire with War. *Cesar* did not neglect this News, for that the nearness of both the King's Countries one to another seemed to require that they should be quickly prevented; for *Samosata* the greatest City of *Comagena* is situate upon *Euphrates*, and so might both easily receive the *Parthians*, and be a Strong-hold for them; and also there they might easily pass over the River. Wherefore *Vespasian* sent Word to *Petus*, That he permitted him to do what he thought expedient; and he forthwith, *Antiochus* thinking nothing, suddenly entered into *Comagena* with the sixth Legion, and certain other Companies of Foot, and some Troops of Horse, accompanied with *Aristobolus* King of *Chalcis*, and *Sobemus* King of *Emesa*, who came to assist him. They entered the Country without any fight; for none of the Inhabitants offered to resist. *Antiochus* though surprized with this unexpected News, yet did not so much as think of any War against the *Romans*; but determined to leave the whole Kingdom in that State that then it was in, and with his Wife and Children to depart from thence, hoping hereby to clear himself to the *Romans*, from that which they suspected of him; and going almost a hundred and thirty Furlongs from the City into a Plain, there he encamped. *Petus* sent Men to *Samosata* to take it, as they easily did, and were left to keep the City, whilst he with the rest of the Soldiers purpose to go against *Antiochus*: But the King, though by necessity urged thereto, yet would not fight against the *Romans*; but bewailing his misfortune, endured patiently all whatsoever: But his two Sons being lusty strong young Men, and skilful in Martial Affairs, could not easily abstain from Fight in this their distress. Wherefore they had recourse to their Forces, and in a great fight that endured a whole day, they shewed their Valour, and came off with little loss; yet *Antiochus*, after this fight, would not any longer abide in his Country, but taking his Wife and Daughters he fled into *Cilicia*, and thereby discouraged his Soldiers, who despairing to keep the Kingdom for him, revolted to the *Romans*. But *Epiphanes* and the rest were forced to seek to save themselves; before such time as they were left destitute, and so accompanied with ten Horsemen, they passed the River *Euphrates*: And so being out of danger, they went to *Vologesus*, by whom they were received, not as Fugitives, but with great Honour, and according to M their degree, as though they yet possessed their ancient dignity.

Petus coming to *Tarsus* of *Cilicia*, sent a Centurion to arrest and carry *Antiochus* bound to *Rome*. But *Vespasian* permitted not the King to be so ill treated, considering more the old Friendship between them, than the Offence which he believed had given occasion to this War. Wherefore he commanded, that in the way as he came, he should be unbound and stay a while at *Lacedaemon*, and forbear his journey towards *Rome*; allowing him Money sufficient to maintain his Kingly dignity.

Epiphanes, and those with him hearing this, were eased of the great concern they took for their Father, whom they greatly feared to be fallen into some danger; and now they also conceived some hope to be reconciled to *Cesar*; whereof *Vologesus* writ to *Vespasian*, who courteously gave them leave to come to *Rome*; and their Father was presently sent for to them from *Lacedaemon*, and so they remained at *Rome* in great Honour.

The Nation of the *Alans*, being originally *Scythians*, inhabit about the River *Tanais*, and the Marshes of *Maotia*, as in another place we have recounted. They conspiring with the King of *Hyrcania* to pass into *Media* and sack it (for he was Master of that passage which King *Alexander* had made in such wise, that it was shut up with Iron Gates) obtained leave to pass, and so came into *Media*, whilst the *Medes* nothing feared any such matter, and sacked and spoiled all their populous and wealthy borders being full of Cattel, none daring to resist them; for *Pachorus* King of that Country, for fear fled into the strongest Hold he had, and left all his Goods behind him, and with much ado redeemed his Wife and Concubines, whom they had taken, for a hundred Talents.

Having

A Having therefore Licence to rob and spoil, for that no Man resisted them, they came into *Armenia*, and wasted all the Country thereabout. *Tyridates* was then King of that Country, who with an Army coming to fight against them, was almost by them taken alive in the Battle; for one cast a Halter about him and began to draw him amongst the Enemies; and so had done, but that he with his Sword quickly cut the Rope and fled; and they being more enraged, by reason he fought against them, wasted all the Country, and carrying with them a great multitude of Men and Cattle out of both Countries, they returned into their own.

The year of the
World, 4035.
after the Na-
tivity of
Christ, 75.

CHAP. XXVIII.

How *Massada*, a very strong Castle, was taken.

B *Assus* dying in *Judea*, *Flavius Sylva* succeeded in his place; who perceiving that all the Country else were Conquered save one only Castle, he with all the Forces he could make went against it. This Castle is called *Massada*. The Captain of the *Sicarians*, named *Eleazar*, who commanded in it, was a very strong and valiant Man, of the Tribe of *Judah*, who persuaded a great many *Jews*, as is before said, not to enroll themselves when *Cyrenaeus* was Centur, and sent to Tax *Judea*. For at that time the *Sicarians* had conspired against those that obeyed the *Romans*, and in all things used them like Enemies, taking and driving away their Goods, and firing their Houses, affirming that they nothing differed from Strangers, who betrayed the liberty of their Country, rather than they would fight for it, and that they had rather they were on the *Romans* side. But this was only an excuse to hide their Avarice and injurious Dealing, as the proof made manifest; for they themselves revolted and bore Arms against the *Romans*, and their enterprises against the *Romans* were worse than the rest; and when their first forged pretence was known and confuted, they raged more than before against those that upbraided them with it.

D For at that time the *Jews* abounded with all manner of Iniquity, so that none was left uncommitted; yea, though one endeavoured to invent some new Villanies, yet could he devise none that was not then practised: All laboured with this malady, both in particular, and in common; and every one strove with other to surpass his Fellow in Impiety against God, and injustice towards his Neighbour. The Mighty vexed the weaker sort; and the meaner sort destroyed the Potentates, and took their riches away from them; those gaped after Rule and Dominion, these after Mischief.

The *Sicarians* were the first that were so cruel and injurious against their Neighbours: for not provoked thereto, either by Deed or Word, they slew and injured all Men without cause; but in comparison of *John* they were very moderate. For he did not only slay all that counselled that which was good and profitable, as his greatest Enemies, especially the Citizens; but also he many ways injured his Country, like one who impiously contemned God himself; for he did eat forbidden Meats, and violated the purity of his Country's Customs; so that it was no wonder to see him observe no Justice nor Fidelity towards Men, who had now infringed the Laws of God. Again, what Villainies did *Simon Giora* leave undone? Or what injury did he abstain from offering to their Bodies, who had chosen him for their Ruler? What did Kindred and Friendship then avail any Man? Yea, it occasioned them to be more cruelly used, and more tyrannously butchered, than otherwise: For they thought it a pitiful Offence to abuse Strangers, but a Glory to exercise Cruelty upon their most familiar Friends.

F The *Idumeans* were followers of this fury, who kill'd the High-Priests, and left not any one of note in the City, by whom God might be honoured; and induced all injustice possible, wherein the Zealots excelled: For they committed all mischief, leaving nothing unattempted, that had ever before that time been practised; yet they took their Name from those that practise Good and Godliness; but in truth it was to boast of those that did well, (so savage and cruel was their Nature;) or else accounting the greatest Impiety to be Goodness. But their End was as they deserved; God punished their Impieties with his just Vengeance; for even till the end of their lives, they endured all the Miseries that is possible for Man's Nature to abide, undergoing all sorts of Torments. Perhaps one will say that their punishment was not so great as they deserved: But what punishment could be devised sufficient for their defaults? I cannot now stand to lament those who perished by these Men's cruelty: Wherefore I will return where I left.

Sylva

The time a-
mong the *Jews*
which was
most fruitful
in all manner
of impiety.

John Gifcala.

Simon Son of Giora.

The end of the
Jews answer-
able to their
lives.

The year of the
World, 4038.
after the Na-
tivity of
Christ, 76.

Sylva the Cap-
tain of the Re-
maubefiege
Maffada.

The situation
of Maffada.

The journey
by the Rock
called the
Snake.

The top more
fruitful and
fatter soil than
the Plain.

Herod's Pa-
lace.

A Tower to
the West side.

Great store of
Provision in
the Castle.

Fruit for an
hundred years
kept uncor-
rupted.

Herod suf-
fering a
double peril,
built the
place for a re-
fuge.

Sylva being advanced against Eleazar, and those that kept Maffada with him, who H were Sicarians, he presently subdued all the Confines and Borders round about, and put in every fit place Garrisons, and invironed the Castle with a Wall, left any of the Be- siegers should escape, and that the Besiegers might there keep a continual Guard. Moreover, he placed his Camp in a fit Quarter for the Siege, where the Rock that the Castle was built upon joyned to the other Mountain; but it was an unfit place to get Necessaries in; for not only Victuals were fetch'd far off by great labour of the Jews, who were commanded to do it; but also Water for the whole Army some-where else, for there was no Fountain near that place.

This done, Sylva attempted the Castle; wherein it was requisite for him to use both art and labour, by reason of the strength of the Castle, which is thus situate. It is invironed round with a huge Rock very high on every side; and the Valley underneath is so deep, that one can scarce see the bottom, all rocky and inaccessible to all Animals; saving only that in two places there is a difficult passage to it, one from the Lake As- phalites towards the East, and the east of the two on the West side; the first is cal- led a Snake; taking its Name of the straitness and crooked turnings; for the Rock that is eminent, seemeth as it were broken in sunder, and by little and little often returneth again into it self, and is by degrees extended in length, so that he that goeth that way, can make no haste, but must step with one Foot first upon them, and the other upon ano- ther; and must stand upon one Foot while he removeth the other, and he that falleth is sure to be killed in the fall; for there is such a hollow place on either side between the Rocks, that it is able to terrifie the boldest Man alive. When one hath gone thirty Fur- longs by this Way, one comes to the top of the Hill, which is not steep, but hath a Plain upon it. Jonathan the High-Priest was the first that built a Castle in this place, and called it Maffada; and Herod after him bestowed great labour and cost in fortifying it, for he in- vironed it with a Wall of seven Furlongs circuit, all of white Stone, twelve Cubits high, and eight Cubits broad; and placed in it twenty seven Towers that were fifty Cubits high, by which Men passed into the Houses that were round about the Wall within. The King appointed the top of the Hill for Tillage, because it was a more fertile and fat Soil than any ground else, so that if at any time they within the Castle wanted Provision, yet they might not be famished, having this ground to furnish them. He also built in this place a Palace for himself, the way to which was on the West side within the Castle Wall, whole prospect was towards the North; and he invironed the same with a very strong Wall, and in the corners thereof he built four very firm Towers threecore Cubits high, and very sumptuous within, having divers Rooms, Galleries, and Baths, supported in every place with Pillars, every one of which was one only stone. The Walls thereof were of solid Stone of divers colours; and to every House, and in the top of the Hill, and round about the Palace, he hewed certain Cisterns out of the Rock to hold Water; so that by this means Water was as plentiful, as though they had had Foun- tains within the Castle. There was a way to the Castle under ground from the King's Palace, which they that were without could not perceive; but the Way above ground M was inaccessible; for as we have already said, by the Way on the East side no Man could pass, and as for that on the West, it was stop'd up with a Tower built in the strait there- of, distant a thousand Cubits from the Castle, by which it was impossible to pass; and it was not easie to get it by force; and the more leisurely one went, the greater was the danger. Thus was this Fortresstrengthened both by Art and Nature.

The Provision within the Castle was admirable for the plenty thereof; for there was Corn sufficient for many years, besides Wine and Oil, and all sorts of Pulse, and great quantity of Dates. All which Eleazar, having deceitfully obtained the Castle with his Sicarians, found there; which Provision was all as found and as fresh, as though it had newly been laid up in Rome; notwithstanding, that from the time it was placed there, to the time that the Romans took it, were a hundred years: And the Romans found the relics of the Fruits incorrupted; and one may justly think that the cause hereof is the Air about the Castle, which by reason of the height of the place is more pure, and free from all earthly corruption. There was also found all manner of Armour in great quantity, which Herod had made; and would have armed ten thousand Men; also much unwrought Iron, Brass, and Lead; so that one may judge that Provision to have been reserved for some great cause.

It is reported, that Herod prepared that Castle for his refuge, when he doubted two great dangers: First, That the People of the Jews would depose him, and make them Kings whose Ancestors had before reigned.

The other, which was more considerable, was, for that he feared Cleopatra Queen of Egypt,

A Egypt, who without concealing her intent often requested Antonius that Herod might be slain, and that she might have the Kingdom of the Jews given to her. And it was a great marvel that Antonius doing so upon her, did not fulfill her request. Herod upon these apprehensions built Maffada, and left it to be furnished, that without taking it, the Romans could not put an end to the War against the Jews. After the General of the Romans had now compassed all the place without with a Wall (as is before said) to the end that none might escape, he began to assault the Castle, but found one only place that he could fill up with Earth. For behind the Tower, which on the West-side stopped up the passage to the Castle and Palace, there was a great Rock very large and long, yet not so high as Maffada by three hundred Cubits: The Rock was called Lence, which significeth White. When Sylva had gotten this Rock, he commanded his Sol- diers to build a Mount thereon; and they cheerfully labouring, raised suddenly a Mount two hundred Cubits high; yet by reason of the height it seemed not firm nor sufficient enough to bear the Engines; wherefore upon it was built a Platform with great Stones fifty Cubits high, and as many Cubits broad; the Engines were such as Vespasian and Titus had devised to batter Walls with; and upon this Platform they made a Tower threecore Cubits high, all plated about with Iron.

From hence the Romans with many shot from their Engines drove the Jews from off the Castle Walls, not suffering them to lift up their Heads. And Sylva having made a mighty Ram, caused the Wall to be continually battered therewith; but it could scarce- ly make a breach in it; and the Sicarians quickly prevented it, by building another Wall within, which could not be broken with the Ram, because it was yet soft, and so broke the force thereof; for they saw'd Timber in pieces, and as it were made two rails; and then filled the space between the two rails with Earth, and with other planks they kept for that it yielded to the blows of the Ram (being soft Earth) the Ram could not pre- vail against it, but rather made it more strong than before by ramming the Earth to- gether.

Sylva perceiving this, Judged that he might sooner destroy the Wall with Fire, than with his Engine, and so he commanded the Soldiers to cast upon it many burning Fire- brands; and the Fire quickly took hold of the Wall, because it was for the most part built with Wood; and easily also pierced through it, by reason it was not close wrought together; and there was a great flame.

At the very beginning of the Fire the North Wind greatly annoyed the Romans; for the Fire blowing furiously from above against them, it drove so extremely upon them, that they were in great despair, fearing their Engines would be burnt; but presently the Wind changing and blowing from the South, (as it were by God's Providence,) it turned the Fire again upon the Wall, so that all of it, even to the foundation thereof, was wholly set on Fire. The Romans thus assisted by God, returned again into their Camp joyfully, purposing the next Morning betimes to give the assault, and that Night to place stronger Watches, lest any of the Enemies should escape. But Eleazar was far from thinking to flee; neither would he permit any one of his Company to think of it. But seeing now the Wall was fired, and not knowing any way else to save himself, considering likewise what the Romans would do unto their Wives and Children if they should take them, he deliberated of all their deaths, which he in that extremity judg- ed to be the best way they could take. And so he assembled the most valiant of all his Companions, and exhorted them all thereunto, after this manner.

Generous Jews, we long ago resolv'd with our selves to serve neither the Romans, nor any other save only God; for he alone is the true and just Lord of all Men. Behold, the time is now come, that requireth you to shew your resolute minds: Let us not therefore dishonour our selves, and beside our Slavery, suffer also intolerable torments, if we be taken alive by the Romans. For we were the first that revolted from them, and now the last that War against them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which he denied to others, who were overcome contrary to all expectation. We are certain to be conquered as soon as it is day-light; but to die valiantly without our dear- est Friends, is a Glorious resolution for valiant Men; and of this our Enemies cannot debar us, when in fight. For truly, at the first (when we who coveted liberty suffered all misery at the hands of our own Countrymen, and worse at the hands of our Enemies) we should have considered, that God who was sometimes favourable to the Nation of the Jews, had now condemned it to perdition; for had he yet been favourable to us, or had he yet been but slightly offended with us, he would not have permitted so many Men to have perished, and have delivered his Holy City into the hands of the Enemies to be consumed with Fire.

The year of the World, 4038, after the Nati- vity of Christ, 76.

The punish- ment, of those Crimes, which the Jewin Jewry attempt- ed against the Gentiles. The best grave is when Liberty is maintained.

Eleazar's Oration as touching the immortality of the Soul.

A Soul tyed in a Mortal Body. The power of the Soul.

Sleep the Ar- gument of the immortality of the Soul. The professors of wisdom a- mong the In- dians burn themselves.

We only amongst all our Nation have hoped to live in liberty, as though we had no ways **H** offended the Divine Majesty, or been guilty of any Offence, who indeed taught others iniquity. So you see how we are punished for longing after vain hope, being brought into greater extremity than we expected. Neither hath our Castle, by Nature inexpugnable, any thing profited us to our preservation; but we having store of Vittuals and Arms, and all other necessities, have lost all hope of safety, God himself manifestly taking it from us. For the fire that once was carried against our Enemies, did not of it self return against us and the Wall we built: But it was for the punishment of our Offences, who furiously raged against our own Nation: Wherefore I request you, let us not be punished by the Romans, whose Forces are invincible, but of our selves let us satisfy the anger of God, and so it will be more tolerable for us; even by that means our Wives shall die undefiled, and our Chil- dren shall not taste of servile Captivity. After whose deaths, we will one help another to die with credit, preserving our liberty, which is the best Sepulture of all. Yet let us first fire our Castle, and burn our Treasure; for it will be no small grief to the Romans, if they neither get our Bodies alive, nor find any jot of our riches for recompence of their labour. Let us only leave our Vittuals as a sufficient Testimony, that Famine did not cause us to be conquered; but that we, as at first we resolved, preferred death before bondage.

Eleazar having thus spoken, they that were present did not all accord with him; for some joyfully halted to execute his advice, thinking it a Glorious Death. But others moved with compassion toward their Wives and Families, were something backward, or else abhorred to kill themselves, and looking one upon another with Tears, shew'd **K** their disagreement from that which Eleazar advised. Which when Eleazar perceiv'd, and that his Counsel through fear was defeated; fearing also that they who courageously had at first accorded thereunto, would be withdrawn by the Tears of others, he did not so end his exhortation; but standing up, he begun with a vehement discourse to speak to them of the immortality of the Soul, and fixing his Eyes upon those that wept with a great exclamation, said,

How much am I deceived who thought that valiant Men fighting for their Liberty would rather chuse to die than to live? But ye shew your selves not to excel any ordinary Men, who fear to die, notwithstanding that thereby you may escape great misery and calamity; though in this point you ought not to have expected any admonition thereunto, nor to have made any delay to do it. The ancient Customs, which have endured ever since men had reason, the Di- vine Doctrine of our Nation, which hath continually been confirmed by the deeds of our Pre- decessors, do instruct us, that it is miserable to live, and not to die. For Death dismisth our Souls from Prison to their most pure and proper place, where never after they shall be touched with calamity. But whilst they are bound in a Mortal Body, and participate of his miseries, they may in a manner be affirmed to be dead. For there is no proportion between two things, one whereof is Divine, and the other Mortal. True it is, that our Souls can do much being joyned to our Bodies, which they use as their instruments, secretly producing in them motion and many other actions passing the Nature of Mortal things. But when the Soul is loosed from that heavy burthen, which weighs it down to the Earth, and hath recovered its proper habitation, then it enjoyeth free and perfect felicity, and remaineth invisible to mortal Eyes, as God himself is, as likewise it is in our Bodies. For it cometh secretly into them, and so departeth from them again, that no Man can perceive it, being of a Nature incorruptible, and yet causing great changes in our Bodies. For whatsoever the Soul toucheth, that presently loveth and flourisheth; and what it forsaketh, that incontinently withereth and dyeth: So much doth it participate of immortality. Sleep may be an evident argument to you of this which I speak, in which the Soul not being distracted taketh a most plea- sant and sweet repose; and communicating with God, it foreseeth many future Events. Wherefore then should we fear Death, who love the rest that we have in sleep? were not a Mad-man, that for a short Life would hinder himself of that which is Eternal? It is **N** necessary that we who are instructed in the Law of our Nation should give Example to others to despise and contemn Death. But if we seek confirmation hereof from Strangers, let us see the Examples of the wiser sort of Indians; for they being just Men, tolerate this Life as a necessary Office of Nature for a certain time, though against their Will; yet do they even in perfect Health hasten to unloose the Soul bound in this Mortal Body, though not urged thereunto by any calamity or necessity, but only for desire of immortality, and solemnly take leave of their Friends; neither doth any one seek to hinder them, but esteeming them most fortunate, they send them Commendations and other Messages to their Friends departed; so firm is their belief that the Souls of the dead have Commu- nion and conversation together. And thus having all instruction what to say to the Souls departed, they with great applause leap into the Fire; that thereby their Souls may be pu- rified and separated from their Bodies. And their Friends go more joyfully with them **O** when

A when they go to their Death, than any doth, that bringeth his Friend on the way when he is to go a great Journey; and they bewail only themselves, and not those who are dead and have attained immortality. Shall not we then be ashamed not to believe so firmly as the Indians **do?** Despising through our own sloth our Country-laws which are to be revered of all Men: Nay, supposing that by our Law we had been instructed contrariwise, to wit, that to live in this Life is Bliss, and to die is Calamity; yet notwithstanding, this present necessity, this present time had been a sufficient motive to cause us to embrace Death rather than Life, seeing that the Will of God and necessity oblige us thereunto: For who can doubt that God, to punish us for having made ill use of Life, has long since resolved to deprive us of it? And that it is not to our own Forces, or the Clemency of the Romans, that we are beholden for not being all slain in this War? But a more potent cause hereof there was which made them Conquerors. Were they the Romans that slew the Jews that inhabited at Caesarea, whom the Inhabitants thereof, upon the Sabbath-day, they being assembled in one place together with their Wives and Children, massacred, notwithstanding that they had no intent to revolt from them, nor ever lifted up their Hand in their own defence, nothing fearing the Romans, who only accounted those of our Nation their Enemies that revolted from them? But some may object the Jews at Caesarea, and the Inhabitants thereof were always at variance, and that now they revenged their old Quarrel, having gotten op- portunity. What then shall we say of the Scythopolians, who bare Arms with the Grecians against us, and denied to assist their own kindred against the Romans? What profit did they receive by this their good Will and Fidelity? for they were altogether with their whole Families cruelly slain; and this was the reward they had for their labour, for hav- ing withstood us from doing the like to them. It were too long to recount particularly all things to this effect. For as ye know there is no City in all Syria that hath not massacred the Jews inhabiting in it, and that is not more an Enemy than the Romans were. They of Damascus, although they could not devise any probable cause for it, yet massacred all the Jews living among them, amounting to the number of eighteen thousand, beside their Wives and Children. And it is not for certain reported, that the number of the Jews slain by the Egyptians were above 60000: It may be, that finding no assistance in a strange Coun- try, they were martyred by their Enemies; but they that in their own Country sought against **D** the Romans wanted nothing that might have caused perfect hope of a full victory over the Romans; they had Weapons, Armour, Walls, and strong Holds inexpugnable; and resolu- tion to shun no danger for the sake of liberty; in a word, nothing that might put us into a condition to resist. But for how long time did this suffice? For our Fortresses all were taken and subdued by the Enemies, as though they had been built to make their victory more famous; and not to do us service. And we may justly deem those happy who were slain in the War; for they died in liberty. Yet who doth not pity the multitude of those that fell into the Romans hands? or who would not hasten to die, rather than endure the like misery that they suffered? Some of them were tortured with stripes, others burnt, others half eaten of wild beasts, were reserved alive for the second meal: the most miserable of all **E** are those that are yet alive, who often wish for death, and cannot find it. Where is now that potent City, that was once the Capital City of all our Nation, so strengthened with Walls, so fortified with Towers and Castles to defend these Walls, scarcely able to contain the provi- sions for War, having in it so vast a multitude of men to fight for it, wherein God himself was thought to dwell? What is now become of it? It is razed down, even to the very foundations, and scarce any memory or relics thereof left standing: the whole people destroyed, only a few old and unhappy men survive, who sit among the Ashes of the Temple, and a few women, whom the Enemies reserved to satisfy their filthy lust. And will any amongst us, considering all these things, desire to behold the light of the Sun, although he could live without molestation, who is such an Enemy to his native soil? who is so effeminate, or desirous of his life, that he doth not grieve to have lived till this time? would God we had been all in our graves, be- fore we had seen that sacred City fired by a hostile hand, before we beheld the Holy Temple destroyed by impious fire: and seeing that the hope we had to be revenged on our Enemies is now vanished, and that we are left alone in misery and necessity, let us hasten to die well, and take compassion on our selves, our Wives and Children, and that whilst we have time. For we are all born to die, and all that are begotten by us, and the strongest men living can- not avoid it: but injury, and bondage, and to see our Wives and Children abused before our faces, is no necessity proceeding from Nature, but they only are forced to endure it, who, when they might have died without it, did refuse for fear. We first of all trusting to our strength, rebelled against the Romans; afterwards they exhorted us to obedience, but we denied: which of them then will not be enraged against us, if they can take us alive? Most miserable shall those young men be, whose strength will endure many tortures; and those old men will more compassion, whose aged years cannot suffer tortures; one shall see his Wife carried away from him, and another his Son, having his hands bound behind him, cry out to his

The year of the World, 4038, after the Nati- vity of Christ, 76.

An exhorta- tion to contin- enty, drawn from the time and place.

Example tak- en from the Jews that were slain in Caesarea. The calamity of the Jews in Scythopolis.

80000 Jews slain in Syria, and 60000 in Egypt.

The calamity of those Jews who were taken by the Ro- mans.

Jerusalem the Metropolitane City razed from the founda- tions.

We are born to die, and the strongest cannot avoid the same.

his Father for help; who now whilst they are free from the thralldom of their Enemies, may H
gloriously assist us with their Swords. Let us with our Wives and Children die Freeman;
after the Na- let us together depart out of this Life. This our Religion commandeth, this our Wives and
Christ, 76. Children persuade; God himself hath driven us to this necessity for this purpose. The Ro-
mans would have it otherwise; who fear lest any of us should perish, and not fall into their
Hands alive. Let us therefore hasten, that instead of their hope, whereby they verily per-
suaded themselves to take us alive, we may contrary to their expectation daunt them with
sudden admiration of our Glorious Deaths.

Whilst Eleazar was yet speaking, and desirous still to continue his exhortation, they
interrupted him; every one now in a fury bent to follow his advice, made haste to effect
it; and as though they had been urged by some Spirit thereto, one laboured to prevent
another in the execution thereof, judging him to shew most valour and fortitude, that
first dispatched himself. They were also desirous to kill their Wives and Children with
themselves. And which is most strange, their Minds were nothing altered when they came
to effect this bloody work; but with the same resolution they had, when they heard E-
leazar's Speech, every one retained his good affection towards his Friends; yet permit-
ting Reason to take no place, and perswading themselves that thus they had well provided
for their Children, they embraced their Wives and Children for their last farewell, and
took their leaves of them, kissing them with Tears, and then all at once slew them, as
though it had been done by the Hands of other Men, and not their own, comforting
themselves in being forced so to do, and that hereby they should escape the tyranny and K
cruelty of their Enemies. Finally, no Man was so cowardly, who durst not venture on
this action; so every one of them killed his dearest Friends. O miserable People, whom
necessity forced to slay their Wives and Children, and to account this action the very
least of all their miseries. After which, not enduring the grief that ensued upon this Fact,
and thinking that in living any while after them, they should injure those whom
they had slain, they with all speed possible gathered all their riches together, and
set them on fire; which done, they elected ten by lot, who should kill the rest;
and every one prostrating himself upon his Wife and Children, and embracing them
in his Arms, was slain willingly by those that executed that wretched Office; who hav-
ing without fear dispatch'd them, they cast lots whose fortune it should be to kill all the
rest; and he upon whom the lot should fall, was to kill the other nine, and lastly himself
upon them all; and every one so encouraged one another, that there was no difference
between those that were to be killed and those that were to kill; and so the rest offered
themselves to death; which done, he who was the last of all, being yet alive, went amongst
the dead Bodies, and searched to see if any still lived that needed his Hand in so great
a multitude of slain People; and finding all of them dispatched, he went and fired the
Palace; which done, he with all his force thrust his Sword into his own Body up to
the Hilt, and so fell down by his dearest Friends.

In this manner they perished with a belief that they left not one Person alive to fall
into the Roman's hands; but a certain old Woman, and another who was Eleazar's Cou-
sin, (who in Learning and Wisdom surpassed all other Women) and five Children hid
themselves in a Cave, wherein Water was referred to drink, whilst the rest were bu-
fied in this Massacre; the slain were in number nine hundred and sixty, accounting Women
and Children. This calamity hapned the fiftenth day of April. In the morning the
Romans expecting that the Jews would encounter them, made Bridges from their
Mounts to the Walls, and so assaulted the Walls; and seeing none of the Enemies ap-
pear, but all the Walls on fire, and a profound silence in every place, they could not
conjecture what was the cause of it; and at last they made a cry at once, as though
they had been beating the Walls with a Ram, thereby to see if they could make any E-
nemies come out. The Women in the Vaults heard this cry; and coming forth de-
clared to the Romans all that had happened. The Romans did not easily believe their
Words, by reason the greatness of the Fact seemed incredible; but they endeavoured
to quench the Fire, and passing forward they came to the Palace, where they beheld all
the dead Bodies; yet they did not insult over them as Enemies, but admired that so ma-
ny should be so obstinately minded to despise Death.

CHAP.

CHAP. XXIX.

Of the Death of the Sicarians that had fled to Alexandria and Thebes.

AFTER that the Castle of Massada was thus taken, the General of the Romans leav-
ing a Garrison there, went to Caesarea, because there was no Enemy left in all the
Country. But not only Judea was destroyed through the continuance of the War, but
many of that Nation, though far distant from it, tasted of its Troubles; for it so fell
out, that afterwards many Jews perished in Egypt at Alexandria. Those Sicarians
who had escaped thither, were not content to be safe and free from danger, but there
also they attempted alteration, and to recover their Liberty against the Romans, esteeming
themselves nothing inferior to them, and that only God was their Lord. And some
of the Nobler Race of the Jews, seeking to withstand this Enterprize, were by these
Sicarians slain; which was no sooner done, but they incited the People to revolt.

The better sort of the Jews seeing this, and that they could not repress them without
danger, they assembled all the Jews together, and declared to them the temerity of the
Sicarians, accusing them as the Authors of all the Misery that had befallen the Jews,
and that if they thought it sufficient to force them to fly, yet they were not certain of
their Lives; because the design being known to the Romans, they would punish them
for it, though no partakers of their wickedness. Wherefore they admonished the mul-
titude to beware, lest they drew themselves into the same danger wherein the Sicarians
were, and to provide for their own Safety, by delivering such People to the Romans.
The Jews were persuaded by these Speeches; and foreseeing the danger that might en-
sue, they furiously assaulted the Sicarians, and took of them six hundred; and shortly
after, those who fled into Egypt and Thebes, were taken, and brought back again; whose
hard-hearted obstinacy was so great, that none can without admiration hear of it. For
notwithstanding that all torments and tortures that could be devised, were inflicted up-
on them, only to force them to confess that Caesar was their Lord; yet not one of them
would say so, or make any shew thereof; but all persevered in their former opinion, as
though the Body tormented had been dead, and not alive. Moreover the incredible
obstinacy of their Children was most to be admired; for not one of them could be con-
strained to call Caesar Lord. So much did their Resolution overcome the Torments
inflicted upon their Bodies.

CHAP. XXX.

How the Temple of Onias at Alexandria was shut up.

AT that time Lupus was Governour of Alexandria, and with all speed by Letters
gave Caesar Notice of these Troubles. The Emperor, seeing that it was neces-
sary to beware of the Jews, who were naturally inclined to Sedition and Unquietness,
fearing also that they would once again gather themselves together, and cause some to
joyn with them, he commanded Lupus to destroy the Temple, which they had in the Ci-
ty of Onias, which was built, and so named upon this occasion; Onias the Son of Simon, one
of the High-Priests, being driven out of Jerusalem, when Antiochus King of Syria war-
red against the Jews, he came to Alexandria, and was courteously entertained by Pto-
lomeus, who was then also Enemy to Antiochus, affirming, that he would draw into his
Country the People of the Jews, if he would agree to that which he required. The
King according to all that could be granted, he requested him to permit him to build
a Temple in some place of his Country, wherein he might worship God according to
the Custom of their Country; for so the Jews would hate Antiochus the more, who
had destroyed their Temple at Jerusalem, and be friendly to him; and many of them
would flee to him for Religion's sake.

Ptolomeus agreed so to do, and gave him a piece of ground for that purpose, a hun-
dred and fourscore furlongs from Memphis, in that place which was called the Coun-
try of Heliopolis; where Onias building a Castle, erected also a Temple, not equal to
that of Heliopolis.

The year of the
World, 4038,
after the Na-
tivity of
Christ, 76.

The Murthers
Authors of
new calamity.

The General
fensible and
consult about
the Murthers.

Divers sorts of
Torments and
Tortures in-
flicted on them
who re-
fuse Caesar's
Sovereignty.

Onias, by
Ptolomeus's
consent build-
eth a City and
Temple in E-
gypt.

Onias's Tem-
ple built in
Egypt.

The Jews gather-
ing all
their Goods
together cast
them into the
fire.
Ten chosen by
lot to kill the
rest of the
Jews.

The Romans
expect the
fight.

The Romans
admire the
Jews fortitude
and obstinate
contempt of
death.

that of *Jerusalem*; but yet with a Tower like that of *Jerusalem*, with very great stones, and threecore Cubits long; and he built an Altar after the fashion of that of his Country, and adorned it with all manner of Gifts (save only a Candlestick) which had instead thereof a Lamp to give Light, which he caused to be hung before the Altar in a Golden Chain; and he environed all the Temple with a Wall made of Brick, and the Gates he made of Stone; and the King granted to it great Revenues of Money and Ground, to the intent that the Priests might have plenty of all Things which they required.

But *Onias* did not this with a good Conscience, but for that he was at variance with the *Jews of Jerusalem*, who had forced him to fly; and he persuaded himself that by the building of this Temple, he might withdraw all Men from *Jerusalem* thither; and of this there was a Prophecy nine hundred and seventy years before, and *Isaias* had foretold that a certain *Jew* should build a Temple in *Egypt*.

Lupus shuts the Jews out of the Temple

Thus that Temple was built, and *Lupus* having received the Emperor's Letters, went to the Temple, and taking away certain Gifts from it, he shut it up; and after him *Paulinus*, who succeeded in his stead, left not one Gift there; (for he threatened the Priests, if they did not bring forth all,) and permitted not any that came thither to sacrifice, to come near it; but shutting up the Gate thereof, he left no sign of Divine Service there; and from the time it was built, till the time it was shut up, were three hundred thirty and three years.

K

C H A P. XXXI.

Of the Massacre of the Jews at Cyrene.

THE Boldness of the *Sicarians*, like some infectious Disease, spread over all the Towns about *Cyrene*: For one *Jonathan*, a Weaver, and a wicked Man, having escaped, persuaded many simple People to follow him, and led them into the Wilderness, promising to shew them Signs and Visions, and so he deceived the simplest sort of the *Jews*; but the noblest of them of *Cyrene*, understanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Libya*; who sending some Horse and Foot, easily surprized them being unarmed, and the most part of them were slain; yet some were taken alive, and brought to *Catullus*. But their Leader *Jonathan* at that time escaped; yet being diligently laid and sought for over all those Countries, he was at last taken; and being brought to *Catullus*, he sought to delay his own punishment, by offering an occasion of Cruelty to *Catullus*: For he accused the richest among the *Jews* to have been his Advisers to this Matter.

A part of Jonathan's companions were taken & slain, the rest kept captive alive, and brought to Catullus.

Three thousand Jews slain by Catullus.

Catullus was glad of these Accusations, and exaggerated them very much with Tragical Terms, so that he might have a pretext of War against the *Jews*, and not content to credit whatsoever was maliciously spoken, he himself instructed the *Sicarians* to frame scandalous accusations; and commanding them to nominate one *Alexander*, a *Jew*, whom he had long hated, and his Wife *Bernice*, he put them first of all to death; and after them, all that were rich; who amounted to the number of three thousand. And this he thought he did without controul, because he confiscated their Possessions to *Cæsar*.

Joseph by Catullus's persuasion is accused by Jonathan.

And lest any *Jew* living in any other place, should complain of his Injustice, he extended his malicious Lyes against others farther off; and persuaded *Jonathan*, and certain others that were taken with him, to accuse the most trusty and faithful *Jews*, both at *Rome* and *Alexandria*; one of those who was thus falsely accused, was *Joseph*, who wrote this History. But this Proceeding of *Catullus* had not such success as he hoped; for he came to *Rome*, and brought *Jonathan* and the rest bound with him, thinking that no more enquiry would be made of the false accusations invented by himself. But *Vespasian* suspecting the matter, made diligent enquiry to know the Truth; and finding these Crimes injuriously imposed upon those Men, at the intercession of *Titus*, he acquitted them, and punished *Jonathan* according to his desert; who, being first whipt, was afterward burnt alive.

Jonathan being first beaten is burnt alive.

Catullus at that time, by reason of the mildness of the Emperor, had nothing said to

O

A to him: but not long after he fell into a grievous Disease, and was cruelly tormented not only in Body, but also in Mind: for he was greatly terrified, and continually imagined to see the Ghosts of those whom he had so unjustly slain, ready to kill him; so that he cried out, and not able to contain himself, leaped out of his Bed, as though he had been tortured with Torments and Fire. And this Disease daily encreasing, his Guts and Bowels rotting, and issuing out of him, at last he died in this manner, leaving behind him an evident Argument, that the Divine Justice punisheth Impious Men.

The year of the World, 4038. after the Nativity of Christ, 76.

This is the End of the History, which we promised to set down with all Fidelity, for those that are desirous to know the Event of the War between the *Jews* and the *Romans*. And as for our Style, we leave it to the Judgment of the Reader: But touching the Verity of the History, it is such, as no man need to doubt of; for I do affirm that to be the only Scope which I aimed at in this whole Work.

The Conclusion of the seven Books of the Wars of the Jews.

The End of the Seventh and Last Book of Flavius Josephus, of the Wars of the Jews.

Uuu 2 THE

The FIRST BOOK of

FLAVIUS JOSEPHUS.

The Son of MATTHIAS.

Written against APPION, touching the Antiquity

OF THE

RACE of the JEWS.

K

The History
of the Anti-
quity contain-
eth the Events
of five thou-
sand years.

The Causes
that moved
him to write
this Book.

All things a-
mong the
Greeks are
modern, but
such things as
were done a-
mong the E-
gyptians, Chalde-
ans, & Pheni-
cians, are of
happy Memo-
ry, and venera-
ble Antiquity.

I Suppose, most worthy *Epaphroditus*, that I have sufficiently testified unto those who shall read the Books which I have written touching the Authentick History of the Jews, that our Nation is most ancient, and that they had their Original from themselves, and have from the first beginning inhabited that Country, whereof they are possessed at this present. To which effect I gathered out of our Sacred Writings, and published in the Greek Tongue, a History containing the Occurrences of five thousand years. But for that I see there are divers, (who being too much seduced by the scandalous Calumnies and Reports which some, who are ill affected towards us, have published against us,) have misbelieved that which I have written of our Antiquity, and labour to approve our Nation to be modern, because none of the ancient and most renowned Historians among the *Greeks*, have thought our Ancestors worthy to be enrolled in their Writings: For this cause I hold it a part of my Duty to write a short Treatise hereupon; both to reprove the Malice and Impostures of those our Calumniators, and to correct their Ignorance, by teaching those who are desirous to know the Truth, what the Original of our Nation is. For proof whereof, I will produce no other Testimony but such as from Antiquity hath been judged worthy of Credit among the *Greeks*; laying open before their Eyes, that they, who have slanderously and falsely written against us, are convicted by their own mouths. I will also endeavour to shew the Causes why very few *Greeks* have made mention of us in their Histories: And moreover, I will make it known, that they who have written concerning us, have been ignorant either really or feignedly of the Truth of those things which they have reported.

First of all therefore, I do not a little marvel at those, who, in reference to matters of Antiquity suppose that the Truth ought only to be gathered from the *Greeks*; and that they alone can justly claim the Honour and Knowledge of faithful writing; whereas they neither vouchsafe either us, or any others the credit of Truth in that we set down; although I am able to prove, that all things have fallen out quite contrary. For which cause it behoveth us not to look to men's various Opinions, but to examine that which is right, and gather the same by the Effects. For whatsoever is set down by the *Greeks*, is new, and of late memory, and hath been brought to execution in a manner but yesterday: I mean the Foundations of Cities, the Inventions of Arts, and the Establishment of Laws, and their Application to write History with some Care.

But for the *Egyptians*, *Chaldees*, and *Phenicians*, without mentioning us, they themselves confess, the memory of their Writings is most ancient and credible. For all these Nations dwell in such Countries as are not subject to the corruption of the Air; and have carefully provided, that none of those things that have been done by them should sleep in obscurity, but be kept in memory in publick Writings of the learnedest men: whereas innumerable Corruptions have crept in among the *Greeks*, by which the Memory of things past is defaced.

But

A But always those who have established new Estates, have supposed in their own behalf, that whosoever was the Founder of theirs, he was the first of the World. Yet they have had the knowledge of Letters very late, and have attained the same with very great difficulty.

For they that speak of the most ancient use of the same, boast that they received the knowledge thereof from the *Phenicians*, and from *Cadmus*. Notwithstanding, there is not any one of them that can shew any Record of that Time, either in their Temple, or in their publick Registers: whereas there is full great doubt and question, whether those Letters were in use during their time, who managed the Siege of Troy.

B And indeed, their opinion, who affirm that they were ignorant of the use of those Letters which are at present allowed and accustomed among us, is not to be refused. For it is most manifest, that there is not any Writing extant among the *Greeks*, that is more ancient than *Homer's* Poem; which, as is most manifest, was composed since the time of the Siege of Troy. And yet it is reported, that he left no part of that Poem in writing, but that it was composed of divers Songs, and only sung by roat; by which means it came to pass, that there are so many contradictions in the same.

And as for those who have undertaken to write Histories among them, I mean *Cadmus* the *Milestan*, and *Aeschylus* the *Argive*, and others, they lived but very little time before the passage of the *Persians* into Greece.

C Furthermore, they who among the *Greeks* were the first that introduced Philosophy and the knowledge of Celestial and Divine things, namely, *Pherecydes* the *Syrian*, *Pythagoras* and *Thales*, all of them conies with one accord, that they were instructed by the *Egyptians* and *Chaldees*; and they published some few Writings, which are supposed to be the most ancient among the *Greeks*, & it is hardly believed also that they were written by them. What reason therefore have the *Greeks* to be so proud, as if there were none but themselves only, who knew the Affairs of Antiquity, and could exactly write the Truth thereof? Or who cannot easily conjecture by their own Writers themselves, that their Writings were founded only upon Hear-say and Supposition, and that they followed only vain Conjectures? Hence it cometh to pass, that in their Books they cavil, and reprove one another, and make no Conscience to maintain and write Contradictions about one and the same thing.

But it may be said, that I should oblige my self to a fruitless Labour, if I should go about to inform those who are better experienced than my self, in how many points *Helicinus* differeth from *Aeschylus* touching the Genealogies; in how many places *Aeschylus* hath corrected *Herodotus*; or how *Ephorus* hath proved that *Helicinus* was a Liar in the greater part of that which he hath recited. *Ephorus* hath been reproved by *Timeus*; and in general, all have taxed *Herodotus*. Neither hath *Timeus* vouchsafed to accord with *Anacrchus*, or *Philistus*, or *Callias*, in the Histories of *Sicily*. Neither do those, who have writ the Histories of *Athens* and *Argos*, agree better together.

E What need I reckon up the differences amongst those, who in particular have treated of Cities, or of less Matters, since in the Relation of the *Persian* War, and the Exploits performed therein, those of greatest Authority are most at odds? *Thucydides* is accused by some for a Liar in divers places, notwithstanding that he seemeth to have written the History of his Time most exactly. But the Causes of this discord are divers, as they who shall narrowly pry into them, shall find. For my own part, those two which I shall here set down, in my opinion are of greatest weight.

The first, and in my judgment the chiefest is, that amongst the *Greeks*, from the beginning, they have not been industrious to keep publick Registers of such Matters as happened in any time or place; which hath occasioned them to err, and given those a privilege to lye, who afterwards went about to write any thing of such Matters as were acted long since. Neither are only other People of Greece to be accused of negligence for not making account of such Registers; but amongst the *Athenians* also (who glory in the Antiquity of their Country, and who are most exercised in Sciences) there is no mention of them. For it is said, that the most ancient and publick Writings which they have, are those Capital Laws which were set down by their Law-maker *Draco*, who lived but a little time before *Pisistratus* the Tyrant.

What need we speak of the *Arcadians*, who want themselves of their Antiquity? for who knows not that they have learned the use of Letters long after those before mentioned? Whereas therefore there was not any Writing published before that time, which might instruct those that would learn, or reprehend those that disguised the Truth; from thence it is, that so many Differences have happened amongst Historians.

U u u 3

A f c

Another cause
of their dif-
cord, recorded
by the Grecian
Historiogra-
phers.

A second cause is, for that they, who addicted themselves to compose Histories, did not busie themselves about the inquisition of the Truth (notwithstanding that all of them ordinarily promised no less) but they laboured to shew how eloquent they were, and fixed their whole study thereon, as the only means whereby they hoped to obtain reputation above others.

Some of them therefore applied their Style to Fables; others by flattering Praises, thought to curry Favour with Kings and Cities. The rest employed their Studies to accuse and calumniate the Works of other Writers, in hope to build their own reputation upon the Ruine of others.

The Sign of a
true History.

In effect, they have followed that course in composing their History, that was every way different from the true nature thereof. For the assured sign of a perfect and true History is, when all men accord in setting down the same thing; whereas these Writers have endeavoured to make men believe that they were the truest of all the rest, because they contradicted them. We ought indeed to grant the Superiority to the *Grecians* in all that concerneth Eloquence, and the Ornament of Language, but not in that which appertaineth to Antiquity, or Truth of History, and especially in what concerneth the Truth of ancient History, and what hath passed in every Country.

Wherefore, as the *Egyptians* and *Babylonians* long since used all diligence in writing, because their Priests were hereunto enjoyned, who did most curiously treat of all such Matters; the same also did the *Chaldees* amongst the *Babylonians*, and the *Phenicians* also (inhabiting amongst the *Greeks*) taught them to use Registers, both concerning publick and private Affairs; which because all men confess, I will omit to speak of.

Let pass also to recount what care our Nation hath had of this Point, (no doubt greater than those Nations above-mentioned had) charging our High-Priests and Prophets to execute this Office; which Custom hath been observed even until this Age, and (if I may presume so far) will be observed in all succeeding Ages, as by my ensuing discourse I will endeavour to make manifest. For our Nation did not only depute this Office to the most virtuous and religious men amongst them in the beginning, and to such as were consecrated to the Service of God; but they also provided to preserve the Line and Descent of Priests from all impurity, and from being intermingled with others. For no man amongst us can be a Priest, who is not born of a Woman descended from the same Line. Neither in this case is any respect made either of Riches or Honours; but the party who claimeth the Dignity of Priesthood, must by many Witnesses prove his Genealogy, and that he is descended from Priests.

A Custom
which the
Priests obser-
ved.

This Custom is not only of force in *Judea*, but wherefore else any of our Nation inhabit; as in *Egypt* and *Babylon*, and in any other place, where continually the Priests in their Marriages have this respect, not to marry with any Woman that is not of their own Line, and they send to *Jerusalem* the Name and Pedigree of the woman whom they have married, and all the Testimony hereof which they can deduce from her Ancestors.

Now if War molest our Nation (as often it hath in the time of *Antiochus* surnamed *Epiphanes*, of *Pompey* the Great, *Quintilius Varus*, and especially in this our Age,) then those Priests who survive, make new Genealogies and Pedigrees out of the ancient Registers, for those that remain of the Sacerdotal Race. And they marry none that have been Captives, for fear they may have had commerce with strangers. What more evident token can there be of the Priest's Integrity, than that every Priest, during the revolution of two thousand years, is registered, together with the Names of their Fathers; and if any one do erre or falsifie any of the things before said, he is then interdicted from the Altar, and from exercising any Priestly Function. So that in the Writings of such men, all things must of necessity be true, and as they ought to be; for that neither all men are permitted to write, nor yet any dissonance and disagreement is found in their Writings. For such things as pass in ancient times beyond the Memory of Men, were only written by our Prophets, who had the knowledge thereof by inspiration from God himself. But other things of later time are only recorded by those who lived in the Age, wherein the things they writ of were done.

The Books amongst us, containing the Histories of all Ages, are neither infinite, nor one repugnant to another; for all our Chronicle is contained in 22 Books, to which Books it is impiety to deny Credit.

22 Books of
holy Writ.

Five of these Books were written by *Moses*, comprehending Genealogies, and the beginning of Mankind, with such notable Events as happened even from the beginning of the World till his Death; which is little less than three thousand years.

After the Death of *Moses*, till the time wherein *Alexander* lived, who was King of the *Persians* and Son to *Xerxes*, every one of the Prophets of our Nation wrote the History of

A of his time wherein he lived, so that of these men's Writings we have thirteen Books: the four other Books, which make up the Number already mentioned, are known to contain holy Hymns made to the Praise of God, and wholesome Precepts for Man's Life and Conversation. All things which from *Alexander* until our time have hapned, are also set down in writing; yet the Books wherein they are registered, do not deserve so much Credit as the former of ancient times; for that there was no certain succession of Prophets in that Age. Moreover, it is evident, that to the former Works, we give as great Credit as to things which we our selves write; and notwithstanding they have been so long written, yet in all that time no man durst presume either to alter or to blot out any thing therein contained. For all *Jews*, even from their Cradle, do believe these Books to be Sacred and Divine, and therefore give all Credit possible unto them; yea, and would willingly suffer Death, rather than do the contrary.

Many Captives of our Nation have been cruelly tormented, and divers ways put to death in open Theatres, only for that they would not commit any thing either in word or deed against their Laws, nor violate the Writings of their Fore-fathers. Now who amongst the *Greeks* did ever sustain the like? Nay, they are so far from doing it, that none can be found among them, who would suffer any loss in his Goods or Fortunes, to preserve all the Writings of their Nation from destruction; and the reason hereof is, because every one esteemeth the verity of their Histories to depend upon the Will of the Writer. And this they do also concerning their most ancient Historians;

The *Jews* and
Grecians are
compared to-
gether.

and not without cause: for they every day see men of their own times writing Histories of Matters long before past in former Ages, wherein neither themselves were present, neither yet do they vouchsafe to credit the Writings of such as were then Eye-witnesses thereof; yea, some among them have divulged Histories of such things, as of late befall our Nation, when themselves never have been in the place where such Matters pass as they writ of, nor have lived in any Neighbour-place, where they might have probable Report how Matters past, but only compiling a few broken Stories, they most impudently arrogate to their patch'd Stuff the Name of a History.

Some others
have written
of the Wars
of the *Jews*.

I my self have composed a most true History of the last War, and of every particular thing there done, as well I might, having been present in all those Affairs. For I was Captain of the *Galileans* amongst our Nation, so long as any resistance could be made the *Romans*; and then it so fell out, that I was taken by the *Romans*, and being Prisoner to *Titus* and *Vespasian*, they caused me to be an Eye-witness of all things that past. First, in Bonds and Fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the Siege of *Jerusalem*. So that nothing could then pass whereof I had not notice: For beholding the *Roman Army*, I committed to writing all things with all possible diligence. My self did only manage all Matters disclosed to the *Romans* by such as yielded themselves; for that I only did perfectly understand them. Lastly, Being at *Rome*, and having leisure, after all business was past, I used the help of some Friends (for the skill of the *Greek Tongue*) and so I published a

Joseph writ
the History of
the *Jews* wars
being at *Rome*

History of all that had hapned in the forsaide War; which History of mine is so true, that I fear not to call *Vespasian* and *Titus* the chief Commanders in that War to witnesses for them. I first gave a Copy of that Book to them, and afterwards to many noble *Romans*, who also were present in the War. I sold also many of them to our own Nation, to such as understood the *Greek Language*, amongst whom were *Julius*, *Archelanus*, *Some do de- Herod*, a Man of great virtue, and the most worthy King *Agrippa*, who do all testifie, rogate from that my History containeth nothing but Truth; and who would not have been silent, if either for Ignorance or Flattery I had changed or omitted any Particular. Yet notwithstanding all this, some ill disposed Persons endeavour to discredit my History, as though they were disputing *pro* and *contra* amongst Children in Schools, never considering that he who promiseth other men a true Relation of things past, must either be privy to them by his own knowledge, as having been present in the Affairs, or else have that which he speaketh from other Mens Mouths, by report of those who know them: both which I have done. For I gathered my other Books of Antiquity out of holy Scripture, being my self a Priest, and skilful in our Law; and the History of our War I have written, my self being an Agent in many Matters therein contained, and an Eye-witness of the rest; so that nothing was said or done whereof I had not notice. How then can any one excuse them from Impudency and Malice, who labour against me to prove my Relation false? Perhaps they alledge, that they have read the Commentaries of *Vespasian* and *Titus*; yet for all this, they were not present in any Action, repugnant to that which my History recounteth.

Thus

Thus (as I thought necessary) I have made a digression, to shew how they are able to perform their word, who discrediting my History, promise to set down the truth in writing. I have also sufficiently (as I think) demonstrated, that the registering of things is more ancient amongst other Nations, than amongst the *Greeks*. I will now first of all dispute against those, who labour to prove our Nation of no Antiquity, because (as they say) no *Greek* Writer maketh any mention of it. This done, I will bring forth proof and testimony of the Antiquity thereof out of other Writers; and so I will shew that their Malice, who seek to discredit our Nation. First therefore, our Nation neither inhabiteth a Country bordering upon the Sea, nor are we delighted in Merchandise, nor for this cause wearied with Pilgrimages from place to place: But our Cities lie far from the Sea, in a most fertile Soil, which we cultivate with all industry; and our whole endeavours are how to get food for our Children, and to keep our Country-Laws, and to leave to our Posterity the knowledge of Piety; in which Work we think all our Age ought to be employed. Beside all this, we have a Form of living, different from all other Nations. All which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phenicians* do, who give themselves to Bargaining and Merchandise, only for the covetousness of Money. Neither were our Ancestors delighted in Thefts and Robberies; nor did our Fathers make war upon any Nation, for desire of larger possessions: notwithstanding our Country was furnished with many thousands of strong warlike Men. Wherefore the *Phenicians* failing to the *Greeks*, to traffick with them, they were thus made known to them; and by them the *Egyptians*, and all other Nations, failing upon the Seas, brought Merchandise into *Greece*. The *Medes* also and *Persians* were known to them, after such time as they reigned over *Asia*, and the *Persians* brought War even into *Europe*.

Moreover the *Greeks* knew the *Thracians*, because they were their Neighbours; and the *Sythians*, by failing to *Pontus*; and finally, all that were disposed to write, knew all the Nations bordering either upon the Eastern or Western Seas; but such as dwelt far from the Sea-coast, were long time unknown; as also appears in *Europe*: For neither *Thucydides*, nor *Herodotus*, nor any other of that time, make any mention of *Rome*; notwithstanding that so long since it was mighty, and made so great Wars; because it was but lately that the *Greeks* heard of it. Yea, their most exact Writers, and particularly *Ephorus*, were so ignorant of the *French* and *Spaniards*, that they thought the *Spaniards* to be a People only denominated from one City, wherein they inhabited; whereas the whole World now knoweth them to inhabit a vast Country, and a great part of the Western World. Likewise the said *Greek* Writers relate the Manners of the foresaid People to be such, as neither are, nor were ever used among them. And the only cause why they were ignorant of the Truth, was the distance of place; and these Writers would seem to tell something, which others of former time had not spoken of. No marvel therefore though our Nation was unknown, and none of them in their Writings made any mention of us, being both so far from the Sea, and living after a different manner.

Suppose therefore I should deny the *Greeks* to be of any Antiquity; and to prove my Assertion, should conclude their Nation to be modern, because our Historians make no mention of them; would they not laugh at this Reason, and use the Testimony of their Neighbour-Nations to prove their Antiquity? I therefore may argue in like manner, and use the Testimony of the *Egyptians* and *Phenicians*, whose Records the *Greeks* cannot deny: For all the *Egyptians* in general are our Enemies; and among the *Phenicians*, they especially of *Tyre*; which I cannot justly say of the *Chaldees*, who having been Princes over our Nation, and because of their Affinity and Alliance with our Countrymen, have in their Chronicles made mention of the *Jews*. When I have proved what I now aver, and refell'd the slanderous Reports against us, I will then also shew who amongst the *Greeks* have spoken of us, that so the *Greeks* may also be deprived of this shift and refuge, to excuse their malicious Lyes falsely forged against our Nation. And first of all, I will begin with the Writings of the *Egyptians*, who, as they well know, do nothing at all favour us. *Manethon*, an *Egyptian* born, skillful in the *Greek* Tongue, as by his Works appears (for he writ in *Greek*) compiling a History of the Customs and Religion of his Fore-Fathers, collected (as himself reporteth) out of the *Egyptian* holy Writings, often reprehendeth *Herodotus* of Falshood, through ignorance in the Affairs of the *Egyptians*. This *Manethon*, in his second Book of the *Egyptian* Customs, saith thus: (I will set down his own Words, because I use them as a Witness.) We have a King (saith he) named *Timæus*, in whose Reign God being angry with us, contrary to all expectation, an obscure People took courage, came from the East, and pitching their Tents

Two things which Joseph intendeth.

The Jews care to bring up their Children. The ancient Jews had need to traffick with the *Greeks*.

The Romans were lately known to the *Greeks*. Certain Historiographers report Spain to be only one City.

Arguments to prove the Jews of more antiquity than the *Greeks*.

Manethon an *Egyptian* writer.

A in our Country, over-ran it, and no man resisted them; and committing our Princes to bonds, they burnt our Cities, and destroyed the Temples of our Gods, and behaved themselves most cruelly against the Inhabitants, killing many of them, and making Slaves of the rest, with their Wives and Children: Finally, they chose a King of their own, and gave him the Government of our Country; his Name was *Salitis*, who coming to *Memphis*, made the higher and lower Provinces Tributaries, leaving Garrisons in the strong holds, and fortifying certain places in the East: And weighing with himself that the *Assyrians* were more potent than he, and would in probability invade his Country, he found out in this Province an ancient City called *Saitis*, fit for his purpose, as being situate on the East-side of the River *Babylus*, which by an ancient Divine was called *Avaris*; he repaired this City, compassed it with vast Walls, and put a Garrison in it of two hundred thousand armed Men. *Salitis* made this incursion in harvest time, to the intent that he might both pay his Souldiers, and be a terror unto other people; and after he had reigned nineteen years, he died.

After him succeeded another King, called *Bleon*, who reigned four and forty years: next to him, *Aphinas*, who reigned thirty six years and seven months: then *Aphosis*, who reigned threescore and one years; and then *Landas*, who reigned fifty years and one month: after them also reigned *Alfis* nine and forty years and two months; and these six were the first Kings amongst them, ever destroying and warring upon the *Egyptians*, and labouring to extinguish their Race. This Nation was called *Hicfos*, which significeth King's Shepherds: For *Hic* in the sacred Tongue, significeth a King, and *Sos*, King's Shepherd. C A Shepherd, or Shepherds, according to the common speech; and *Hicfos* is a compound Word. Some say these People were *Arabians*; but in other Copies I find that *Hicfos* is not interpreted King's Shepherds, but Shepherds that were Captives: For *Hic*, and *Hicaflo*, when it is pronounced, doth in the *Egyptian* Tongue signifie a Captive; and this latter exposition seemeth to me to be the truest, for it is more agreeable with the History. Wherefore *Manethon* reporteth these foresaid Kings and Shepherds to have ruled *Egypt* five hundred and eleven years; and after these, the King of *Thebes*, and the King of the residue of *Egypt*, uniting their Forces, invaded the said Shepherds, had great and long Wars with them, and that the said Shepherds were overcome by the King *Alisfragumthosis*, that then they lost all *Egypt* which had been in their power, and that D they were shut up in a place called *Avaris*, containing ten thousand Acres of ground, which as *Manethon* reporteth, these Shepherds environed round about with a huge Wall, to the end that their whole Provision might be within their Fortifications, and the Prey, which they got, in a condition to be defended. That *Themosis*, Son of the said *Alisfragumthosis* endeavoured by force to subdue them, and for this cause besieged them with 480000 Men: That at last despairing to take them by force, he capitulated with them that they should safely depart out of *Egypt* whither they would; and that they upon these Conditions, together with all their Families and Goods, and Cattel, departed out of *Egypt* into the Wilderness, and so into *Syria*, being in number two hundred and forty thousand, and that fearing the puissance of the *Assyrians*, who at E that time reigned in *Asia*, they builded a City in the Country now called *Judea*, which they made so large, that it might receive them all; and this City they called *Jerusalem*. Further, the said *Manethon*, in another Book of the *Egyptian* Affairs saith, That in the holy Writings, he findeth the foresaid Shepherds called Captives; wherein he saith true: For our Ancestors were wont to feed Cattel, and so leading a Pastoral Life, were called Shepherds; neither are they unjustly called Captives; for our Fore-father *Joseph* told the King of *Egypt* that he was a Captive; and long time after, called his Brethren into *Egypt*, by the King's Command: But we will hereafter examine this point more straitly. I will now cite the Testimony of the *Egyptians* concerning this Point, and relate the Words of *Manethon* touching the time when this befall, who saith as followeth.

After that the Nation of Shepherds were departed out of *Egypt* unto *Jerusalem*, King *Themosis*, who drove them out of the Land, reigned twenty five years and four months, and then died: And his Son *Chebron* succeeded him, who reigned thirteen years, and after him *Amenophis* twenty years and seven months; next, his Sister *Amefes* one and twenty years and nine months; then reigned *Mephias* twelve years and nine months, and *Mephiamthosis* twenty five years and ten months, *Themosis* nine years and eight months, *Amenophis* thirty years and ten months, *Oras* thirty six years and five months, after him, his Daughter *Achencheres* twelve years and one month, and the Brother of *Rabosis* nine years, *Achencheres* twelve years and five months, another *Achencheres* G twelve years and three months, *Armais* four years and one month, *Armefts* one year and four months, *Armeftsmanus* threescore and six years and two months, *Amenophis* nineteen

Salitis subdued the *Egyptians*.

King's Shepherd.

Sethebi King of Egypt, made his Brother Armais Governor of his Country.

nineteen years and six Months. Moreover, that *Sethebi* having prepar'd a huge Army both of Foot and Horse, and a Navy at Sea, left the Government of *Egypt* unto his Brother *Armais*, investing him with Sovereign Authority, only he forbade him to wear the Crown, and to oppress the Queen, who was Mother to his Children, commanding him also to abstain from his Concubines. After which *Sethebi* himself went to *Cyprus* and *Phenicia*, against the *Affyrans* and *Medes*, and subdued them, partly by the Sword, partly by the fear of his Power and Greatness; and being transported with his Success, he advanced against the Eastern Country, and destroyed with Fire and Sword the Cities and Provinces of that place; and spending much time in these Wars, his Brother *Armais*, whom he left in *Egypt*, did without fear commit all that he forbade him to do; for he oppressed the Queen violently, and daily lay with the rest of the King's Concubines, and being counsell'd by his Friends, he put a Crown upon his Head, and rebelled against his Brother; of which, he who was then Chief of the *Egyptians* holy Customs, sent Letters unto *Sethebi*, containing all that had happened, and how *Armais* had rebelled against him: That *Sethebi* returning to *Pelusia*, recovered his own Kingdom, and by his Name it was called *Egypt*; for *Manethon* writeth, that this *Sethebi* was named *Egyptus*, and his Brother *Armais*, *Danaus*.

Whereupon *Egypt* took its Name.

Manethon sheweth the Years coming into *Egypt*, and their departure.

Thus far *Manethon*: From whom it is evident by computation of the foresaid times, that our Nation was delivered out of *Egypt* three hundred ninety and three years before *Danaus*, and inhabited this Country of *Judea* so long before *Danaus* came unto *Argos*, notwithstanding the Inhabitants of *Argos* boast their City is most ancient. Wherefore *Manethon* recounteth two things for us out of the *Egyptian* Letters: First, That we came from another place to them, afterwards went out of their Country again, and that so long ago, as it was almost a thousand years before the *Trojan* Wars. Touching those things which *Manethon* professeth himself to have gathered elsewhere than out of the Writings of the *Egyptians*, who wrote down whatever was reported, I will shew, with how little reason they are alleged. For I will once again leave these, and refer to the Testimony of the *Phenicians* concerning our Nation. The *Tyrians* therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of Memory.

Solomon built a Temple in *Jerusalem* 143 years and 8 months before the *Tyrians* built *Carthage*. The Friendship of the *Tyrian* King and *King Solomon*. Problems of *Hiramus* and *Solomon*.

Amongst these Records it is written, That *King Solomon* built a Temple at *Jerusalem*, a hundred forty three years and eight Months before the *Tyrians* erected *Carthage*. So they have registred the building of our Temple; for *Hiramus* King of the *Tyrians*, was our *King Solomon's* Friend, oblig'd to him for his Father's sake, who for this cause also, of his own Liberality gave *Solomon* a hundred and twenty Talents of Gold, towards the building of the Temple, cut down the noble Wood called *Libanus*, and bestowed upon him, to make the Roof of the Temple; for which Bounty *Solomon* returned him many great Presents, and among the rest, a Country of *Galilee*, named *Zabulon*: But *Solomon's* Wisdom was the chief Cause of this King's Friendship towards him: For they sent Problems one to the other to be answered, and *Solomon* in his Answers appeared most witty, as also he did in many things else; and even until this Day, many of the Epistles sent one to another, are kept among the *Tyrians*. But not depending wholly upon the Authority of the *Tyrians*, I will prove by the Testimony of *Diis*, (a man, who by common Consent hath faithfully written the *Phenician* History,) who writeth as followeth.

After the death of *Abihalus*, *Hiramus*, his Son reigned in his stead, who encreased the number of his Eastern Cities, and enlarged *Jerusalem*; he also joyned the Temple of *Jupiter Olympius*, situate in an Island, unto it, (filling up the Water with Earth) and adorned it with Gold.

After this, ascending into *Libanus*, he cut down the Wood to build Temples; and the King of *Jerusalem*, named *Solomon*, sent unto him certain Riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one another's Riddles, should pay unto the other a sum of Money, and that *Hiramus*, confessing he could not expound *Solomon's* Riddles, did pay unto him much Money.

Lastly, That one *Abdemonus* a *Tyrian*, did expound the said Riddles; and write more unto *Solomon*; which, if *Solomon* could not interpret, he should pay unto *Hiramus* a Sum of Money; and this Testimony *Diis* beareth us concerning the foresaid matter.

But I will now recount the words of *Menander*, an *Ephesian*, who registred the Acts of all Kings both at home and abroad, endeavouring to make a true History out of the Writings of every Country. This Man writing of the *Tyrian* Kings, and coming to

Hiramus,

A *Hiramus*, faith thus of him; *Abihalus* dying, there succeeded in the Kingdom his Son *Hiramus*, who lived 34 years; and this King with a Rampire, joyninged *Carthage*, and erected there a Pillar of Gold in *Jupiter's* Temple, and went into the Woods, and cut down the Cedars of *Libanus*, to make Coverings for the Temples, with which (pulling down the old) he erected new, and dedicated Temples to *Asclepius* and *Aphar*us: But that to *Hercules*, in the Month of *Peritius*, and the other, to *Asclepius*, when he with an Army went against the *Tyrians*, who paid him no Tribute; and when he had subdued them, he returned again.

At this time lived *Abdemonus*, a Servant unto the King, whose business it was to expound the Parables, which *King Solomon* of *Jerusalem* sent unto *King Hiram*, and how long it was from this King's time till the building of *Carthage*, was thus calculate. After the Death of *Hiramus*, his Son *Belegastus* succeeded him, lived forty and three years, and reigned seven; after him, his Son *Abdastus*, who lived twenty years, and reigned nine; but this King was treacherously slain by the four Sons of his Nurse, the eldest of which reigned twelve years. Next succeeded *Astartus*, the Son of *Belegastus*, who lived fifty and four years, and reigned twelve; after him his brother *Astiramus*, who lived fifty and four years, and governed nine; then he was slain by his Brother *Phelates*, who reigned eight months, and lived fifty years, and was slain by a Priest of *Astaria*, named *Isobahus*, who lived threecore and seven, and reigned thirty two years; he was succeeded by his Son *Baderamus*, who lived forty five years, and reigned six years; to him succeeded his Son *Meetimus*, who lived thirty two years, and reigned nine; After him, *Pignolus*, who lived fifty six years, and reigned forty; in the seventh year of whose Reign, his Sister *Dido* builded a City in *Africa*, and named it *Carthage*: so that from the time of *King Hiram*, unto the building of *Carthage*, is by this computation a hundred fifty five years, and two Months; and so far as the Temple of *Jerusalem* was built in the twelfth year of *Phelates* his Reign, the computation of the time since that year, until the building of *Carthage*, is a hundred forty three years and eight Months. What need we more believe this Testimony of the *Phenicians*? The truth is now sufficiently made manifest; for our Ancestors must needs have come into this Country, before such times as they built a Temple in it, as I have also prov'd in my Books of Antiquity, collected out of our Holy Scripture.

I will now speak of that which the *Chaldees* write of us in their Histories, which do much agree in all other Matters with those of our Nation. And first, let *Bereus* be my witness, who was a *Chaldean* born, a man famous and known unto all that kept Learning for he in the *Greek* Tongue writ Astronomy and the Philosophy of the *Chaldeans*, whose writings imitating the most ancient Histories, written of the Deluge, and how mankind was therein extinguish'd, and he in all things imitated *Moses*; he also speaketh of the Ark, wherein our Forefather was preserved, and affirmeth that it was carried unto the tops of the Mountains in *Armenia*; after this, he propoundeth the Genealogy of all the Kings from *Noe* until *Nabulassar* King of the *Babylonians* and *Chaldeans*. He likewise setteth down how long every one reigned, and in prosecuting the Deeds of this King, he recounteth how he sent his Son *Nabuchodonosor* into *Egypt* and our Country, with great power; who finding them in rebellion, subdued them, and burnt the Temple at *Jerusalem*, and so departed, carrying with him all our Nation into *Babylon*, whereupon our City was desolate seventy years, until the Reign of *Cyrus* King of the *Persians*. Moreover, he affirmeth, that this *Babylonian* kept in subjection *Egypt*, *Syria*, *Phenicia*, and *Arabia*, exacting more of them than ever any King of *Babylon* or *Chaldees* had done before his time. And the words of *Bereus* must needs be to this effect; *Nabuchodonosor* his Father hearing that his Subfigure in *Egypt*, *Cleopatra*, and *Phenicia* had rebelled, he himself not being able to take such pains, committed his Affairs unto his Son *Nabuchodonosor*, gave him a part of his Army (for that he was in the flower of his Age) and sent him against him: *Nabuchodonosor* fighting with the said Subfigure, overthrew him, and subdued the Country, which of old belonged unto them; and at the same time, his Father *Nabulassar* fell sick in *Babylon*, and died, having reigned twenty nine years. But *Nabuchodonosor* long after understanding his Father's Death, disposed of *Egypt* and other Provinces as he thought good, and taking the Captives of *Judea*, *Phenicia*, and the *Syrians* that lived in *Egypt*, he committed them to certain of his Friends, to be brought after with his Carriages and Army to *Babylon*; and so he himself, accompanied with a very few, took his Journey to *Babylon*, through the Desert, being arriv'd, he found the *Chaldees* ruled all, and that their Nobility reserved the Kingdom for

The Genealogy of *King Hiram*.

Carthage built in *Africa* by *Dido*, *Phenicia* was the Sister.

Bereus the *Chaldean* wrote the History of the *Chaldees*.

Nabulassar Father to *Nabuchodonosor* the King of *Babylon* and *Chaldees*. *Nabuchodonosor* conquered the rebels.

Nabuchodonosor succeeded in his Father's Kingdom.

Nabuchodonosor
built a Palace.

Semiramis
did not build
Babylon.

The King of
Babylon exalted
Hercules in
Strength
and noble va-
lourous deeds.

The Walls of
Babylon built
of Brick and
Bitumen.

Cyrus expelled
Nabonidus
from Babylon.

The testimony
of the Phenicians
touching the Jews
Antiquity.

for him; he was made King, and commanded Houses to be built for the Captives that were coming, in the most convenient places of *Babylon*, and with the Spoil he beautified the Temple of *Belus*, and other places most richly, and built a new City without the Wall of the old; and providing left hereafter the Enemies might turn the River, and so have access unto the City, he invironed the inner City with three several Walls, and the outmost City likewise, the Walls whereof were made of Brick; but the Walls of the inner City were of Brick and Bitumen. This done, he builded most sumptuous Gates, which might have become Temples: And moreover, near unto his Father's Palace he builded another far greater, and more costly than they; the Beauty and Colliens whereof were hard, and perhaps tedious to express: Yet this we will say, and it is considerable, that this rich and incredibly beautiful Palace was builded in fifteen days: in it he erected Rocks of Stone like Mountains beset with all sorts of Trees; he made a famous Mount, and supported it with Pillars; for his Wife, having been brought up in the Country of the *Medes*, desired to have a Prospect into the Fields and Mountains, according to their way.

This he relateth of the forementioned King, and many things more, in his Book of the Affairs of the *Chaldeans*; wherein he reproveth the *Greek* Writers, who falsely affirm that *Semiramis* the *Assyrian* Queen built *Babylon*; and that they falsely report those wonderful Works about *Babylon*, to have been by her made and finished. We must needs think that the *Chaldean* History is true, seeing it agreeth with that of the *Phenicians*, which *Herodotus* writ of the King of *Babylon*, who subverted both *Phenicia* and all *Syria*; with them also accordeth *Philostratus*, in his History of the Siege of *Tyris*; and *Mezallene*, also in his fourth Book of the Affairs of *India*; where he laboureth to prove, that the said King excelled *Hercules* in strength and valour; affirming, that he subdued the greatest part of *Africa* and *Spain*, and that the Temple of *Jerusalem* was burnt by the *Babylonians*, and again re-edified by *Cyrus*; and we may prove it out of *Berosus*, who in his Third Book saith as followeth; *Nabuchodonosor*, having begun the third Wall, fell sick and died: when he had reigned forty three years, and his Son *Eusemarchus* succeeded him; who, for his iniquity and licentiousness was treacherously slain by his Sister's Husband, named *Nirgesiforor*, after he had reigned two years. He being dead, the Tyrant *Nirgesiforor* usurped the Kingdom, and reigned four years, whose Son, then a Child, was made King, called by Name *Laborofarochus*, and he reigned nine Months; who, for corruptness of his Manners was slain by his own Friends: after whose Death, they who slew him, consulting together, made out *Nabonidus*, a *Babylonian* King. At this time the Walls of Brick and Bitumen about the River of *Babylon*, were built. In the eighty year of this King's Reign, *Cyrus*, coming with an Army out of *Persia*, conquered all *Assyria* and *Syria* with his Forces against *Babylon*; but the King of *Babylon* having notice of his coming, levied an Army, advanced against him, and gave him Battel; but being overcome, he, with a very few of his Men, was forced to fly into *Borsippa*. *Cyrus* now besieged *Babylon*, and purposed to destroy the outward Walls thereof; but finding them too strong and impenetrable, he returned to *Borsippa*, to besiege *Nabonidus* the King of *Babylon*, who was fled thither. But *Nabonidus*, not abiding the Event of War, yielded himself unto *Cyrus*, who dealt mercifully with him, and gave him a Territory in *Carmania*; but expelled him out of *Babylon*: so *Nabonidus* led the rest of his Life in that Province. This History agreeth with ours; for in our Writings, we find that *Nabuchodonosor* in the eighteenth year of his Reign destroyed our Temple, and that it so remained threecore and ten years; also that in the second year of King *Cyrus*, the foundations thereof were laid again, and was finished and re-edified in the second year of King *Darius*'s Reign. This done, I will allot the Histories of the *Phenicians*, to re-inforce what we say: For they make their computation after this manner. In the Reign of King *Nabonidus*, *Nabuchodonosor* besieged *Tyre* thirteen years; after whom *Baal* reigned ten years; next him Judges were appointed; to wit, they that follow *Eusemarchus*, the Son of *Balachus*, judged two Months; *Chebis*, the Son of *Abdus* ten Months; *Abdus* the High Priest, three Months; *Myntus* and *Gerasus*, Sons of *Abdus* judged six years; after whom *Balatorus* reigned one year; and after his Death, the *Tyrans* called *Merbalus* from *Babylon*, and made him King; and he reigned four years, and he then dying, they sent also to *Babylon* for his Brother *Tramus*, who reigned twenty years, in whose Reign *Cyrus* obtained the *Persian* Empire; so that this whole Time is fifty four years and three Months; for *Nabuchodonosor* began to besiege *Tyre* in the seventh year of his Reign, and in the fourteenth year of King *Tramus* his Reign *Cyrus* was made Emperor of *Persia*.

Where-

A Wherefore both the *Chaldean* and *Tyrian* Historiographers agree with us concerning our Temple. So that the Antiquity of our Nation above-mentioned is now made manifest, and without all controversy. And that which is already alleged to this end, may be sufficient for them, who are not purposely contentious. To those Philosophers, such as believe the Writings of other Nations of little or no Authority, and will give credit to nothing but what is transmitted from the *Greeks*, I shall produce Testimony from such of them as have been acquainted, and writ of our Laws.

Pythagoras, a *Sikish* born (a person of great Antiquity and Reputation above the rest of the Philosophers for Wisdom and Holiness of Life) was not only conversant in our Laws, but observed them in many things, as is testified particularly by *Plutarch*, an eminent and exact Historian, who in his first Book of *Pythagoras* gives us an account, That a *Cratylus* called *Chiliphon* (a great friend of *Pythagoras*) being dead, his Son accompanied *Pythagoras* night and day, inculcating and pursuing him with instructions; and among the rest, That he would be careful how he passed by a place where his Ase had stumbled; That he would drink none but pure Water, and that he would be cautious of speaking ill of any Body, following therein the Customs of the *Greeks* and *Thracians*: And what that Author said is most true, for it is certain, a great part of his Philosophy was deduced from the Laws of the *Jews*.

Our Nation in times past was well known to divers Cities, so that many of them do now observe our Customs, and others esteem them worth the imitation, as *Theophrastus* doth witness in his Book, intitled *De Legibus*: for he saith that the *Tyrian* Laws forbid to swear by any strange God, and amongst these prohibited Oaths, he reckoneth the Oath called *Corban*, which is used only amongst the *Jews*, and in our Language signifieth the Gift of God.

Herodotus of *Halicarnassus* knew our Nation also, and in a manner maketh mention of it: for speaking of the *Colchians*, he saith thus in his Second Book: The *Colchians*, Egyptians and Ethiopians only amongst all other Nations did use Circumcision of old; for the Phenicians and Syrians living in *Palastina* do confess themselves to have learned this Custom from the Egyptians; and the Syrians living near unto *Thermodontes* and the River *Parthenius*, and their Neighbours the *Macronians*, are reported but lately to have learnt it of the *Colchians*; and these are they only that use Circumcision, and they do like unto the Egyptians; but I am not able to say whether the Egyptians or Ethiopians learnt it of the others: *Herodotus* therefore affirmeth the Syrians in *Palastina* did use Circumcision, and it is manifest, that of all the Inhabitants of *Palastina* the *Jews* only use it, which he knowing writeth so of them.

Cherilus also an ancient Poet maketh mention of our Nation, and affirmeth that our Countrymen warred under *Xerxes* against the *Greeks*; and enumerating the Nations which followed him, at last he speaks thus of ours:

A People strange followed this Royal throng,
Their Language with th' unknown Phenician Tongue
In th' hills of *Solymus* their dwelling was,
Near to a Lake for greatness which did pass
Their heads were shav'd, and for their beads attire
They wore an Horse-skin dried at the fire.

It is evident (as I think) that he speaketh of the *Jews*; for the Mountains of *Solymus* are in our Country, and that Lake also called *Asphaltites*, which is the greatest and vastest of all Lakes that are in *Syria*; And that the *Jews* were not known only of the *Greeks*, but also admired of them is easie to prove not out of the obscurest Writers, but by the Testimony of their wisest Philosophers: For *Clearchus*, Disciple unto *Aristotle*, and the best amongst all the Peripateticks, in his first Book *De Somno*, brings in a certain Dialogue of his Master *Aristotle* discoursing of a Jew that he knew, in this manner:

It would be too long to entertain you about the whole Nation, I shall content myself to give you a hint only of this man's admirable wisdom. *Hyperochides* told him, He could not do them a greater favour. I will begin then (said *Aristotle*) according to the Rules of Rhetoric with what relates to his Nation. He was born a Jew in the lower *Syria*, whose present Inhabitants are descended from the Philosophers of the Indians, who among them are called *Calani*, but among the Syrians, Jews, as living in *Jewry*; whose principal City is called *Jerusalem*, and very hard to be pronounced. This man entertained many Strangers, who came from the higher Country down unto the Sea-Coast; was very eloquent and courageous.

X x x

As I was travelling one time with some of my Disciples in Asia, this person made us a visit, H and in his conference with us we found that much was to be learned by his Conversation.

Thus far Aristotle in Clearchus, recounting moreover at large his admirable Affluence and chastity: Of whom they that are desirous to know more, are recommended to Clearchus; for I am loth to write any thing superfluous. So now it is evident how Clearchus, by the way of digression speaking of another matter, maketh mention of us.

But Hecateus Abderitis a Philosopher and one brought up with King Alexander, dwelling with Ptolemæus Lagus, did not only briefly make mention of us, but also writ a whole Book of our Nation the Jews, out of which I will briefly note some few points that occur; but first I will shew of what Antiquity he is: For he recordeth the time when Ptolemæus near unto Gaza fought with Demetrius, which happened the eleventh year after Alexander's death, in the hundred and seventeenth Olympiad as Callistus writeth: who speaking of this Olympiad saith, That in this time Ptolemæus Lagus overcame Demetrius the son of Antigonus at Gaza in fight, which Demetrius was called Poliorcetes; and all men confess, that Alexander died in the hundred and fourteenth Olympiad: So that it is evident, that at the time whereof Alexander lived, our Nation flourished.

And Hecateus saith, That after that battel fought at Gaza, Ptolemæus was made Lord of the places bordering about Syria, and that many men hearing of the Clemency of Ptolemæus, followed him into Egypt, and conversed with him: amongst the which one was called Execbius, the Jews High Priest, a man about threescore and six years old, and of chief notice and dignity of all his Nation, and most prudent and eloquent, one also who in all affairs had more experience than any man else. He likewise reporteth, that the number of the Jews Priests, who received their tents, and rule all in general, is a thousand and five hundred or thereabout.

A thousand and five hundred Priests receive the Jews tents.

And again making mention of the same Execbius, he saith, This man being in reputation and honour, and conversing with us, by the help of some about him, declared all things wherein we and this Nation differ, and shewed unto us the place of his dwelling, and the manner of his conversation, which he had in writing.

After this, Hecateus sheweth what manner of People we are, and how religious in our Laws, and how that we will rather endure all torments and death it self, than violate them in any thing, and that we account it a worthy thing to do: adding moreover, That being much hated of our neighbours, and having suffered all Contumelies both at the hands of the Persian Kings, and their Officers; yet we could not be forced to change our Opinions, but that we are continually exercised to give a reason thereof. He also recordeth an example of this constancy of our minds: For Alexander (quoth he) being at Babylon, and purposing to re-edifie the Temple of Bell, commanded all his Souldiers to carry Timber to the building thereof; and the Jews only disobeying his command, endured many stripes and torments, till such time as the King freed them from it: And why (saith he) returning to their own Country, destroyed all the Temples and Altars that they found there, and some of them were by the Officers therefore punished, others escaped free: Adding, That we may justly be admired for these things, and that our Nation is exceeding populous. He sheweth likewise that many of us were carried Captives into Babylon, and there served the Persians. And that many more were dispersed into Egypt after Alexander's death for a tumult begun in Syria.

He also recordeth the greatness of our Country, and the fertility thereof. They inhabit (saith he) a Countrey that hath almost 3000000 Acres of most fertile ground; (for Jewry is of this largeness) and that in times past, we inhabited a large and very great City, which was very populous; he speaketh also of the building of our Temple in this manner: The Jews have many other Towns and Villages in every Province, but they have one most strong City, the compass of whose Walls is fifty furlongs, and in it inhabit 500000 men; and this City they called Jerusalem; in the midst thereof is a building of stone with four Porches a hundred cubits about, it hath also double Gates; wherein is a four-squared Altar made of unhewn stones joined together; and it is twenty cubits square every way; and ten cubits high; and about it is a most huge building, wherein is an Altar and a Candlestick both of gold, weighing two Talents; and there is kept a continual light, night and day, which never goeth forth: But in it there is no Image, nor Grove about it, as a beate other Temples. It is inhabited by the Priests, who spend their time there in great do contrivance both night and day, abstaining from all manner of Wine.

The Priests do contrivance both night and day, abstaining from all manner of Wine. The same Author gives an account of an action performed by one of our Nation, who was a Souldier under some of Alexander's successors; and the Authors words are these,

As

A As I went (saith he) to the Red Sea, a certain Jew, one of the Horsemen that conducted us, named Mofollamus, a Courageous man, and one who excelled all Archers else, both Greeks and other Nations; This Jew (every one hastening on forward of his Journey, and being willed by a Soothsayer to stand) asked, for what cause the multitude stayed and went not forward? Presently the Soothsayer shewed him a Bird, which he diligently viewed, and told the Jew that if that Bird did stand still in the place, then it was expedient for them to stand, and if the Bird did mount up and fly, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wisdom to retire. The Jew hereat was silent, yet drawing his Bow he shot an Arrow and killed the Bird; whereat the Soothsayer and certain others were offended, and cursed him. But he taking the unhappy Bird in his hand said unto them; Are ye so mad as to think that this Bird, not having the foresight to preserve her self from this Death, is able to direct us in the success of our journey? Had this Bird foreknown future Events, she would have eschewed this place for dread that Mofollamus a Jew should have stricken her with an Arrow.

But we will now leave the testimony of Hecateus, for every one that lists may read his Book, and there understand it more at large.

I will not omit the Testimony of Agatarchides, a man of no evil in his own opinion, yet indeed one who hath used detraction to our Nation. This man speaking of Stratonice, how leaving her husband Demetrius, she came into Syria, and how Seleucus would not marry her as she hoped (who having an Army at Babylon, warred against Antioch, and had taken the City) and that she fled into Seleucia, whereas the might have made a speedier escape by water (but was forewarned to the contrary in a sleep) and that she was there taken and died, &c. Agatarchides, having used this Preface, and inveighed against Stratonice's Superstition, useth an Example of our Nation on this manner: The People that are called Jews, inhabit a most strong City, which they call Jerusalem; these People are wont to rest upon the seventh day, and do neither bear Arms, nor till their Grounds, nor any other business on that day, but their custom is to remain in their Temple, and there with stretched out arms continue in prayer till night. And so upon a time, they perceiving in that foolery, whilst they should have defended their City, Ptolemæus Lagus entered it with a great Army, and greatly tyrannized over them, inflicting them by experience that the solemnity appointed by their Law, was prejudicial unto them. Such like Churches as this did teach them and all Nations else to fly unto dreams, which their Law teacheth, neither considering that humane policy cannot prevail against that which must necessarily happen. Agatarchides thought this which he reports of us to be ridiculous; but they that weigh it with indifference, shall perceive that it is greater commendation to our Nation, who rather suffer their Country and Safety to be lost and endangered, than to violate the Laws of God.

I think I am thus able to shew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For Jerom writ a Book of the Successors in the same time that Hecateus lived, and being a friend to King Antigonus, Jew, and President of Syria, never mentioneth us in all his History; notwithstanding he was brought up almost in our Country; whereas Hecateus writ an intire Book of us: so different are the minds of Men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindered from speaking the truth: yet the Histories of the Chaldeans, Egyptians and Phœnicians, may suffice to prove our Antiquity, together with the Greek Writers: for besides those before-mentioned, Theophrastus also, Theodotus, Manasse, Arphanes, Hermogenes, Eumenes, Conon, Zephyron, and many others, no doubt (for I have not perused all men's Books) have manifestly testified of us. For many of the aforesaid men were blinded with Errors, as not having read our holy Scriptures; yet they all jointly testify our Antiquity, for which I now asseverate them. Truly Demetrius Phalerus, Philon the elder, and Eupolemus did not much erre from the truth, and therefore reason it is they should be born withal: for they were not so foolish as to teach our Writings with so much curiosity.

Being come thus far, it resteth that I now present one point more, whereof I made mention in the beginning of this Book, to wit, that I declare the detractions and slanderous reports of divers concerning our Nation to be false and void of truth; and I will use the Testimony of those Writers who record, that the lying Historiographers, as such time as they committed to writing the foresaid detractions, did also even against themselves register such like slanders, as they did against us. And I doubt not but that all those, who are conversant in Histories, can testify, that like hath been done by most Writers upon private hatred, or such like respects: For some of the Gentiles have attempted to deface the honour and reputation of the most renowned Cities, and to defame the manners of their Inhabitants. Thus did Theopompus to Athens, and Polyocrates to Lacedæmon; and the Author that writ Tripoliticum (for it was not Theopompus as some suppose)

The last part, against certain detractions and slanders.

suppose) used the City *Thebes* very hardly. And *Timeus* in his Histories of the fore-
said places, doth many times detract both them and others. And this they do, ca-
lumniating the most excellent that are, in something or other; some for envy and ma-
lice, others, that their fond babbling may make them famous, and so indeed it doth
among fools, that are known to have no sound judgment, but wife men will condemn
their malice.

To be short, this is the cause of so many slanderous reports forged against our Nation:
To gratify the *Egyptians* have attempted to deprave the truth, and so have neither
reported the Circumstances concerning our Ancestors coming into *Egypt*, nor touching
their departure from thence, and they have had many causes of malice and envy urging
them hereto: And chiefly for that our Progenitors in their Country waxed mighty,
and so departing to their own Country were made happy and fortunate.

Secondly, the diversity of our two Religions made great discord and variance amongst
us, our Religion so far exceeding theirs in piety, as the divine Essence GOD excelleth
unreasonable Creatures: (for they commonly worship such brute beasts for gods, and
every one worshippeth divers kinds: vain and foolish men, who from the beginning have
been accustomed to such sottish opinions, as would not permit them to imitate us in our
divine Religion, and conformable to Reason: and yet seeing many favour and follow
our Religion, they were hereby incited to such hatred, that to derogate from us, they
feared not to falsify their own ancient Records, not considering that in so doing they
were led through a blind passion, to write against themselves. Moreover, I will prove
all I have spoken to be true, by one man's words, whom a little before (being a famous
Historiographer) we have produced as a witness of our Antiquity.

Manethon therefore (who confesseth himself to have gathered the *Egyptian* History
out of their holy Writings) having by way of Preface recounted how our Predecessors
came into *Egypt* with many thousands, and there conquered the Inhabitants, afterward
confesseth, that losing all their Possessions in *Egypt*, they got the Country which is now
called *Jewry*, and in it builded a City named *Jerusalem*, and a Temple; and thus far
he followeth ancient Writers. And then usurping to himself authority to lie, pro-
fessing that he will insert into his History certain reports divulged amongst the common
people, he reports things of the *Jews* altogether incredible, intending to mix with our
Nation the Lepers of the *Egyptians*, and other sick people of other Countries, who
(as he saith) being abominable to the *Egyptians*, fled to us; affirming also that they
had a King named *Amenophis*, which being a feigned name, he durst not presume to
speak determinately of the time of his Reign; though he speaketh exactly of the Reign
of all other Kings. Hereupon also he adds certain Fables, forgetting himself that he
reported the Shepherds departure out of *Egypt* to *Jerusalem*, to have been almost five
hundred and eighteen years before his time: For it was in the fourth year of the Reign
of *Thermosis*, when they departed out of *Egypt*, and his Successors continued in the Go-
vernment three hundred and ninety three years, till the time of the two Brethren *Se-
thon* and *Hermes*, the first of which was called *Egyptian*, the other *Danaus*, who sup-
planted *Setbon*, and reigned alone fifty nine years, after whom his eldest Son *Ramfes*
reign'd threecore and six years. Having therefore confessed our Ancestors to have
departed out of *Egypt* so many years before; at length he addeth *Amenophis* to the
number of their Kings. He tells us that the said Prince (as *Orus* one of his Prede-
cessors had done before) had an ardent desire to have a fight of the Gods, and that a
Priest of their Law named *Amenophis* (as he was) and Son of *Papius*, whose wisdom
in prediction was so admirable, that he seem'd to be inspir'd, told him 'his desire should
be accomplished, if he would drive out of his Kingdom all such as were leprous, and any
other way infected. The King according to his directions assembled of them to the
number of eighty thousand, and sent them with other *Egyptians* to work in the Quar-
ries on the East-side of the *Nile*, among whom there were certain Priests who were
likewise infected.

Manethon adds, That the Priest *Amenophis*, apprehending lest the Gods should punish
him for having given the King that Counsel, and the King for having followed it so
strictly, and finding by divination that to recompence the sufferings of those poor peo-
ple, they would conquer and govern in *Egypt* for the space of thirteen years, he was afraid
to tell it to the King himself, but having committed his Revelation to writing, he kill'd
himself to the great terror of the King.

This done, he speaks as followeth: So the King being requested for their quietness
and defence to assign them a City to inhabit, appointed unto them a desolate place
called *Avaris*, which had been the Shepherds City (this City the ancient *Triphon*)

Triphon)

Triphon) but they, having got the possession of this place fit for Rebellion, made choice
of one of the Priests of *Heliopolis* to be their Captain, whose name was *Ojarphus*; and
bound themselves with an Oath to obey him in all things: and he presently made a
Law, That they should neither worship the Gods of the *Egyptians*, nor abstain from
those Beasts which the *Egyptians* count holy, and that they should marry with none
but such as they judged to be their Friends, and of their own persuasion.

Having ordained this and many things else contrary to the Religion of the *Egyp-
tians*, he commanded them to build a Wall about the City, to fortify it well, and pre-
pare to make War upon King *Amenophis*. Having taken some others of the Priest-
hood into his Cabal, they sent Ambassadors to *Jerusalem* to the Shepherds, which were
driven out of *Egypt* by King *Themosis*, to inform them of what had passed, and request
them to a Confederacy, and that uniting their forces, they might jointly make War
upon *Egypt*. He promised to receive them into *Avaris* (which had been of old the pos-
session of their Ancestors) and supply them with whatever was necessary, and assured
them their opportunity was such, that without great difficulty they might conquer
that Kingdom. That the Inhabitants of *Jerusalem* embracing the motion, rais'd an
Army, and advanced to *Avaris* with 200000 men.

That *Amenophis*, King of *Egypt*, hearing of their Invasion, and remembering what
Amenophis the Son of the Priest *Papius* had left in writing, was in great fear, and pre-
sently assembling together the people of *Egypt*, and consulting with the Princes of his
Country, he sent away all the holy Beasts, and all that the Priests esteem'd, giving
them especial charge to hide their Idols: He put his Son *Setbon* (who also by his Fa-
ther *Ramfes* was called *Rhamestes*) and but five years old, into the custody of a Friend
of his; and then with three hundred thousand fighting men, he march'd against his
Enemies, but would not fight with them, lest he should fight against the pleasure of the
Gods; and so he retired himself to *Memphis*; and taking *Apis* and the rest of the
Egyptian Gods along with him, he, and his Troops of *Egyptians* took Ship, and fled into
Ethiopia. That the King of *Ethiopia* having a great honour for him, received him very
nobly, assigning his People Towns and Villages for their residence and subsistence du-
ring their thirteen years exile, keeping constant Guards upon his Frontiers, for the
security of *Amenophis*. That in the mean time the Auxiliaries from *Jerusalem* did
much more mischief, than those who had invited them. That there was nothing of
cruelty or impiety that they scrupled or omitted. That not contenting themselves
with the demolition and burning of Towns, they added Sacrilege to their sins, brake
their Idols in pieces, slew their consecrated Cattel, forc'd the Priests and Prophets to
kill their own Beasts, and drove them naked out of their Country when they had done.
To which he adds, That they had for their Law-giver a Priest of *Heliopolis* call'd *Ojar-
phus*, from *Ofris*, which was the God that was worshipp'd in that City, and that that
Priest having chang'd his Religion, chang'd likewise his Name, and called himself
afterwards call'd *Moses*.

Thus the *Egyptians* report of the *Jews*, and many things else, which for brevity
I omit. *Manethon* further writeth, that afterward *Amenophis* the King came
with a great power out of *Ethiopia*, and his Son *Ramfes* with him accompanied with
a great Army; and that joining Battel with the Shepherds and polluted persons, he
gave them an overthrow, and pursued them unto the Borders of *Syria*. And this is
Manethon's report; but so far as he writeth old wives tales, dotages, and lies, I
will by manifest reason convince him, first distinguishing that whereof I am to speak
hereafter. He of his own accord granteth and confesseth, that our Ancestors at first
were not *Egyptians*, but Strangers that came thither from another place, and con-
quered the Country, and again departed from thence. I will now out of his own
writings endeavour to shew, that the weak people of *Egypt* were not mix'd with us,
and that *Moses*, who indeed was our Conductor out of *Egypt*, and lived many ages
before, was no Leper.

He therefore first of all setteth down a ridiculous cause of this fore-mentioned fcti-
on, which was, that King *Amenophis* was desirous to see the Gods: What Gods do you
think? He could already see the Ox, the Goat, the Crocodile, and the Monkey, but
the God of Heaven how could he see? And why had *Amenophis* this desire? Forsooth
because a certain King one of his Predecessors had seen them; he therefore knowing by
him what things they were, and how he came to the sight of them, needed no new
device to accomplish his desire: But perhaps the fore-said Prophet was a man of great
wisdom, by whom the King had confidence to attain his desire; if so be he had been, how
chanceth it that he was so unwife not to perceive, that it was an impossible thing to fa-
tally

X x x

tistic

tisfie the King's desire? for that which he promised was not brought to pass. Or what reason moved him to think that the Gods were invincible, because of the Leprosie and Infirmitie of the people? The Gods are offended with Men's Impieties, not with the defects of their bodies. And how was it possible that at one instant so many thousand Lepers and infirm persons should be gathered together? Or wherein did not the King obey the Prophet? He commanded that the Lepers and infirm persons should be exiled the Country, and the King did not banish them the Country, but sent them to hew Stones, as though he had needed workmen, and not purposed to cleanse the Country from Lepers. Lastly, he saith, that the Prophet fore-seeing that Egypt was to suffer, and fearing the wrath of the Gods, killed himself, and left his mind in a Book written unto the King. How chanced it then that the Prophet did not at first foresee his own death, and so oppose himself to the King's desire to see the Gods? Or wherefore did he fear such Calamities as were not to fall in his life? Or what great misery hanged over his head, which might worthily cause him to kill himself to prevent it? But let us hear that which followeth, more fortiff than all the rest.

Manethon's words repeated.

The King (saith he) hearing this, and stricken with fear, did not however expel those Lepers he ought to have exiled, but at their request gave them (as he saith) a City, wherein before-time the Shepherds did inhabit, called *Avaris*; whereinto being come, they made a Priest of *Heliopolis* their Prince, who deviled Laws for them: commanding them neither to adore the Gods, nor to abstain from offering violence to such beasts as amongst the Egyptians are sacred, but that they should kill and kill spoil all things, that they should marry with none but such as were their Confederates, that he bound the people with an Oath to keep those Laws, and that they fortified *Avaris* to fight against the King. Adding moreover, that he sent to *Jerusalem* for help, promising to yield *Avaris* unto them, being a place sometime possessed by their Ancestors, and that they from that place leading their Forces, might easily subdue all Egypt: he then saith, that the Egyptian King *Amenophis* came against them with 300000; and yet, for that he would not strive against the Decree of the Gods, he fled into *Ethiopia*, and carried with him *Apis* and other Holy Beasts, and that the Inhabitants of *Jerusalem* coming down invaded the Land, fired the Towns and Cities, slew their Nobles, used all sorts of Cruelty possible, and that the Priests name, who made Laws and Statutes for them to live under, was one of *Heliopolis*, *Oparphus* by name, deriving the same from *Ofria*, the God of *Heliopolis*: and that this man, changing his name, was afterward called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty years, came with a strong power out of *Ethiopia*, and fighting with the Shepherds and polluted, he slew many of them, and put the rest to flight, pursuing them unto the Borders of *Syria*. *Manethon* remembreth not, that here again he telleth a very unlikely tale: for although the Lepers and impotent persons were offended with the King for appointing them to hew Stones; yet it is to be thought that receiving their own desire at the King's hands afterwards, to wit, a City to dwell in, that then they again became the Kings well-willers. Supposing also their hatred still continued towards him, they rather should have attempted revenge by treason against him, than towards all their Nation, wherein they had many dear friends and alliance. And although they had purposed to War against these Men, yet would they not have been so impious as to have rebelled against the Gods, and to have violated the Laws wherein they were brought up.

A confirmation of Manethon's words alleged.

We have therefore cause to thank *Manethon*, in that he clearth us, and affirmeth his own Country-men (yea a Priest) to be Authors of this Impiety, and that by Oath they bound themselves so to do. What can be more extravagant than to say that neither any of their Country-men nor Kinsmen rebelled with them, but that the poor distressed people were glad to send to *Jerusalem* for succour? But what society or friendship had they with the people of *Jerusalem*, of whom they came to demand help? Why, they were more their Enemies than the rest of their Country-men, and were all of quite different manners from us. They of *Jerusalem* (as he saith) presently did as they were willed to do in hope that, according as they were promised, they might subdue Egypt. Were they ignorant of that Country out of which they had been driven by force? Had they lived in poverty or misery, perhaps they might have been induced to have done it: but seeing they inhabited a fortunate and rich City, and possessed a goodly fertile soil far better than Egypt, what might move them thereto? What reason had they, at the request of their ancient Enemies (and they also diseased, as they of *Jerusalem* could not abide their own friends among them that had the like Diseases) to thrust themselves into danger? they could not foreknow the King's intent

A intent to fly; as for *Manethon* himself he saith, he met them at *Pelusium* with 300000 men. And this they that went to War well knew. But what reason had they to conjecture that the King's mind would change, and he fly? As to what he charges upon the Auxiliaries from *Jerusalem*, that they seized upon the stores, and secured all the Corn that was in Egypt, which brought great distress and exigence upon the people, hath he forgot, that considering they entered as Enemies, they are not thereby to be reproached, Rapacity being unavoidable among Soldiers, especially if Strangers and Conquerors: Hath he forgot he said before that the Lepers had done the same formerly, and had to that purpose obliged themselves by Oath? And that he assisted us, that some years after *Amenophis* repelled the *Jerusalem*-Confederates, and Lepers, slew many of them, drove them out of those parts, and pursued them to the very borders of *Syria*; as if Egypt was a Country so easily conquered, or that those who were then in possession merely by Conquest, would not (upon the first alarm of *Amenophis*'s march have block'd up the passages, and secured the Avenues on that side towards *Ethiopia*, which they might easily have done, and drawn together what forces they had pleased to defend them? And is it not as improbable when he says, that that Prince made not only a great slaughter among them, but pursued them with his whole Army (cross the Desert) to the very frontiers of *Syria*? Whereas it is notoriously known that Desert is so dry, that there being no Water to be found in the whole tract, it is almost impossible for an intire Army to march through it, though there was no Enemy to give them impediment. To conclude therefore, our Nation neither came of the Egyptians, as The Epilogue that the Jews came not of the Egyptians. *Manethon* confesseth, neither was mingled with the diseased of that Country: for it is probable, that many of those sick people perished in the Stone-works, many in the great fight and battel, and the rest of them in the flight. It now remaineth that I refute that which he speaks of *Moses*.

The Egyptians do all agree that this man was a divine person, and one to be admired, and they commit great Impiety in labouring to challenge him for their Country-man, saying, that he was a Priest of *Heliopolis*, banished with the rest for leprosie. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our Ancestors out of Egypt, into that Country wherein we now inhabit: and his own words testify his body to have been clean from that Disease of Leprosie: for he commandeth all Lepers to be expelled out of the Towns and Villages, and to live apart by themselves; To be clothed in different Garments, and declared that whosoever touched them, or came under the same roof with them, should be accounted unclean. And if a Leper happened to be cured of that Disease, he appointed certain purifications, cleansings, and baths of fortunate waters, and all his hair should be shaved off; and that then after many and sundry Sacrifices, he should be admitted into the holy City. Certainly, had he been visited with that infection and calamity himself, he would surely have been more gentle, and merciful to such as should have been afflicted with that Disease.

An answer to Manethon's harders touching *Moses*.

E He did not only make these severe Laws against Lepers, but he also interdicted all that wanted any joint or parcel of the body from being Priests, or exercising any Office at the Altar: yea, he also appointed, that if any Priest should have any of these defects betide him after he was a Priest, that then he should be deprived of the Dignity. How can it then be probable, that to his own prejudice and discredit he would have enacted such Laws? And as to what he says about changing his name *Oparphus* into *Moses*, it is as incredible as the rest, there being no Analogy between them, the name of *Moses* importing preservation from the Water; for *Moy* among the Egyptians signifies Water: and now I suppose I have made it apparent, that *Manethon*, whilst he kept him self to the writings of the Ancients, did not err much: but when he left them, he forsook the truth, and fell upon ridiculous stories, which he either invented himself, or believed out of prejudice to our Nation. I now think it not amiss to examine a little the words of *Cheremon*, who professing himself to write the Egyptian History; maketh mention of the same King *Amenophis* his Son *Rhamfes*, as *Manethon* doth, and reporteth that the Goddess *Isis* appeared to *Amenophis* in his sleep, checking him for that her Temple was destroyed, and that *Phirithantes*, a holy Scribe, told the King, that if he would expel all polluted and unclean persons out of Egypt, that then he should not be any more terrified with these night-visions. Moreover, that hereupon making search for all sick and diseased persons, he banished them out of his Land, to the number of 250000. And that their Captains were called *Moses* and *Jeseph*, holy Scribes, G also that these Egyptians names were so, that *Moses* was named *Thibes*; and *Jeseph*, *Perephour*: and that they came to *Pelusium*, where they found 380000 left there by *Amenophis*.

Moses was not a Leper.

Moses took his name of *Moy*, which in the Egyptian tongue signifies Water.

Against *Cheremon* the Historiographer.

Messenes Son of Amenophis

Manethon's and Charemon's History compared together.

The difference between Manethon's and Charemon's History.

Lysimachus is reproved for lying.

According to Lysimachus, the scabbed and leprous Jews were to be conveyed into the Wilderness, and cast into the Sea.

Amenophis, whom he would not permit to come into *Egypt*: also they all entring into a league together, suddenly invaded *Egypt*, and *Amenophis* not abiding the brunt fled into *Aethiopia*, leaving his wife great with child, who hiding her self in Caves and Dens, did bring forth a child whom they called *Messenes*, who afterward drove the *Jews* into *Syria*, being in number 200000, and this done, he recalled his Father *Amenophis* out of *Aethiopia*. And thus *Charemon* saith.

But I imagine, that which I have already said, to be sufficient to declare the vanity of both these Writers. For if that which they report were true, it were impossible that they should so much differ: but they labour to devise lies, and write nothing agreeable to other men's writings. For *Manethon* feigneth, that the cause of the banishment of the Lepers, was the King's desire to see the Gods; and *Charemon* saith, that it was for that *Isis* after appeared unto him in his sleep. *Manethon* also saith, that *Amenophis* gave the King that counsel so to cleanse the Country; and *Charemon* saith, that he that counselled the King was called *Phiritiphantes*. Nor do they agree better in their numbers: *Manethon* reports them 80000, the other 250000. *Manethon* says these Lepers were sent directly to the Quarries to work there in the squaring of Stone, and that afterwards *Avaris* was given them for a Quarter, where having begun their War, they sent Ambassadors to *Jerusalem* to get that City into Confederacy. *Charemon* tells us on the other side that when they were forced out of *Egypt*, they found at *Pelusium* 380000 men whom *Amenophis* had repulsed, that joining with them they returned again into *Egypt*, and compelled *Amenophis* to fly into *Aethiopia*. But that which is most observable, is, that an Author, that was so exact in the story of the apparition of *Isis*, should forget to let us know from whence this great Army of 380000 did come, whether they were *Egyptians*, or Strangers, and for what reason *Amenophis* refused to admit them.

Moreover, *Charemon* feigneth a dream of the Lepers and *Isis*, and reporteth that *Joseph* together with *Moses* was expelled, whereas *Joseph* lived four Ages before *Moses*, every Age containing at least a hundred and seventy years. *Rameffes* also, *Amenophis*'s Son, according to *Manethon*'s History, being a young man fled into *Aethiopia*, and was banished with his Father, and afterwards assisted him in the Wars: Whereas *Charemon* reporteth that he was born in a Cave after his Father's departure, and that he getting the victory, did drive the *Jews* into *Syria*, who were in number two hundred thousand. O felicity in lying! for he neither told what Nation those three hundred and fourscore thousand were: nor yet how a hundred and fourscore thousand of them perished, neither were they slain in the fight, or fled unto *Rameffes*: and which is most to be admired, one cannot gather out of his words whom he calleth *Jews*, or whether he attribute this his name unto the two hundred and fifty thousand Lepers, or unto the three hundred and fourscore thousand which were at *Pelusium*.

But it is folly to oppose my self against them, who have sufficiently contradicted themselves: for had other men controlled their Writings, they had been the more to be born withal. *Lysimachus* was another of the same stamp, and one that not only seconds but surpasses them in their Lies, inasmuch that we need no more than the extravagance of his Story to prove his hatred to our Nation. He tells us that in the Reign of *Bocchor* King of *Egypt*, the *Jews* that were leprous or otherwise infected, reported in such numbers to the Temples to beg the Charity of the people, that they communicated their distempers to the *Egyptians*. *Bocchor* consulted the Oracle of *Ammon*, and received this answer, that he should purifie the Temples, and send into the Desert all those sick and infectious people, upon whom the Sun could shine no longer without regret, and that by so doing the Earth should recover its primitive fertility. That hereupon the said Prince by advice of his Priests assembled all those diseased persons, delivered them into the hands of certain Soldiers, who lapp'd some of them in lead, and threw them into the Sea, conducting the rest into the Wilderness, and leaving them there to be destroyed by Famine. That in that distress the poor people consulted together, made great fires, kept strong Guards all night, and fasted very solemnly thereby to make their Gods more propitious; and that a certain person called *Moses* advised them to remove the next day, and march on till they found better Quarters; to trust no man; to give no man good Counsel that asked them; to ruine the Temples and Altars where-ever they came; and that this Counsel having been approved, they passed the Wilderness, and after much trouble and frequent distresses, arrived in a Country that was inhabited, where they gave the first instances of their cruelty by abusing the Natives, and robbing their Temples; in which course they continued, till they came at length to *Judea*, where they built a City, and called it *Jerofula* (which is as much as to say, the spoil of holy things:) but that growing afterwards more potent, they

A they changed that name (as too infamous) and called it *Jerusalem*, and themselves Inhabitants of *Jerusalem*.

This fellow found not that King, which the two former speak of, but he joined a more new name, and leaving the Dream and the Prophet, goeth to *Ammon* for an answer, touching the scabbed and Lepers; he saith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the *Jews* only were infected with this Disease; for he saith the people of the *Jews*; or whether they were strangers and such as were born in that Country. If they were *Jews*, why dost thou call them *Egyptians*? If they were strangers, why dost thou not tell of whence they were? Or how came it to pass, the King having drowned so many of them in the Sea, and left the rest in the Wilderness, that still so many should be left? How did they pass the Wilderness, and get the Country we now inhabit, and build a City and a Temple famous through all parts of the World? Thou should'st not only have told the name of our Law-maker, but also what Country-man he was, and of what Parents, and what moved him in his journey to make such Laws against the Gods, and against men. For if they were *Egyptians*, they would not so easily have forgotten the Religion, wherein they were brought up: or of what place else soever they were, they had some Laws or other, which they had been accustomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had some just occasion so to do: But to undertake War against all the World, and deprive themselves of all friendship and help of mortal men, doth not shew their foolishness so much, as the foolishness of him who belies them, who most impudently affirmeth, that their City took the name of Church-spoiling, and afterward changed it. For what cause forth did they change the name thereof? Marry for that the former name was ignominious to their posterity. But the Gentleman understood not, that *Jerusalem* significeth otherwise in *Hebrew*, than in *Greek*. And therefore what should I stand to inveigh against a lie so impudently told? But this Book having been long enough, I will begin another, in which I shall endeavour to acquaint my self of what I have undertaken.

Nothing is to be said against an impudent lie.

THE

THE SECOND BOOK OF THE ANTIQUITY of the JEWS,

Written by
FLAVIUS JOSEPHUS
Against APPION of ALEXANDRIA,
And Dedicated to EPAPHRODITUS.

K,

Thrice honoured and beloved *Epaphroditus*, I have in my former Books, so far forth as I was warranted by truth, proved the Antiquity of our Nation out of the Writings of the *Phœnicians*, *Chaldees*, and *Egyptians*: And for the further Confirmation thereof, I have produced the Testimony of divers *Greek* Authors. Furthermore, I have opposed my self against *Manethon*, and *Cheremon*, and divers others. It remains now that I convince those who defied me more particularly, and give an answer to *Appion*, though indeed I am scarce satisfied that he deserves it. For as touching part of what he hath written, it seemeth to be one and the same with that which the rest have written; And as touching the rest, it is very cold and barren. The greatest part thereof is stuffed with follies and detraction, and betrayeth his ignorance, shewing him to be a Man both loose in condition, and turbulent in his life. And forasmuch as divers men are so weak in their judgments, that they rather suffer themselves to be won by these follies, than to be wrought upon by that which is written with better consideration, vainly doting on detractions; and growing discontent to give ear to other men's well deserved praises: I have thought it necessary to examine his Labours, the rather, for that he hath written against us, as if he intended to accuse us before a Tribunal, and convict us by public Trial. For I see that it is an ordinary course for the most part of men, to hug and take pleasure, though perhaps he that beginneth to blame another Man, is himself convicted and found guilty of those defaults, which he imputeth and objecteth against his Adversary.

The Discourse of this *Appion* is so difficult and perplexed, that 'tis no easie matter to understand what he means: For troubled and confus'd with the incoherencies of his stories, sometimes he relates the departure of our Ancestors out of *Egypt* according to the description of those, whom I have confuted before. Sometimes he calumniate the *Jews of Alexandria*, and sometimes condemns the Ceremonies of our Temple, and our whole Doctrine and Religion.

Now that our Predecessors have not taken their Original out of *Egypt*, neither have been driven from thence for any infirmity, or deformity of their Bodies, or for any Wound, Ulcer, or Pollution, I suppose that I have not only sufficiently proved, but also produced far more Arguments than was requisite. I will therefore briefly report and repeat that which *Appion* alleged: For in the Third Book of his *Egyptian History*, he writes thus: *Moses*, as I have heard it from most ancient *Egyptians*, was born at *Heliopolis*, and being instructed in the fashions of his Country, such Prayers as were wont to be said in open places and abroad, he caused to be said in private within the City, and ordained that in praying they should turn themselves towards the rising Sun, (for such is the situation of the City *Heliopolis*) and instead of Obeliskes or Pyramids, he erected certain Pillars, under which there were certain engraven Basons, on which

the

Appion wrote something very coldly.

Appion concerning Moses and the Jews.

A the shadow hapning to fall (the place wherein they stood being uncovered and in open air) they observed the same course, that the Sun doth in the Firmament. See here what eloquence this learned man used.

Now this lie of his needeth no words to refute it, seeing it is clearly refuted by the effects. For when *Moses* first built that Tabernacle in honour of God, he had no such intent, nor fashioned any such form, neither ordained his Successors to do the like: And after this, when as *Solomon* builded the Temple in *Jerusalem*, he never thought of any such curiosity as *Appion* forgeth. He saith that he hath been informed by those of Antiquity, that *Moses* was a *Heliopolitan*; for you must understand that *Appion* himself was young, and believed the relation of the aged sort of his acquaintance, which conversed familiarly with him; yet cannot this learned Grammarian justify, where *Flomer* was born, neither from what Country *Pythagoras* came, although in respect, they lived but yesterday: And as touching *Moses*, who lived so many ages, and so great a number of years before them, he decideth the matter so easily, and giveth credit to the reports of Antiquity so slightly, that it appeareth most manifest, that he is but a liar. As touching the time wherein he saith that *Moses* led away the Blind, Leprous, and Lame, this diligent Author accordeth very willingly with that which he himself hath said. For *Manethon* saith, that the *Jews* departed out of *Egypt* about the Reign of *The-mosis*, 396 years before *Danaus* fled out of *Greece*. *Lysimachus* saith, that this thing happened during King *Bocchorus*'s time, that is to say, 1700 years before that time.

C *Molon* also and some others have alleged their Opinions. But *Appion*, who pretendeth to be a Man of more credit than the rest, hath precisely and exactly set down the time, averring that our departure was about the seventieth Olympiad; Nay more, in the first year thereof, wherein, as he saith, *Carthage* was builded by the *Phœnicians*. Now hath he purposely made mention of *Carthage* in this place, as an infallible argument of the truth of his Allegation, not considering that he draweth an argument against himself, by which himself may be convinced. For, if we may give credit to the *Phœnician* Chroniclers as touching this Colony, it appeareth by them, that King *Hiram* lived more than 150 years before the foundation of *Carthage*. The truth whereof I have heretofore proved out of the words of the *Phœnicians*, who report that *Hiram* was in amity with *Solomon*, who builded the Temple of *Jerusalem*; and that he furnished him with much Timber and other matter toward the finishing of that building. Now *Solomon* builded the Temple 612 years after the departure of the *Israelites* out of *Egypt*. And after he had inconsiderately reckoned the number of those which were driven out of *Egypt*, in like manner as *Lysimachus* had done, namely, of 120000 men, he yielded a most admirable reason, and such as may be easily believed: From whence he pretendeth that the name of Sabbath was derived. For (saith he) after they had travelled for the space of six days, there grew certain inflammations in their Groins, by reason whereof they rested on the seventh day, being safely arrived in the Country which at this day is called *Judea*, because the *Egyptians* call Sabbathos.

E an Ulcer that groweth about the Groin.

Can any man read these Stories without laughter, or indeed indignation, to see a grave Author aver such Trifles with that Impudence and Authority? How improbable is it that 120000 men should at one time be infected with the same Disease? And if they were made up of blind, and lame, and other Infirmities (as he affirms in another place) how could they have been able to have marched one day in a Desert? Or how could they have been able to have fought, much less subdued the Nations that opposed them? Can it be naturally believed of so great a multitude? Or can it without great absurdity be imputed to accident: Yet *Appion* affirms, that these 120000 men arrived all of them in *Judea*; and that *Moses* being yet upon the Mount *Sinai* (which in those parts parts *Egypt* and *Arabia*) he continued there privately forty days; and when he came down, he delivered those Laws to the *Jews*, which are still observ'd: Upon which I would be resolved in two things; How it was possible for so great a number of men to cross so vast a Desert in six days? And how he could subsist forty days in a place so wild and barren, that there was not so much as water to be found for his refreshment?

His Etymology of the word Sabbath is so idle and impertinent, it can proceed from nothing but ignorance and folly; for these words *Sabbu* and *Sabbatum* do greatly differ: Tongue; betokeneth a Disease about the privy parts, as *Appion* saith. See here what G. cavilling fictions this *Egyptian Appion* useth concerning *Moses*, and our departure out of *Egypt*: wherein he counterfeits and coineth absurdities unthought of by any others.

Shall

The computation of the time is different among the Historiographers.

The friendship between *Hiram* and *Solomon*, whereof we made mention in the first Book against *Appion* in the beginning. The *Egyptians* do call a disease about the privy parts, Sabbathos.

Appion's fiction of the six days journey is confuted.

Appion denies his Country and Origin.

Appion railleth against the Jews, as there by rewarding the Alexandrians.

The Sea-coast of Alexandria.

The Liberties and privileges granted unto the Jews.

Alexander.

1 Ptolomeus Logus.

2 Ptolomeus Philadelphus.

Shall we then wonder, if he belie our forefathers, who maketh no bones to belie himself? For being born at Oafis, a Town in Egypt, he forsooketh his Country and Nation, and counterfeiting himself to be an Alexandrian, ratifieth his Nations wickedness. No marvel then, though he term them *Egyptians*, whom he hated and raild against; for if he had not been persuaded that the *Egyptians* were wicked base people, he would never have denied himself to be their Country-man; For such as proudly boast of their famous Country, esteem it a credit to bear the denomination thereof, and reprehend such, as without just cause make themselves of their Nation. Wherefore the *Egyptians* are one of these two ways affected towards us Jews, either they claim us to be their Country-men, as glorying in us and their Country; or else they and their Country being infamous, they desire that we should be partakers of their ignominy. But indeed this worthy Appion seemeth so to inveigh against us, as thereby rewarding the Alexandrians for bestowing their Cities upon him: and knowing them to be at variance with the Jews at Alexandria, he as it were casteth a bone between them, railleth not only on the Jews of that City, but on all wherefoever: and believeth both of them most impudently. But let us examine those heinous and enormous matters (and as he saith) such as are not to be suffered, of which he accuseth the Alexandrian Jews. Coming (quoth he) out of Syria, they caled themselves near the Sea-coast in a place where, though the Sea came up, there was no Harbour.

Now if this place which they inhabited were ignominious, yet it followeth not that the Jews own Countrey was so also: yea herein Appion railleth against Alexandria, which he maketh his own Countrey: For the Sea-coast is part of Alexandria, and, as all men judge, the best place to dwell in. Now if the Jews by force of Arms so vanquished this place, that they could never since be driven out of it; it is no discredit to them, but rather an argument of their Valour. But Alexander gave them that place to inhabit, and the Macedonians did allot them as great Privileges as the Alexandrians had. I know not what Appion would have said, if the Jews had dwelt about *Necropolis*, their Tribes being even at this time called *Macedonians*: If therefore Appion have read the Epistles of King Alexander, and Ptolomeus Logus, or others their Successors Kings of Egypt, for seen the Pillars that are erected in Alexandria, containing the privileges that Caesar the Great granted unto the Jews: If (I say) he knew of these, and yet did presume to write the contrary, then he was partial and not to be believed, and if he was ignorant hereof, he was then unlearned and as incredible on the other side.

The like ignorance also discovereth his, where he wondereth that the Jews in Alexandria were called Alexandrians. For an entire Colony, though of different Nations, do all bear the name of their founder; and, that I may thus prolixly, the Jews of Antioch are called *Antiochians*; Seleucus the Founder having made them also Citizens: the like may be said of the Jews of Ephesus, and of the other of Ionia, who by the Kings Gifts enjoy the same privileges with the rest of the Citizens.

The Romans also of their Clemency have granted the name of their Nation, which is no small gift, not only to private persons, but to great Nations in general.

To be short, the ancient Spaniards, the Tyrrhenes and Sabines are called *Romans*; or if Appion will take away this denomination of the City wherein men inhabit, let him cease to call himself an Alexandrian; for he being born in the heart of Egypt, can in no wise be an Alexandrian if the privilege of the City be taken away from him; as he would have it from us.

And the Lords of the whole World, the Romans, have amongst all other Nations only prohibited the Egyptians from having the privileges of any City: and so this Gentleman being himself incapable of Dignity, endeavourerth likewise to hinder them from it who have true right unto it.

For Alexander labouring with all diligence to build that City, did not make choice of us for want of People to furnish the same withal; but for that he bestowed the liberty thereof upon us as a reward and testimony of our virtue and fidelity, endeavouring indeed to honour and credit our Nation thereby: For Hecataeus reporteth that Alexander, for the Jews good service and fidelity, bestowed upon them the Country of Samaria, and freed them from paying tribute for it.

The same good affection towards the Jews of Alexandria, Ptolomeus Logus continued after him, for he delivered into their hands the strong holds of Egypt, (judging that their valour and fidelity would keep them) and intending to make himself Lord of Cyrene and other places in Libya, he sent certain Jews to inhabit the same.

After him Ptolomeus Philadelphus did not only release and set free all Captives of our Nation in his Countrey, but also did many times remit their payments of money, and

A (which was the principal point of all) he desired to be instructed in our Laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him; and that this might be performed with more diligence, he committed the care hereof to Demetrius Phalereus, Andrew and Aristeus, Demetrius being the only mirror of learning in his Age, and the other two Esquires of his own Body: neither would he ever have desired to have been instructed in our Laws and Customs, if he had despised us, and not rather admired us. But Appion knoweth that almost all the Macedonian Kings, his Successors in order, did peculiarly affect our Nation.

For Ptolomeus the third, which was also called *Euergetes*, conquering Syria by force, did no sacrifice unto the gods of Egypt for his Victory, but came to Jerusalem, and there after our manner sacrificed unto our God, and to him dedicated gifts worthy of such a Victory.

Ptolomeus also, surnamed *Philometor*, and his Wife *Cleopatra*, committed the Rule of his whole Kingdom unto the Jews, and Onias and Dosithaeas, both Jews, were Generals of his Army, from whose credit Appion detracts; whereas he rather ought to have admired them, and have thanked them for delivering Alexandria, whereof he maketh himself a Citizen.

For when there was Rebellion in Cleopatra's Kingdom, and all was in peril to be destroyed, these two men delivered Alexandria from Civil War: But Appion saith, that after this Onias came and brought a little Army into the City, at such time as *Terminus* the Roman Embassadour was there present. True it is, and that Fact of his was most just.

For Ptolomeus Physcon after the death of his Father Ptolomeus Philometor, coming out of Cyrene, endeavoured to expel Queen Cleopatra and the Kings Sons, to the end that he (contrary to all justice) might possess the Kingdom: and this was the cause why Onias took Arms against him in Cleopatra's behalf, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action: For when Ptolomeus Physcon presumed to fight against Onias his Army, and took all the Jews, their Wives and children that were in the City, and bound them, and stripping them naked cast them before Elephants to be destroyed (and to the intent that the Elephants might the rather tread upon them, made the said Beasts drunken) all which fell out contrary to his expectation: For the Elephants forsaking the Jews which were caw before them, fell upon Ptolomeus his friends that stood by, and slew many of them: which done, there appeared unto Ptolomeus a most horrible Vision forbidding him to harm the Jews; and his chiefest and best beloved Concubine also (whom some call *Ithaca*, others *Herene*) came unto him, and besought him to abstain from such Impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit: So that the Jews of Alexandria celebrate this day in remembrance, that upon it God did manifestly deliver them; yet Appion (who speaketh well of no man) accuseth the Jews of impiety for bearing Arms against Physcon, whereas indeed he ought rather to have commended them for it.

But Appion extolleth Cleopatra the last Queen of Alexandria, only for that she was unjust and ingrateful unto us; when he rather ought to have reproved her, in whom all Impiety and wickedness reigned, both concerning her own kindred and her husband, who loved her, and also generally against all the Romans, and the Emperours his Benefactors. She kill'd her own sister *Arzene* in the Temple, who had not any ways offended her, she also treacherously slew her own brother, and destroyed her Ancestors gods and sepulchres; and receiving the Kingdom from the first Caesar's gift, the ingratefully rebelled against his son and Successor: and infecting Antony with her poisoned drinks and amorous enchantments, she made him rebel against his Country, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety.

What else shall we say of her, who in the Battell by Sea forced Antonius her own husband (who also had many children by her) to yield himself, the Empire and Army unto her, and become one of her followers? Lastly, when Alexandria was taken by Caesar, she was so cruelly minded, that not remembering her own estate, she accounted it her safety with her own hand to kill the Jews, that she might be cruel and perfidious to every body.

Is it not a glory, think you, to us, that (as Appion reporteth) in time of dearth and famine what was so plentiful in *Jury*, that it was not sold by measure? But Cleopatra

The seventy Interpreters.

Ptolomeus Euergetes.

Ptolomeus Philometor.

Ptolomeus Physcon ceased to persecute the Jews.

Of Cleopatra the last Queen of Alexandria.

Antony the husband of Cleopatra.

It was punished as the deserved. And we call great *Cæsar* himself to witness of our fidelity, and the service we did him against the *Egyptians*, the Senate also, and their Decrees, and the Writings of *Augustus Cæsar*, wherein our Defects are testified. These Letters *Appion* ought to have read, and to have examined all Testimonies of us, which were left first by *Alexander*, and then by all the *Ptolemies*, and what the Senate of *Rome* decreed, and the mighty Emperours. And if so be *Germanicus* could not get Corn to suffice all the Inhabitants of *Alexandria*, that was a token of scarcity and dearth, and not the *Jews* fault. For what all Emperours thought of the *Alexandrian Jews*, it is manifest enough; for the *Jews* want of Corn was not only left unsupplied, but also the want of other *Alexandrians*. But they have always kept that wherewith the ancient Princes did put them in trust, to wit, the keeping of the River and whole Country, as not being thought unfit for their purposes.

The *Jews* have been always true to their Princes.

But *Appion* thus urgeth us, If (saith he) the *Jews* be Citizens, how hap they worship not the same God, nor have the same Religion with the rest of the *Alexandrians*? To whom I thus answer; How hapneth that you *Egyptians* do so contend and war one against another only for diversity of Religion? Shall we hereupon conclude, that you are all *Egyptians*, or not all men, because you worship, and with great diligence nourish Beasts against nature? Yet our Nation seemeth one and the same. If therefore amongst you *Egyptians*, such difference of Opinions be, why dost thou so marvel at this, that we in a strange place, to wit, at *Alexandria*, do constantly persevere in our Religion? But he saith, that we are the cause of all Sedition; which suppose he speak true of the *Jews* of *Alexandria*, yet are not all *Jews* in all places the cause of Sedition; for we are known to be peaceable amongst our selves. But indeed as every one may perceive, the People, like *Appion* himself, are Authors of Sedition in *Alexandria*. For whilst the *Greeks* and *Macedonians* held *Alexandria*, they and we lived peaceably together, and they permitted us quietly to use our own Solemnities, but when the number of *Egyptians* encreased, by confusion of time, Sedition also by their means encreased; but our Nation remained unmixed. They therefore were Authors of those troubles, not having the Government of the *Macedonians*, nor the Wisdom of the *Greeks*: but using their *Egyptians* manners, and renewing their old hatred against us, and that wherewith they lit us in the teeth, beset them; for most of them not having the privileges of the City themselves, call us strangers that have them. For none of the ancient Kings bestowed the liberty of the City upon the *Egyptians*; neither have any of the Emperours of *Rome* bestowed the privilege. But *Alexander* himself brought us into the City; the Kings after him increased our privileges; and it hath pleased the *Roman* Emperours to ratify and confirm them.

The *Egyptians* do worship Beasts not agreeable to man's nature.

The discord of the *Jews* and the *Alexandrians* in Religion.

The cause of their discord.

Appion's fiction touching the *Jews* being Authors of Sedition at *Alexandria*, is confuted.

The *Roman* Magnanimity towards the *Jews*.

But *Appion* upbraids us for not erecting Statues to the Emperours; as though the Emperours knew not hereof, or that they needed *Appion* to speak for them: whereas he should rather admire the *Roman* Magnanimity and Modesty, who compel not their Subjects to violate their ancient Laws and Religion, but content themselves with such Honours as the Giver may with Piety and Equity give them; for they account not of forced Honours, which come of compulsion.

The *Greeks*, and divers others think it not amiss to erect Statues; for they delight to have the Pictures of their Ancestors, Wives, and Children, and some of their beloved Servants also: What marvel then if they accord to yield the like honour to Princes and Emperours?

The *Jews* may have no Images.

How Emperours and Magistrates ought to be honoured.

But our excellent Law-maker forbade all kind of Images, as well of inanimate as animate Creatures (not having at that time the least thought or prospect of the *Roman* Empire) because our God being incorporeal and spiritual, could not be reduced to humane representation, without great inconvenience; nevertheless he did not forbid us from paying honour and respect to such great persons, as being next in their places, may deserve the next honour to what is due to the Gods; and such is the reverence that we pay to the Emperours and People of *Rome*; and as a testimony of it, a day doth not pass, in which we do not offer up Sacrifice (at our own expense) for their safety and prosperity; which is more than we do for any other Prince or Nation in the World.

The Lye of *Pollidionius Molon*, who accuse us for not worshipping the same Gods that others do, though they lye all alike, slandering our Temple most absurdly; and yet for all this, they do not believe that they herein commit any impiety; whereas it is a most ignominious thing for any Free-man to lye upon any occasion; much more of a Temple famous over all

All the world for Sanctity. For *Appion* affirmeth, That the *Jews* in that sacred Temple placed the Head of an Ass, and worshipped it most religiously. And this (quoth he) was manifestly known at such time as *Antiochus Epiphanes* spoiled that Temple; who found that Ass's Head, being of Massie Gold, and of great value.

To this first Slander, I answer, That were that true which he reporteth, yet an *Egyptian* ought not to have spoken against us for it, seeing that an Ass is of no less worth than a Goat, and other brute Beasts that they honour for Gods.

Is it possible he should be so blind, as not to perceive, that never any Fable was more evidently absurd? Every body could tell him that we have constantly used the same Laws without the least change or alteration. Nevertheless though *Jerusalem* has had her Misfortunes as well as other Cities, and has been taken by *Antiochus*, *Pompey*, *Crausus*, and at length by *Titus*, and our Temple been in the possession of all of them; yet what is it they ever found there but great Piety and Devotion? Upon which Subject I do not think it necessary to enlarge in this place.

And as touching *Antiochus*, many Writers of good credit report that he never had any just cause to spoil our Temple, but that he was drawn unto this Fact for want of Money; not that he was our Enemy, but for that, as from his Friends and Fellows he sought Supply, and found nothing in that place that was worthy of derision; and thus do *Polybius Megapolitanus*, *Strabo the Cappadocian*, *Nicholas Damascene*, *Timagenes Cæsar* the Chronicler, and *Apollodorus* avow, who all do witness, that *Antiochus* wanting Money, broke the League he had with the *Jews*, and robbed and spoiled their Temple, being full of Gold and Silver.

Appion ought to have considered this, had he not had an Ass's heart, and a Dog's impudency, which he and his Country-men worship for Gods. As for us, we do neither honour nor reverence Asses, though the *Egyptians* do their Crocodiles and Asps, esteeming them that are bitten by Asps, and devoured by Crocodiles, to be happy, and fit for God; for Asses are employed among us (as they are in all places, where a rational use is made of them) only in carrying burthens, and doing such things as are necessary about Agriculture; and when they are belated, or trespass upon their Neighbour's Corn, we do not scruple to give them Correction.

But *Appion* was either the greatest Ass that ever was, in telling a Lye; or else having begun to do it, he could not compass his Enterprizes, in that he found not any just cause of detraction against us.

He addeth another Fable of the *Greeks* to our detraction; to the which I will make only this Reply, That it is more commendable and agreeing to Piety, and less uncleanly, to pass through the Temple, than for Priests to come and feign impious Words and Speeches; which they not respecting, laboured rather to excuse the sacrilegious Kings, than to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacrilege, used against our Nation, for that he wanted Money.

Appion, with reflection upon the rest, saith, That *Antiochus* found a Bed in our Temple, and in it a Man lying, and a Table set before him, furnished with all Fowls belonging either to the Sea or Land; that the Man was astonished to see him; and that so soon as *Antiochus* came into the Temple, the Man adored him, as though he hoped for great help from the King, falling down at his feet, and with a stretched out Arm craving Licence to speak; which the King granting, would him to declare what he was, why he dwelt in the Temple, and the cause of his meats before him; the man with sighs and tears unto *Antiochus*, bewailed his Calamity; saying, He was a Grecian; and that travelling in the Country to get his Living, he was suddenly seized upon by certain Outlandish Men, and brought unto the Temple, and shut up therein, and that no man might see him, and that he was there fed or fattened with all dainties that could be provided; and that at first this dainty fare made him joyful; but afterward he began to suspect it, and lastly, he was bereft amazed, and then demanding of a Jew, that administered unto him, for what cause he was there kept; he understood the *Jews* purpose, and Law not to be revealed, for the fulfilling whereof, he was there nourished; and that the *Jews* were wont to do the like every year upon a day appointed; to take a Grecian Stranger, & feed him a year, and then carry him to a Wood, & there to kill him, and sacrifice him according to their Rites and Ceremonies, and to taste and eat of his entrails; and in the sacrificing of the Grecian, to swear to be Enemies to the *Greeks*; and the remainder of the murdered man they cast into a certain Pit. And that then this Greek reported unto *Antiochus*, that the Time allotted unto him by the *Jews* to live, was now almost expired; and therefore requested, for the reverence he bare to the Grecian Gods, to save his Blood from being spilt by the *Jews*, and to free him out of that imminent calamity.

Who are accounted Asses among the *Jews*, and other wise men.

Certain Historiographers endeavour to cover and hide *Antiochus* his Perjury and Sacrilege.

That the *Jews* bought once a Year to sacrifice a Grecian.

This Fable is not only full of all tragical cruelty, but also mingled with cruel impudency; yet for all this, the first devisers hereof do not free *Antiochus* from Sacrilege, as they hoped hereby to do, who write it purposely to flatter him. For that which they report of the *Greek* found in a Bed, did not move him to come and sack our Temple, he not knowing of it before he came and found it so (as they say.) *Antiochus* therefore was most impious, and not assisted by God's favour in that enterprise, (whatsoever those *Lyers* mutter) as it is easie to learn by the Fact he committed. For we do not only differ from the *Greeks* in Religion, but a great deal more from the *Egyptians*, and other Nations; and what Nation in the world is there, that sometime doth not travel through our Country? Is it then probable that we only renew that Conspiracy against the *Greeks*? Or how is it possible that so many thousand people as are of our own Nation, should all eat of the Entrails of one Man, as *Appion* reporteth? Or why did he not name this Man, whosoever he was? Or why did not the King carry him with Trumpets before him into his Country? seeing that in so doing, he might have been esteemed full of Piety, and a great favourer of the *Greeks*, and greatly strengthen himself against the hatred of the *Jews*, by their aid? But I omit to speak more of this; for infensible people void of all reason, must not be reprehended in Words, but by Deeds; for all men that have seen the building of the Temple, can testify what it was, and the undeffiled purity thereof. For it consisted of four Portico's, or Apartments, each of which, by our Laws belonged to several Persons: Into the first, Strangers, and all people were admitted, Women only excepted that have their Monthly Courses. Into the second, it was lawful for the *Jews* only; all which might go into it, with their Wives also, if free from pollution of their Flowers. Into the third Porch, they only of our Nation that were purified and sanctified, might come. Into the fourth, might only the Priests enter, in their Sacerdotal Habits; and into the secret part of the Temple might only the High-Priest come, attired with a Stole proper to him only; yea, we are in all things so careful of Piety, that our Priests are appointed their certain hours when to enter into the Temple.

For in the Morning, when the Temple was opened, the Priests that were to sacrifice, entered into the Temple; and at Noon again when it was shut; yea, it was not lawful to carry any Vessel into the Temple, but there was only there an Altar, a Table, a Censer, and a Candlestick, as is in our Law mentioned; and there is no other Secret or hidden Mystery done, neither is there in that place any eating; and all the People can testify this which I have here set down, and our Writings do the like. For notwithstanding that there are four Ranks of Priests, and every Priest's Tribe containeth above five thousand Men; yet every one waiteth on certain appointed days in their turn, and their time of waiting being expired, others succeed them in Sacrificing; and the day before they are to finish their waiting, they deliver up unto their Successors the Keys of the Temple, and all Vessels belonging thereto, in the full number that they received them; and nothing is brought into the Temple, pertaining either to Meat or Drink, which are forbidden to be offered at our Altar; those things only excepted whereof we make our Sacrifice. What then shall we say of *Appion*, who examining nothing of all these hath raised such incredible Reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the Truth of a History? Well, he knew the Piety used in our Temple; but he purposely omitted it; yet could he remember a feigned Tale of the Sacrificing of the *Greek*, his dainty Fare, and hidden Food, that all men that would pass through our Temple; whereas the most Noble among our whole Nation are not permitted to come there, except they be Priests.

This therefore is great impiety, and a voluntary forged Lye, to seduce them that will not search into the Truth. For they have attempted to slander us by those impieties before mentioned. And again, like one full of all piety, he derideth the vanity of these Fables, and reporteth, that at such time as the *Jews* for a long time together warred against the *Idumeans*; *Zabidus* departing out of a City of *Idumea*, where *Apollo* was worshipped, came unto the *Jews*, promising to deliver unto them *Apollo*, the *Doreans* God, and bring him unto their Temple, if so be that all of them would there assemble themselves together; and that afterwards *Zabidus* making a wooden Engine, and putting himself into it, he caused three rows of Candles to be stuck about it, which made it at a distance appear like a Comet, to the great amazement of the *Jews*, who being terrified and astonished at the Vision, gave *Zabidus* opportunity to pass into the Temple, to possess himself of the *Ases* golden Head, and convey it to *Dora*. Wherefore we may say that *Appion* leadeth an *Ass*, to wit, himself with Fooleries and Lyes; for he nameth Places that are not, and setteth down Cities to himself unknown; for *Idumea* is a Province near unto us, and bordering upon *Gara*; and there is no City in it called

Dora,

The description of the Temple & Porches.

What was in the Temple.

Four Tribes of Priests, and of every Tribe more than five thousand Men.

Another Tale devised by *Appion*, of *Zabidus*.

A *Dora*; but in *Phenicia*, near unto the Hill *Carmelus*, there is a City of that Name; yet nothing consonant to *Appion's* Slanders; for it is four days Journey from *Judea*. *Dora* is a City of *Phenicia*, and not of *Judea*.

Why therefore doth he so rashly accuse us for not worshipping the Gods of other Nations, seeing (as he saith) our Predecessors did so easily believe that *Apollo* would come unto them, and that he walked upon the earth with Stars about his back? Perhaps indeed they had never before seen a Candle or Lamp, themselves having so many; or is it likely, that he walking thus quite through our Country, where so many thousand men are, no one of them all met him? Did he in the time of War find the Towns and Villages by which he past, without any Watch-men? Well, to pass the rest; The Gates of our Temple were threecore cubits high, twenty cubits broad, all covered with Gold; yea, almost all of clean Gold, and these Gates every day were shut by two hundred Men; and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could easily open them, who alone was judged to have the *Ass's* head? So that now it remaineth doubtful whether *Zabidus* did bring back again the *Ass's* Head, or else *Appion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and so *Appion* might have another occasion of Lying. He also belyleth us concerning the Oath which he saith we *Jews* do take, swearing by the God of Heaven, and Earth, and Sea, never to favour any Stranger, and especially the *Greeks*. This Liar might better have said, not to favour any Stranger, and especially the *Egyptians*; and so his former Lyes and these should have better corresponded, if our Ancestors had been expelled (by their Predecessors) out of *Egypt*, not for their wickedness, but for their calamity. But we are so far from the *Greeks*, that we scarcely ever think of them: so that no man can say, that there is any Enmity between us and the *Greeks*. But contrariwise, many of them have embraced our Religion, and some of them therein persevered: others again have forsaken it; yet none of them will say, that he heard this Oath spoken of among us: but it should seem that only *Appion* heard of it, in that he himself forged it. Truly his Wisdom and great Providence is worthy to be admired (as shall hereafter appear) for he, to prove these his Lyes to be true, saith, That it is a certain testimony, that the Laws we observe are most unjust, and that we worship not God as we ought to do, in that we are subject to divers Nations, and our City endured many Calamities: Whereas, touching themselves, they are of a City that flourisheth in absolute Authority, accustomed to govern from the foundation thereof, and not to serve the *Romans*. In effect, who can resist their Valour? Truly no man but *Appion* would ever have flouted us herewith, seeing that few Cities so flourish and reign over other, that they again at no one time have been brought into subjection; for many Nations are subject to others: only the *Egyptians* are freed from the Captivity of such as rule *Europe* and *Asia*, for that (as they say) the Gods fleeing into their Country, were saved, by entering into the Bodies of Beasts. Yet have they not indeed had one days liberty since the beginning of the World, neither under the Government of their own Princes, nor under Strangers.

I will not stand to reckon how often the *Persians* have wasted their City, destroyed their Temples, and slain their supposed Gods. For it is not decent that I should imitate herein *Appion's* foolishness; neither am I calling to memory what befell the *Athenians* and *Lacedemonians*; the last of which are recorded to have been most valiant, and the first to have been most devout and religious: Neither will I reckon up those most godly Kings, amongst whom *Craus* was one, who, notwithstanding fell into great Calamities. Moreover, I will not recount how the Castle of *Athen* was set on fire, and the Temples of *Ephefus* and *Delphos* likewise, and many others. There is now one *Appion*, a new accuser of the *Jews*, who upbraids them with their Calamities, forgetting the Misery that hath befallen his Country-men the *Egyptians*; but he was blinded with the Fable of *Sesestris* (whom he saith to have been King of *Egypt*.) We could report and boast of our Kings, *David* and *Solomon*, who subdued many Nations unto them; but it is not fit here to speak of them. But *Appion* was ignorant of that which all the World knoweth, to wit, that the *Egyptians* have served first the *Persians*, and afterwards the *Macedonians*, and that as Bond-slaves; whereas we remaining in free Liberty, reigned over all the Cities about us 120 years, even unto the time of *Pompey* the Great; and when all the other Kings were subdued by the *Romans*, only our Kings, for their fidelity and friendship towards them, were dear unto them. O, but this sticketh upon *Appion's* Stomach. That we have not had any famous Men of our Nation, who have invented Arts and Sciences, and been excellent in wisdom, such as *Socrates*, *Y y y*.

The Gates of the Temple.

Appion's Lye concerning the Oath, is confuted.

Appion upbraids the *Jews* with Captivity.

David's and *Solomon's* Power.

crates, Zeno, Cleanthes, and others whom he fettereth down; and which is most to be admired, Appion puts himself into the number of these famous Men; and saith, That Alexandria is blessed and happy, that hath deserved to have such a Citizen as he is; and great reason that he should testify that of himself, which all Men else perceive in him, to wit, that he is an impudent deceitful Fellow, both of corrupt Life and Manners. So that the Alexandrians had just cause to be sorry that they ever had any better opinion of him. But that our Nation had Men equal at least unto those whom he mentioneth, all Men know that please to read the Book of our Antiquity. The rest that his Accusation containeth, it is not amiss to let pass without answer; for that it rather impeacheth the Egyptians, his own Country-men, than us; for he doth complain of us for Sacrificing ordinary Beasts, and abstaining from Swines-Flesh; and laughed at our

Circumcision. Touching the Sacrificing of Beasts, we do as all Nations else do; and Appion, inveighing against our Sacrificing, sheweth himself to be an Egyptian; for were he either a Grecian or a Macedonian, he would not be herewith offended; for both Greeks and Macedonians do vow to Sacrifice Hecatombs to their Gods, and use Priests in their Banquets; and yet for all this, the World is not desolate of living creatures, as Appion saith.

But were all Men so mad as the Egyptians, it would indeed be desolate of Men, and filled with cruel Beasts, which they (supposing them to be Gods) do diligently nourish. If any Man shall ask of Appion, whom of all the Egyptians he judged to be a wife Man, and most religious towards their Gods? no doubt he would answer, the Priests. For, they say, that their first Kings in the beginning gave them these two Commandments in charge; first to seek Wisdom; and next, to worship the Gods; they also are all of them circumcised, and abstain from Swines-Flesh, and no other Egyptian Sacrificeth with them unto their Gods: Appion therefore was surely blind, when, instead of detraacting us, he speaketh ill of them, to gratify whom he took all this pains. For the Egyptians do not only use those Customs which Appion in us disalloweth; but also do teach others to circumcise themselves as Herodotus reporteth. So that I verily think, that Appion was justly punished for blaspheming his Country-Laws and Religion. For being forced to circumcise himself, to avoid a great Disease, he was hereby nothing helped; but for all this, his privy Member rotting, he in extreme Grief and Misery, gave up the Ghost. For wife Men ought to persevere in their Country-Laws in all Piety, and not to deride and detract others: But Appion forsook his own Religion, and slandered and belied ours. And this was Appion's End: And here also should end this Book, but that Apollonius, Molon, and Lyfimachus, and certain others, partly for Ignorance, partly for Madness, have most injuriously belied our Law-maker Moses, and the Laws he made, detracting him as a deceitful Magician, and Author of all the Malice and Impiety amongst us; and for such as teacheth no Virtue nor Goodness at all.

I will therefore, as far as in me lieth, declare both our Conversation in general, and in particular: For if my Judgment be any thing, our Laws are most forcible, both to Piety, and to all Humanity in general; as also to Justice, Pains-taking, and Contempt of Death. I only request this Favour of the Reader, that he will not with a prejudicate or malicious Opinion, peruse these Writings; for I do not write this as a Praise and vain Ostentation of our Nation, but as a just Apology, reluting the slanderous Reports that some have used against us.

Apollonius doth not continually inveigh against us as Appion doth, but only here and there; sometimes affirming us to be hated both of God and Man, sometimes to be Cowards, sometimes contrariwise complaining of our Nation's Boldness. Saying moreover, that we are more foolish than any Barbarous Nation; and that therefore we only have had none of our Nation Founders of Arts or Sciences, which are profitable for Man's Life; all which Objections are easily refuted, if we shew the contrary to all these by him reported; both that we have obeyed our Laws, and lived in all Integrity.

If therefore I be forced to shew that other Nations have made contrary Laws, not I, but they are to be blamed, who, comparing ours with them of other Nations, affirm ours to be the worse; neither of which can charge us, either that these Laws, which I will briefly set down, are not ours, or else that we have not persisted in them as we ought. Making therefore this Beginning, I affirm, That they who have framed themselves to live together under certain Rules and Ordinances, and kept them inviolate, and were the first Founders of them, were more to be commended for Humanity and Virtue, than they who live under no Rule nor Ordinance

Wherein Apollonius accuses the Jews.

The lovers of Order and common Laws are excellent in Meekness and Virtue.

ance at all: and every Law-maker endeavoureth so to attribute Antiquity to their own Ordinances, as that they may not be thought to imitate others, but to be themselves the first Authors thereof, and Guides to direct other Mens Lives. Which being so, it is the Duty of a good Law-maker to make choice of that which is best, and most convenient for them, who are to obey their Laws, and to satisfy them as much as may be, in proving their Laws to be good and right, and both in Wealth and Wo, Calamity and Felicity, to remain in them, never changing nor altering them: I therefore aver, That our Law-maker is more ancient than any Law-maker mentioned: For Lycurgus, and Solon, and Seleucus of Loeris, and those the Greeks admire, are modern, and of late times; in respect of him, as is well known. For the Greeks themselves confess, that in times past they wanted the Name of Law. This Homer can witness, who, in his whole Works never mentioneth this Word Law; for the People of those times were not governed by Laws, but by indefinite Sentences, and the Prince's Pleasure, using Customs; but not written, and altering and changing them also as occasion served.

But our Law-maker being very ancient (for this is every way manifest, even by our Adversaries own Confessions) shewed himself both a good Prince, and Counsellor unto his People; for making Laws to direct and govern Mens Lives, he persuaded them voluntarily to embrace them, and firmly to persist in them with all Wisdom.

And first of all, let us consider the Works of his Greatness: For he undertaking the Conduct of many Thousand of our Fore-fathers out of Egypt into our own Country, delivered them from many Calamities; almost impossible to be avoided: For they being to pass through a Place wherein was no Water, and a very sandy Ground, being also to war, and preserve their Wives and Children, and Goods from the variable Event of Wars, he in all these shewed himself a most Wife and Prudent Counsellor, and a true Patron and Guide unto them all. For he made the Multitude so to depend upon him, that he might persuade them to what he pleased; and yet in none of all these, did he usurp any Authority over them; and in that Time and Place wherein all Men of Authority assume Power unto themselves, and exercise Tyranny, at such time as the People do oftentimes offend, and live in all manner of Impiety; at the same, he being in Authority, did contrariwise use all Lenity and Mildness, to the intent that he might be a Pattern of Virtue and Justice to all the rest, giving all those that willingly followed him, most assured Safety, using in all Accidents most strange Works. For which cause he rightly deemed God to be his Captain and Counsellor: And first examining himself, and finding all the Laws he had set down, were agreeable to the Will and Pleasure of God, the chiefest Care he had, was, how to persuade his People to the same; which he himself now knew: For they who direct their Lives according to the will of God, avoid all Sins; as our Law-maker did; being neither Magician nor Deceiver, as his Enemies injuriously report; but such a one as the Greeks do boast Minos, and others after him, to have been; for some of them affirmed their Laws to be made by Jupiter, others by Apollo, and Delphos-Oracle; either so believing themselves, or else thinking that the People would be easily so persuaded. Now, who of all the Law-makers made the best Law, and who did most rightly think of God, he that compareth all their Laws together, may easily know; for now occasion is offered to speak of them: There are therefore an infinite Company of Nations, and Laws amongst Men, and some Nations are ruled by Monarchs, others, by the common Consent of the People. But our Law-maker doing neither of these, did, as one should say, therein declare his Common-wealth to be Divine, chiefly assigning all Power and Principality over us to God, causing all Men to fix their Minds and Cogitations on him, as the only Giver and Author of all Goodness, giving them to understand, That whatsoever in their Necessity they intreat him for, he heareth their Prayers, and understandeth what every Man doth in private; yea, his very Cogitations; and that he is One, Unbegotten, and in all Times Immutable and Eternal; differing in a most excellent Shape from all Mortal Creatures: And this we knew; but we are altogether ignorant what God is, as touching his Substance and Essence.

And thus the wisest Greeks that ever were, judged of God, who how learned they were (he giving the Ground of all their Knowledge) I now omit to rehearse: And that these Things afore rehearsed, are best and most agreeable to the Nature and Magnificence of God, many do witness; as Pythagoras, Anaxagoras, and Plato

Moses more ancient than all other Law-makers.

This Word, Law, is not in Homer.

The Life of Moses.

Moses maketh God his Guide, and Counsellor.

The Origin of Laws amongst the Greeks.

The Opinion of the wisest of the Greeks concerning God.

to, and after them the *Stoicks*, and almost all other Philosophers have so thought of the Divine Nature. But they delivering this their Philosophy in short Speech, durst not publish the truth, of their Doctrine among the People already seized upon by superstitious Opinions. But our Law-maker's Works and Words so agreed, that he satisfied at large all his People, and they that were to be born of them, and their Successors, inspiring, as it were, a certain Constancy into them to persevere in the same, still referring the Cause of his Laws to their own Profit and Commodity. For he did not affirm the Worship of God only to be part of Virtue; but he assigned other part thereof to Wit, Fortitude, Justice, and mutual Concord of all his Citizens. For all our Actions, Speeches, and what else soever, are all referred to Divine Piety. Which he left not touched, without any more Discourse of it. For these two are the Methods of all Discipline and Morality, whereof one frameth and directeth the Speech, the other, the Manners and Actions; which being so, other Law-makers were indeed wise in Advice and Counsel, and yet they made choice of one of these Methods, and left the other; for the *Lacedemonians* were instructed in Manners, and not in Words; as also they of *Crete* were; but the *Athenians*, and almost all the *Greeks*, were directed and trained up by the Laws in every thing they were to do; yet never could they put their written Laws in practice. But our Law maker very industriously did conjoin both these together; for he neither omitted the training them up in Manners and good Exercises, neither did he surcease to leave them written Laws.

Myſter compared with other Law-makers.

The Methods of Morality & Discipline.

Myſter commandeth all the Jews to come and hear the Law.

And first of all, making his entrance from the very Meats, and prescribing to every one a convenient Diet, he left no man liberty amongst us to direct himself in the least matter concerning his Meat; but he by Laws defined, both from what Meats we were to abstain, and what to eat, and what ought to be our ordinary Diet; as also, when we ought to labour, and when to cease from Work; so that we, as it were, under the Government of a Father or Master, might neither sin willingly, nor for ignorance; for he did not appoint punishment for them that were ignorant of it, but by Law enacted a most necessary, and mild Chastisement for the voluntary Offenders; and for this Cause he did not only will, that we should once, or twice, or often hear the Laws, but that once every Week, we all, omitting other Business, should come to hear the Laws, and so learn them perfectly; which things all other Law-makers, as it is well known, omitted: All which laudable Customs all other Law-makers have neglected; and the most part of men are so far from living according to their own Laws, that they are altogether ignorant of them; and having offended their Laws through ignorance, they then learn by other mens means, that they have made breach of their Laws; yea, the chiefest and most eminent men amongst them, do profess herein, that they are ignorant, causing those that are learned and skilful in their Laws, to sit as it were in Commission with them, to direct them.

Whereas every one of our Nation being demanded of our Laws, can answer as readily, as he can tell his own Name; for every one of us learning them, as it were, so soon as we come to the use of Reason, we have them, as it were, written and printed in our Minds, and by this means both we offend more seldom; and when we offend, we are sure to be punished.

And this especially is that, which hath caused such an Unity and Concord amongst us. For to worship one God after the same manner, without any difference in Manners and Conversation, is the only way to establish Amity and Concord in a Commonwealth.

The Concord of the Jews in Religion.

Amongst us no Man shall hear any different Speeches and Opinions concerning God; whereas, amongst all other Nations it is most frequent and ordinary: for amongst them, not only every one of the common People doth speak his Pleasure in this Point; but divers Philosophers also presume to do it, some of them with their blasphemous Speeches altogether destroying the Nature of God, and others, with the like impudency denying him to have any care of Men; neither is there any difference amongst us of Affairs pertaining to Man's Life; but all Men with us follow one common expreis Labour, and we all jointly affirm the Son of God, and that he hath care of humane Affairs, and all our Actions and Exercises; yea, any one may learn of our Women and Children, that all Things whatsoever are to be reduced to Piety.

Hence

A Hence it groweth that some detract our Nation, for that amongst us were no men Inventors of new Matters and Arts. To whom we will thus answer: That other Nations account it a Glory not to persist in any thing that their Fore-fathers used, and hold them of most account who can best transgress their Fore-father's wisdom! But we contrariwise do account it the chiefest point of Wisdom and Verue, neither to do nor think any thing contrary to that which our Ancestors have decreed; which is a token that our Law was established by as good advice as was possible. For those Laws that in all points are not as they ought to be, are often by experience found faulty. But amongst us who believe, that our Law was first established by the will and pleasure of Almighty God, nothing is pious and virtuous which may any wise impugn the same. For who B can take away any tittle thereof, or add better in their stead? Or, who is he that can transfer and carry us from the observance of them, and ordain for us better Laws to govern our Common-wealth? or what Law can be more just and better, than that which the Wisdom of God (who is Lord of all things) hath established? He first of all permitted the disposing of all principal affairs to the Priests in general, and most wisely constituted a High-Priest as their Head; neither were they chosen to this Dignity by our Law-maker, who either excelled in Nobility of Birth, or Riches, but he appointed such to sacrifice unto God, who were known to excel others in Wisdom and Sanctity; these do both keep our Laws, and observe all other things belonging to their Office, with integrity; for our Priests are appointed Overseers of all things, and to judge all Strifes and Controversies, and to punish Offenders.

What Monarchy then or Kingdom can be more holy than this? Or how can God be better honoured than amongst us, where all People are prepared to Piety; and the Priests commanded so to rule and govern the Common-wealth, as if they were celebrating some festivity?

And whereas other Nations are weary of celebrating their Mysteries (which they term Sacrifices) in a few days; we with joy, pleasure, and immutable wills, do celebrate our Sacrifices continually without intermission. It retheth now that I for down our Precepts and Laws, as Arguments of that which I have said;

The first is of God; of whom our Law saith, God comprehended all things; he is Of God, and of most perfect, most blessed, he is sufficient both for himself and all things else; he is the beginning, midst, and ending, famous amongst all things for his Works and Benefits, more manifest than any thing else; but his shape and greatness is to us unspeakable, all Matters (how precious soever) being compared with his excellent Beauty, are nothing worth; and all Art, compared with his Invention, is un-artificial; we can neither see, conceive, nor imagine any thing like him.

Heis holy; for we see his Works: the Light, the Heaven; and the Earth, the Sun, the Moon, Rivers, and Sea, so many different shapes of living Creatures; and increase of Fruits; all these God himself made; not with hands or labour, nor as one needing any to help him; but he seeing them to be good, they were presently made: He is to be followed of all Men, who ought to worship him by the exercising of Virtue; for this is the most holy way to please him.

We have one Temple, as also one God, which Temple is common to all Men, as he is the common God of all Men. Our Conformity is pleasing to him, and with that our Priests do constantly adore him, and he amongst them hath the first place; who by birth is the chiefest: He it is who first sacrificeth to God, teach the Laws observed, judgeth Controversies, and punisheth those that are convicted by the Law; whosoever disobeyeth him, shall be punished as one that rebels against God himself: He offereth Sacrifices, not of Gluttony or Drunkenness; for God is not pleased with such Sacrifices, but rather injured, and superfluous expences are thereby made.

But God loveth them that are temperate, and orderly; and of good behaviour, and especially requireth in us that Sacrifice and inviolable Chastity. In our Sacrifices offered for our common Good, we first of all pray in common; and then every one for himself, because we are all fellows, and he that delighteth herein more than in his own life, is most acceptable to God.

We pray and vow unto God, not requesting Riches of him; for he of his own accord bestoweth them upon every one, and left them amongst us; but we pray that we may have part of them, and having gotten them, may keep them.

Our Law hath also appointed purifications, and abstinence from carnal copulation, and many other things, which are too long to rehearse: And this is our Speech and Opinion of God, who himself is our Law.

And as concerning Marriage; our Law only alloweth Natural Copulation between Man

What sort of people are to be made Priests.

He is Of God, and of the divine providence.

The Works of God.

The Sacrifices of the Old Testament.

Purifications used in such cases.

Of Marriage.

The punishment for one that doth ravish a Virgin.

The purification for the Body.

Of the Funerals of the Dead.

The honour due to Parents.

Against Theft and Usury.

How we ought to use our Enemies.

Man and Wife, done to the intent to get Children. But that men should abuse one another against nature, it altogether disalloweth, and punisheth such Offenders with death. It commandeth us to marry, not respecting the Dowry, neither must we take Women violently and by force, nor allure them by deceitful persuasions; but that we rather obtain the good-will of the Parent, and use ordinary means to persuade. It also appointeth, that the Woman shall be in all things inferior to the Man, neither is she to obey in committing wickedness, but as one under Government: For it is God that gave Man this Authority. With her the Husband only may lawfully accompany, and it is abomination for her to make trial of another Man; and who so attempteth this, can no ways avoid Death; the like penalty attendeth him, if he offer violence to a Virgin espoused unto another Man; or if by persuasions he overcome a married Woman, or other that hath Children; and all this our Law commandeth: It hath also interdicted all women from concealing their Children being born, or otherwise to destroy them; for so she should be a Child-killer, destroy Souls, and Mankind: Who so therefore useth carnal Copulation and Corruption, is unclean by our Laws, and Women after lawful Copulation, must wash themselves, judging that a part of their Soul was by this Act defiled, and the being puffed up, was wounded in her Body, and therefore our Law ordained water of Purification for them. Neither is it lawful for them to feast and banquet at their Child-birth, whereby an occasion of Drunkenness may grow; but that their beginning should be temperate: They are likewise commanded to train up their Children in Learning, that they may learn the Law, and Actions of their Fore-fathers, and imitate them: that so being trained up in the Law, they may not sin nor transgress them by Ignorance.

Our Law hath also provided for the Burial of the Dead, that our Funerals should neither be pompous, nor our Sepulchres gorgeous, commanding every Household to perform all Necessaries touching the Burial of their dead, permitting all men at any ones death to assemble themselves together, and bewail the dead: It also commandeth every one (yea, even the dead Man's own Family) to purify themselves after the Burial, and to go afar off, as seeming to be unclean.

It also appointeth punishment for them that have committed Murther, either willfully, or against their will.

It bindeth every Man to obey his Parents next after God, and commandeth that those Children that do not shew themselves grateful unto them, or in any thing do grieve them, that they should be stoned to death: It also commandeth all young Men to reverence old Men, because God is Elder to us all.

It permiteth not Friends to conceal any Impiety; for God is not their Friend who doth not disclose them: And if Friends fall out that do know one anothers Secrets; yet they are commanded not to bewray them.

If any Judge take a Bribe, he is to be punished with death for omitting Justice, and assisting the guilty. No man must take any thing away that he himself placed not; and no Man must take that which is not his own. No man for lending must take usury; and many such like things our Law commandeth, concerning cause of Communion between us and others.

It is also not amiss to recount how our Law-maker provided for the entertaining of Strangers amongst us: For he seemeth so to have provided, that to our knowledge we neither corrupt our own Laws, nor deny to impart them to others; but he entertaineth all liberally, that will come and live under our Laws, judging the community of man's Life not so much to consist in the Nation whereof we come, as in the unity of our minds and conversation. He forbiddeth others that are strangers, and come not with that intent to be admitted to our Solemnities; yet he commanded us to exhibit unto them all other things necessary; and that we should give unto all Men fire, water, meat, and bury them being dead. He hath also most mildly determined how we ought to deal with our Enemies, that we neither destroy their Country with Fire, nor cut down their Fruit-trees.

We are also forbidden to rob and spoil those that are slain in fight, and deal injuriously with our Captives; and especially if they be Women: yea, he so endeavoured to teach us Humanity and Mildness, that he provided, that we use even unreasonable Beasts courteously, and only employ them to serve our lawful need, and no further; for he forbiddeth us to kill any tame thing bred in houses, and that we should not kill the old Birds and their young together, and because many wild Beasts, enemies to Mankind, do assist us in our Labours, he commanded to spare them also. And in every point he established humanity and mildness amongst us, using (as is before said) Laws to direct us

As thus enacting also other, how they who infringe the foresaid Laws, may be with all severity punished; for the punishment allotted to the violaters herof, is for the most part death. As if any Man commit Adultery, ravish a Virgin, use the Sin against Nature with another, or suffer himself to be so abused.

We also have Laws concerning our Servants, and our Measures, and Weights, and unlawful Bargains and Sales, or Deceit, if either one take any thing that is another Man's, or which is not his own; all these are to be punished, not as other Nations punish them, but much more grievously. But whosoever either injureth his Parents, or committeth Impiety against God, he shall presently be destroyed. But they that observe this Law, are rewarded, not with Gold or Silver, nor with a Crown beset with precious Stones; but every one having his Conscience to witness, doth greatly profit, and gain Eternity; as both our Law-maker prophesieth, and God himself doth most assuredly promise to them that observe them. And if it chance that we be forced to suffer death for them, yet do we joyfully go to execution, nothing doubting but that we shall so exchange this Life for a better.

I should be loth to report this, if our deeds did not make it manifest; for many of our Fore-fathers, only for that they refused to speak against our Laws, or otherwise than our Laws permitted, have most manfully and constantly endured all torments and death itself.

If our Nation were unknown to all the world, and that this our voluntary observation of our Laws, were not manifest to all the people, if any man should report unto the Greeks, that either he had read this which I have declared, or else that he had found People in a strange Land, such as we be, having so pious and honest opinions concerning God, and who had for many ages persevered therein; I doubt not but they would all admire and wonder hereat, considering the great mutability amongst themselves.

To be short, therefore some, who stick not to deride them, who have lately written of the Government of Common-wealths and Laws, as though they had written things fabulous, and altogether impossible. And (to speak nothing of other Philosophers, who have written of this Argument) that divine Plato amongst the Greeks, a Man, who in honest Life, virtuous Speech, and sound Philosophy, excelled all others, this Man is almost continually scoffed at by them, who in their own conceit are skilful in civil affairs, and brought in to their Comedies. Whereas, whosoever considereth his Writings with diligence, shall often and easily find matter agreeable with most Mens Manners; yea, this Plato himself confesseth, that he dare not, by reason of the common people's ignorance, set down the true opinion of God.

But many think Plato's words full of vanity and licentiousness, and admire *Lycorgus*, the and the City of *Sparta*, for that it so long time persevered in his Laws. It is therefore an evident demonstration of Virtue to remain in their Laws. But if those who so admire the *Lacedemonians* do compare them with us, and the time during the which their Laws were in force, with the time of our Commonwealth, they shall find that ours hath continued more than two thousand years. They shall also find that the *Lacedemonians* did only perfectly observe their Laws, during such time as they were in prosperity and liberty, and that when their Fortune changed, they then became unmindful of their Laws.

But we, who have felt many thousand Mishaps, by reason of the often change of Princes in *Asia*, have not in these our last miseries and evils forsaken our Law. Neither can any man say, that liberty and licentiousness of Life is the cause why we so diligently observe them, seeing that whose pleads may see sufficient proof, that they tie us to more strict Life and laborious, than those of the *Lacedemonians* did them: For they neither tilled the Earth, nor used any handy-craft; but ceasing from all labours and pains-taking, lived in their City, fat, and in fair liking, having both their meat, and all other necessities provided and prepared for them by others, and esteemed that only their felicity to do and endure any thing, so that they might prevail against those against whom they enterprized Wars: And that they failed also herein, I omit to rehearse. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themselves to their Enemies. And can any one tell of (I say not many) but of one or two of us that ever was treacherous to his own Laws, or that feared to die for them? I mean not a common death, such as Soldiers are subject unto; but such a death as is effected by all torments and tortures that can be devised. Which I think those that prevail against us, imposed upon us, not for hatred, but that they desired to see so admirable a matter; and to see we being but Men, and such who esteemed it the greatest impiety possible to do it, could be compelled by them to speak or do

A repetition of the precepts of the Law.

The reward of such as keep the Law.

The continuance of the Laws amongst the Jews. Plato admiring the Greeks.

The Jews compared with the Lacedemonians.

The strict
Laws of the
Jews.

any thing contrary to our Laws: Yet it is no wonder that we for our Law do die with such constancy, rather than any other Nation: For other Nations cannot abide to endure that which we account a trifle, to wit, labour and simple fare, abstinence from our Wives, and observation of our days of rest, and we are always careful that when we fight against our Enemies, we observe our Laws concerning our Meats. And thus we take pleasure to observe and keep our Laws, and to exercise fortitude in obeying them.

Moses forbid-
deth to deride
and blaspheme
false gods, only
for the name of
God imputed
unto them.

The number of
gods amongst
the Gentiles
infinite.

The Fable of
Jupiter and
Pallas.

Jupiter.

Let now *Lyfmachus* or *Melinus* pass, and all such as they be, wicked lying Writers, and Sophisters, deceivers of young men, and detractors of our Nation, as though we were the wickedest people living. As for me, I will not examine the Laws of other Nations: for it is our Custom to keep and observe our own, not to detract others; yea and our Law-maker openly prohibited us from blaspheming such, as other Nations hold for gods, only for the name of God attributed unto them: yet may we not leave the Objections of our accusers unanswered, seeing that which we are to speak against them is not our own device, but many before us have spoken it. Who then of all the wife Greeks will not condemn the most famous Poets, and especially the Law-makers, who at first brought and settled such vain opinions of the gods among the common people: affirming the number of them to be as many as they thought good, and that they were born at divers times, allotting to every one his proper place, as unto other living Creatures: some to be under the Earth, others in the Sea, and the ancientest amongst them in Hell, fettered and bound: and those whom they place in Heaven, in words they do term him a father, but in deeds they shew him to be a Tyrant; and for this cause they report that his Wife, his brother, and his daughter, whom they affirm to have been born of his Brain, conspired against him to bind him and hang him, as they report him also to have dealt by his father. Against these vanities all excellent and wise men do worthily inveigh, who beside this already rehearsed in derision add, how some of the gods are young, some are old, some infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and at variance with mortal men, others delight in Musick, others in Shooting: Moreover that they are at variance one with another amongst themselves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that also they are wounded by mortal men, and sorrow, and grieve for the wounds; and that which is most abominable of all, do use carnal Copulation with mankind, and that most unbecomingly, that their unbridled lust is extended both to men and women. Then that their chief god, whom they call father, contemned and drowned certain women, whom he himself had deceived and gotten with child, and that he could not deliver the Children born of these Women from calamity, for that destiny had obliged him, nor see their deaths without tears.

This is all good stuff, as also is that which followeth, to wit, Adulteries committed in Heaven to openly and impudently among the gods, that some profess themselves to envy their fellow gods and goddesses tied together in such filthiness. And what should the rest of them do, when as their King, the most ancient amongst them, could not refrain from his lustful licentiousness and debauchery? Moreover, Some of them became servants unto men, some built houses for money, and others became Shepherds, others like maulers were chained in Hell. What man then, that ever was accounted wise, would not blush at these follies, and reprove the inventors hereof, and the foolish believers also? Others made them subject to terror and fear, and madness, and such simplicity, as that they might be deceived, and all other naughty passions to be found in the nature of their gods, and have persuaded whole Cities to offer sacrifice to the most noble amongst them. And they are in great perplexity, thinking that some of the gods are the Givers of all good things, others again to be their enemies, and so seek to please them with gifts as they would do wicked men; and they are verily perished, that they shall sustain great damage by their means, except they do daily pacify their wrath by frequent gifts.

What is the
cause of such
error concern-
ing God.

What is the cause of this shameful ignorance, and erroneous inquiry concerning God? Truly I am perished, For that their first Law-makers were themselves herein to seek, and ignorant of the nature of God, or else that they did not faithfully deliver unto their Common wealth, so much as themselves knew concerning this point; but as though it had been a thing of least moment, did willfully let it pass, giving licence too Poets, and permitting them to devise and make gods whom they pleased, and that the Orators should write of the Common wealths affairs, and tell what they liked of strange gods.

Moreover, the Painters and Image-makers amongst the Greeks had a great hand in making

A making of Gods, it being lawful for them every one to frame what shape he list, and how he list, some of Barth, others of Colours: and the chiefest God-makers amongst them used Ivory and Gold to make their God-ly, a true argument of their humane Novelty.

And then the ancient Gods whom at first they honoured and revered, as much as they could possibly devise, being now withered with Age, are out of Credit; and other Youngsters possess their Places and Honours: their Temples also, some are desolate, others newly erected, as Men please. Whereas contrariwise, they ought most constantly to keep their opinion of God; and his Religion.

Apollonius *Milon* was one of these proud Gods; but those *Greeks* that followed the true Philosophy, were not ignorant of what I have said of the Nature and Essence of God, but agreed with us in our Opinions, and laughed at these ridiculous Fictions. Which *Plato* well seeing, affirmeth, that Poets are not to be permitted in a Common wealth, and censured *Homere* away very honourably, crowned and uncrowned; lest that he with his Fables should destroy or deprave the true opinion of God: For *Plato*, of all others especially imitated our Law-makers; as he did herein also, commanding his Citizens, that all of them should perfectly learn his Laws; and that for no easiness any strange foreign Custom should be admitted into their City; but that their Common wealth should be pure, and they persist in the observation of their Laws: But *Apollonius* *Milon* not respecting this, inveighed against us, for not receiving into our Society Men of strange Opinions in Religion; whereas not only we do so, but commonly all *Greeks*, yea, and the most prudent amongst them.

The *Lacedemonians* expelled all Strangers, and did not permit their Citizens to travel into other Countries, fearing that both ways their Laws might be corrupted: They therefore are to be spoken against rather than we, seeing they neither admit Strangers to converse with them, nor to inhabit amongst them, nor impart their Religion unto them; but we, though not desirous to learn the Religion of other Nations, yet do we not deny to impart ours to Strangers, who desire to embrace it: Which, if it be not deceived, is a token of magnanimity and clemency in us: But this shall suffice concerning the *Lacedemonians*.

Apollonius was ignorant how matters stood with the *Athenians*, who boast that their City was free to all Nations; but they did most severely, and without all mercy punish those that did but speak any word against their God. For what was the case of *Socrates* his Death? He neither betrayed the City to Enemies, nor destroyed their Temples, but only swore by a strange God; which, as he said, (whether in jest or in earnest) a Devil taught him, and for this offence, he was put to death by drinking Hemlock: His Accusers alleging, that he corrupted young men, and contemned the Laws and Religion of his Country. And this *Socrates* sustained being a Citizen of *Athenes*.

Anaxagoras was of *Clazomenia* and for that he affirmed the Sun, which the *Athenians* worshipped for God, to be a fiery Stone, he was by the Sentence of some few condemned to die: They also proclaimed, That whoever would kill *Diogenes* of *Melae*, should be rewarded with a Talent for his labour, only for that this *Diogenes* was said to deride their Mysteries: *Protagoras* also had been by them taken, and put to death, had he not escaped, only for that they supposed him to have written certain doubts of the *Athenian* Gods. And what wonder is it that they used their Men at this rate, when they punished the same cruelty upon their Women, one of their *She-Priests* being put to death for worshipping a strange God; their Laws appointing, that whoever brought a strange God into their City, should be punished with death: it is therefore evident, that they so enacted such strait Laws, believed not the Gods of other Nations; for had they believed in them, they would not have deprived themselves of the Benefit of many

The very *Syrians* (who delighted in Manlaughter so much, that they very little differed from brute Beasts) yet did they think themselves bound to maintain their own Laws, as best, so that they slew *Anacharsis*, a famous *Greek*, that came unto them, only for that he seemed to attribute too much unto the *Greek* Gods: Yea, thou shalt find many among the *Persians*, who for this cause have been tortured. And it is evident that *Apollonius* approved the *Persian* Laws; for when the *Greeks* admired their Fortitude and Concord of Opinions concerning God, I mean, the fortitude they showed at the burning of their Temples, this *Apollonius* in all things imitated the *Persians*, violating other mens wives, and putting out their Children's Eyes; whereas our Laws adjudge him to death that useth beasts to unreasonably: And neither the fear and terror of Potentates, nor the favour of them whom all men reverence, could ever cause us to forsake

Porte and
Painters cause
the multitude
of Gods.

Plato decreed
that no Poet
should be per-
mitted in a
Common
wealth.

The *Lacede-
monians* did
expel all stran-
gers.

The *Atheni-
ans* Manners.

Socrates a Ci-
tizen of
Athenes.

Anaxagoras.

A Talent is
600 Crowns.

The *Syrians*.

The *Persian*
Manner.

The Jews
constancy in
their Laws.

Against the
Law-makers
of the Gen-
tiles.

The injustice
of Law-ma-
kers.

The Jews
strict observa-
tion of the
Law.

The Jews
Laws are of
great Antiqui-
ty.

The Laws of
the Gentiles.

The Epilogue
of this Book.

The cause why
Joseph writ
these Books
against Appi-
on.

A brief rehear-
sal of all that
is above said.

The intention
of the Jews
Laws.

or abandon these Laws; neither do we exercise fortitude, to deprive other men of their H goods and fortunes by War; but to keep our own Laws and we who patiently put up all other injury; yet if any man do in our Religion provoke us, we presently take revenge, not respecting our own ability; yea, though thereby we work our own ruin and calamity. What therefore should move us, to imitate the Laws of other Nations, when they that made those Laws (yea, even the Law-makers themselves) did transgress them? Or how can the *Lacedaemonians* avoid reproach for their inhospitality, and neglecting Marriage; or the *Phoenicians* and *Thebans*, for accompanying with men contrary to the Law of Nature, which Fast most shameful they deemed good and necessary? Yea, not content to do so themselves, they also ascribed the like unto their Gods, to be done by them (which the *Greeks* also now of late have done) and for this cause they refused to marry with their own Women; judging their satisfaction to be contrary to the precept of Nature. But I will speak no more of punishment; neither how great Malefactors those first Law-makers freed from punishment, being bribed with Money, and how unjust they were in the Laws appointing to Wedlock. It is long to examine what great occasions of Impiety they gave: For many have already long ago forsaken their Laws; which cannot be said of us, who for our Laws have suffered loss of our Cities, Fortunes, and Lives, we keeping and persisting in our Laws even unto death; and if any Jew be in a strange Country, where there is a Tyrant King, yet doth not he so fear him, that he would for his Command in any jot transgress our Laws. If therefore we do valourously endure thus much for our Laws, all men must needs grant our Laws to be very good: But if they say we suffer all these Calamities to maintain wicked or naughty Laws, what punishment are they not worthy of, who, having (as they say) better Laws than we, do so easily forsake them; whereas we do maintain ours even with our Lives? But seeing the Antiquity of Laws is the greatest Argument to prove their goodness, I will set down of what Antiquity our Laws are, together with our Law-maker's Opinion of the Deity; if therefore any one compare our Laws with the Laws of all Nations, he shall find that ours are of more Antiquity than theirs by many Ages. For our Laws established amongst us, have been imitated of all other Nations: For though the first *Greeks* did pretend to observe their own Laws, yet all their Philosophers did imitate ours, and our Opinions of God and taught others the same Manners and Conversation; yea, the common people did long since imitate our Piety. Neither is there any Nation, either *Greek* or *Barbarian*, who have not after some manner observed a Sabbath as we do, and Fasting-days, and Lamps, all which they learned of us; yea, many do also observe our Customs concerning their Meats, and our unity and concord, wherein we excell all other Nations, our community also, and industry in Arts and Labours, and sufferance for our Laws. And which is most to be admired, our Law, not having any to force us to observe it, hath so obliged our hearts, that as God is of all the world honoured without compulsion, so are our Laws amongst us, without any violence or force: And whosoever doth diligently consider his own Nation and Family, shall find that which I have reported to be true. I will now generally reprehend the voluntary malice of all men; for either they mean, that we having these good Laws, do yet little esteem them, and follow worse; or if they do not so mean, let them hold their malicious Tongue from any further calumnation. For I do not take upon me the defence of this Cause, for that I bear any hatred to any man; but for that I and all the Jews do honour and reverence our Law-maker, and believe that whatsoever he prophesied, proceeded from God; yea, although our selves did not know the goodness of our Laws, yet the multitude of them that imitate them, were a sufficient Motive to induce us thereunto. But I have at large, and with all sincerity discoursed of our Laws and Common-wealth, in my Books of our Antiquity. And now again I have made mention of them, neither in contumely of other Nations, nor in praise of our own; but only to reprove such as have most maliciously and impudently belyed us, contrary to the known truth: And I think I have already fully performed that which I have promised: For I have shewed our Nation (contrary to their affirmations) to be most ancient, which I have proved by the testimony of many ancient Writers; who, in their Works have mentioned us.

Our Adversaries affirm us to have come of *Egyptians*: I have shewed, that our Forefathers came into *Egypt* out of some other place. They alledge that we were expell'd *Egypt*, for that we were infected with Diseases: I have proved that our Predecessors came from thence to their own Country by means of their own Bravery and Force, of their own accord. Others labour to defame our Law-maker, as a wicked person, whose virtue many of ancient times, and so long time as hath been since him, do witness.

A It is not needful to speak more largely of our Laws; for they by themselves appear pious and good, and such as do not invite or incite us to the hatred of other Nations, but rather to Communion and Friendship, being both enemies to Iniquity, and Commanders of Justice, Banishers of Luxuriousness, and Teachers of Frugality and Labour, forbidding all Wars enterprized for Avarice, and preparing the People to shew Fortitude in them, and for them, inflicting inevitable punishment upon their Transgressors, not easily to be deceived by glosing Speeches, and executing in Action all that they in Word command; yet amongst us the execution of them, and observation is more ready than the Words of them.

I therefore confidently affirm, That we do teach more pious and virtuous Manners than other Nations do. For what can be better than inviolate Piety? What more just than to obey the Law? What more profitable and commodious, than to be at Unity and Peace amongst our selves; and neither to forsake one another in calamity, nor injure one another in Prosperity; to contemn and despise Death in time of War, and in Peace to labour, and till our Grounds, and to use other Arts and Works, and always to think and believe, that God beholdeth all our Actions, and ruleth and disposeth all Things? If these be either written or observed by any one before this time, we are then to thank them, as being their Scholars; but if they were never extant before, then we are known to be the first Authors and Inventors of them. Let therefore *Appion* and *Molon* perish, and all others that with them are convicted of lying, and slandering us. This Book is written to thee, *Epaphroditus*, who lovest the Truth; and to others, who by thee will, or are desirous to know the same.

The Origin
of the Jews
Laws.

Zzz 2

DESE

G

DESIDERIUS ERASMUS

ROTTERODAMUS,

To the most Vertuous and Learned Father, *HELIAS MARCEUS*, The Maccabietan Ruler of the Renowned College of the *MACCABEES*.

I Have not grudged, Vertuous Father, to Dedicate unto thee a days Labour, wherein I have perused, and what in me lieth, amended the Book which Joseph writ of the seven Maccabees Brethren; and would it had lain in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek Copy) by the Latin conjectured the Greek, and altered some things; yet but very few. Joseph doth not falsely boast himself to have attained to the excellency of the Greek Tongue; and this Book will sufficiently witness the same, wherein he shewed great Variety and Emphasis, inasmuch as he seemeth to have handled that famous Work with eloquent Style, and the Ornament of Discourse. St. Jerom, for this cause, entitleth this Book, Great Eloquence; Suidas, μεγαλοφωνία; out of them both we amend the corrupted Stile, and call it *ῥητορικὴ ἀποφαισις*, that is, The Rule of Reason: For the Scope of this Book tendeth all to prove, that Reason is of no force in Man, except it bear Sovereignty over all inordinate Appetites. This is most evidently proved by the Books of the Maccabees in the Scripture; which Books the Jews did not receive as Canonical; yet do they account it among their Sacred Writ. I cannot but congratulate this worthy College (which, though famous for many other things, yet is more happy) for that it is so blessed as to enjoy so worthy and unspeakable a Treasure: Or rather all Colonia Agrippina, that happy and fortunate City: yet in nothing more happy, than for that it alone dash in her *Rajam* shrine so many, so sacred, and excellent Pledges of Piety: yet should it be more happy, if it could express their Vertues, whose sacred Relicks it so religiously keepeth, and imitate their Manners whose Bodies it possesseth; *uir*, if in sincerity of Religion, it imitated the piety of three Kings, and the sacred Purity of the eleven Virgins; if it resembled the most valiant young Men, the Maccabees, and the invincible Courage of that Woman, whose valorous Constancy no Misery could conquer. And this best portion and part of her Felicity this worthy City might bestow upon her self, yea, and double the same. Do thou go forward in that which thou hast in hand, to wit, in spreading the Praise of those Martyrs, making that vertuous Example more commendable, and your City more famous.

Farewell.

FLAVIUS

FLAVIUS JOSEPHUS

OF THE
RULE OF REASON:

A most Eloquent Book; Corrected by

DESIDERIUS ERASMUS

Most lively setting down the

MARTYRDOM of the *MACCABEES*.

I Am at the instant Request of *Polybius* of *Megalopolis*, to put in writing the constant Sufferings of the *Maccabees*, worthy all admiration, not in a Rhetorical and pleasing Stile, but rather after our own Country-fashion, thereby to exhort our Nation to Patience in their Calamities. But first of all, it is necessary to speak something of Reason, and assign unto it the Power and Virtue for deliberate. For he who hath once fully determined to suffer all Misery for God's sake, is in my opinion, already a Martyr: It is therefore great Merit to have so determined, and therefore (as above-said) Reason governeth our inferior Passions; and though Destiny deny us opportunity to suffer, yet have we suffered all in purposing to suffer all.

Who so therefore will renounce the World, and aspire only to Celestial things, must exercise Sobriety, banish Gluttony, Lasciviousness, and all other such Vices as may possess and captivate the Mind: He must likewise mount up to the top of Verue's Tower, that from thence he may resist and impugn the Vices of his Body, Grief and Fear.

There are many Examples of the valiant Soldiers of God, which I could produce; but the brave Persons descended from one single Woman (not at one, but several births) may suffice.

And first I will speak of *Elezar* and seven Brethren, and relate what Tortures and Torments their Mother endured; yet cannot Man, but only God determine who amongst them was first, and who last in this noble Agony. They therefore, being all of one opinion, resembling one another more in Mind than in Body, duly considered the frailty of this Life, and neither delighted in the Flatteries of the world, nor the alluring Enchantments thereof. They valued not Torments, Fetters, nor any other sort of Tortures imposed upon them: To return, they resolved upon patience, and to endure whatsoever the Judges Cruelty could devise. I will therefore praise the fortitude of these Brethren, or rather with all truth rehearse the noble Conflicts of these holy Men; and setting all Adulation apart, prosecute with a bare Historical Narration, the manner of their Martyrdom.

But before I begin to declare the Death of these brave Men, I will a little treat of Reason, which, as I have affirmed, is no small Motive to Martyrdom. Reason it is that maketh us observe Fasts and Abstinence; Reason makes us despise Money: by it we are taught not to account of Dignities and Honours, which all Men generally aim at; yea, Reason's gift it is, that we do resist the heat of lustful Desires. Hence cometh it, that having once overcome such things as the Flesh delights in, we find our selves able to resist, we also learn to despise Pains and Torments, and by degrees resolve to suffer all things that shall be imposed upon us.

Which that it may more plainly appear, let us search out the cause of this order, and

Zzz

The death of the seven Brethren and their Mother.

The description of Reason and Will.

we shall find Wisdom to be the Cause hereof. For no man can determine and distinguish Good from Evil, that is not endued with Wisdom; this Wisdom is always accompanied with Justice, and Justice is still joyned with Vertue; and Vertue and Temperance cannot be separated; so that this Wisdom consisteth upon four parts.

Grief and pain,
cause or hinder
Passion.

Belides these, there are two Things that either do cause or hinder Passion, to wit, Pain and Pleasure; one of which we do always refuse, and the other we do always desire; yet where Pleasure ariseth, and is presently by Reason's Rule put away, the Mind is there strengthened, and Pain compared with Glory, is through hope of a greater Reward contented before it come; and being come, our Mind is ashamed not to suffer, that which before it was resolved to do.

Reason re-
flecteth a skilful
Gardiner.

Reason therefore is the guide of all our Actions, and by it we despise Torments, and detest Vice; like a skilful husbandman, it pruneth and cutteth away superfluous branches, and killeth the heat of all corrupt and hurtful humours, only leaving that which may some way be profitable to us.

Thus Reason corrects our Passion, encourages us to suffer, and supports us in our Sufferings. Who is not desirous to eat the Flesh of wild Beasts and Fishes? And who lusteth not to eat of feathered Fowls? Nay, do not the dainty Dishes either from Sea or Land invite us to eat them? What then causeth us to abstain from them? What makes us all desire them, and yet none of us eat them? Even Reason, by which the Mind is taught to overcome it self in delightful Objects and Pleasure, that when occasion of Martyrdom is offered, setting aside all Vanities, we will not for a little Pleasure forget our accustomed Vertue.

An instance of
Joseph's Cha-
rity.

By reason it was that *Joseph* (to his great praise) master'd his Concupiscence, and suffered not himself to be overcome by his Lust, which was but too incident to his age: Reason so worketh with sound advice, and mature counsel, that it again recovereth lost friendship, gaineth new, and suffereth cruelly to be committed. Of this we have also the example of *Moses*, who had he not had just occasion to be angry against *Dathan* and *Abiram*; Reason (no doubt) would have caused him to have smothered his Passion. Did not our Father *Jacob* with great vehemency reprove his Sons *Simeon* and *Levi*, who without reason had used such cruelty, saying, *Curfed be your anger*? Which anger had it been bridled with Reason, neither had they been curfed, nor the other had perished. For this cause, God, the Maker of Mankind, when he fashioned us and our Manners, having finished the Lineaments of our Body, he placed the Mind in it, to rule it with certain concomitant Precepts, to wit, Temperance, pursuance of that which is good, cleaving to Justice; by which Rules we might be able to bridle our Passions, and observe the Precepts of God.

But some will ask me, why we commit wickedness, seeing that Reason ruleth our Passion? But it is ridiculous to think that Reason hath so perfect a dominion; for Reason's Rule cannot hinder the appetite from desire; but only correct it so far, that it suffer with patience the loss or abstinence from such things as is desired. For example sake, Reason cannot hinder thee from being angry; but it can so work, that thou commit no Impiety when thou art angry; in like manner, it cannot hinder thee from desiring filthy Pleasure, yet can it cause thee not to yield unto it.

An instance of
David's thirst.

Reason therefore cannot eradicate Vice, but only bridle it. Witness in this the example of holy *David*, who fighting against Strangers with great success, and being at Evening weary and faint, retiring into his Tent, that was guarded by Soldiers, he found them all at meat; yet himself being thirsty, would not drink, notwithstanding Water was hard by, because his Religion dissuaded him; for he had vowed not to drink, but from a Fountain in the Camp of the Enemy.

1 Sam. 2. 16.

Whilst thus his Thirst increased, three lusty young Men armed themselves, and taking with them a Vessel, they went unto their Enemies Camp, and assaulted the Watchmen, who, for fear of death, fled; and so they past through the Camp, till such time as they came where the Water was, and filling their Pot, they brought it to the King. But holy *David* so bridled his Appetite, that his Reason quenched his Desire, and shewed an excellent Token of Patience; teaching how the fear of God was to be preferred before all things: For taking the Water he had so much wished for, and which had been gotten with such danger, he presently poured it on the ground, as a sacrifice to God, chusing rather to die for thirst, than to offend the divine Majesty; yet Reason is not so forcible, that it is able without due consideration, to repress the inordinate Motions of the Mind, and mitigate the Grief of the Body. But it is now time to come to our History; yet is not this former Discourse to be thought impertinent, for that it is somewhat previous to the Matter ensuing. Such was the Wisdom and Fidelity

David in his
thirst refused
to drink the
Water he so
desired.

A of our Fore-fathers, that *Seleucus* King of *Asia*, enriched our Priests, and being a man of another Religion, ascribed all his Actions and worthy Deeds, to the Religion and Faith of our Ancestors. But wicked Mens Malice could not herewith be satisfied. For one *Simon*, hating the High-Priest *Onias*, and finding no ways or means to be revenged of him in his own Country, went unto *Apollonius*, Governor of *Syria*; *Phanicia*, and *Cilicia*, and before him, in a publick Assembly declared, that he could help the King to an infinite Treasure; for (saith he) there is hidden in *Jerusalem* an infinite deal of Gold and Silver, which by right belongeth unto King *Seleucus*.

Apollonius
Captain of *Sy-
ria* came with
an Army to his
Country.

Apollonius hearing this, praised and commended *Simon*, and confiscated the Gold and Silver to the Treasure-house of *Seleucus*; and having Authority from the King, to get it, he levied an Army, and so accompanied with *Simon*, came unto our Country, purposing, if any violence were offered, to use the defence of his Soldiers.

When the Treasure-house of our Temple was now a sacking, *Onias* wept bitterly, and said, that it was a heavy sight to them, to whom this Treasure was committed, to see, or any part of it taken away. But *Apollonius*, neither respecting the Tears and Intreaties of the old Men, Women, nor Children, pressed into the Temple, they all praying God to punish him, and to defend their Temple. Being now with a great Guard of armed Men entred into the holy Temple, there appeared certain Angels on Horseback, with weapons in their hands, and shining with a fiery flame about them, and they daunted the courage of this Infidel *Apollonius*, who presently fell down flat upon his face, and lying so a great while, at last he came a little to himself, and rising up, he leaned upon his shoulder who kept the Temple, not being able to stand alone, he was so terrified with the Vision he had seen. When by degrees he recollected, and found some little hope of recovery, he stretched both his hands towards Heaven, and despairing to obtain pardon by his own Prayers for his offence committed, he besought the *Hebrews* (whose Temple he came to spoil) to make intercession for him; himself with Tears craving pardon for his offence, and not only acknowledging his fault, but confessing himself to have deserved Death, and all punishment possible. Holy *Onias* by seeing this, and fearing also, that if *Apollonius* should then die, the *Hebrews* would be suspected to have made him away, made Prayers to God for him, and obtained his Enemies Life. *Apollonius* presently hasted to *Seleucus*, to let him understand what had hapned; but when he came, he found *Seleucus* dead, and *Antiochus* reigning in his stead, a man of tyrannous Nature, who bare an ancient grudge to *Onias* the High-Priest; and therefore made *Jason* his Brother High-Priest in his stead, *Jason* promising *Antiochus*, in recompence, to pay him 3660 Talents of Silver every year.

Angels upon
Horses shining
with fiery
brightness.

Onias by
prayer obtain-
eth *Apollonius*'s
Life.

Antiochus his
rage against
the *Jews*.

Jason being made High-Priest, and Chief amongst all the Nation of the *Jews*, presently forced all the People to impiety, and to forsake their Religion; so that to build Baths, he hindred the defence and compleating of the Temple, and many of our Nation conspired with him in this Iniquity. But hereat God was presently wroth, and being displeased, it was not needful to seek foreign Enemies; for *Antiochus* himself was incited against them; who warring against *Ptolomeus* King of *Egypt*, had heard it reported, that the *Jews* esteemd him to be dead, yet was he very nobly entertained by the Inhabitants of *Jerusalem*; and presently after the fight, he made an Edict, that who so among the *Jews* refused to offer Sacrifice to the Gods, should presently die upon the Wheel. But the godly-minded of our Nation did little esteem this Edict; yea, the Women circumcising their Infants (as our Law requireth) did afterwards cast themselves down headlong, to the end that they might so obtain a present Death without longer delay.

Antiochus perceiving that the severity of his Edict could not compel the *Hebrews* to forsake their Religion; but that men voluntarily did chuse Death; he sitting in an eminent place from whence all the *Jews* might behold him, calling all of them together, caused Swines Flesh to be sacrificed upon the Altar, and to be offered to every *Hebrew* to eat.

Amongst this whole Multitude assembled from all places, was one *Eleazar*, a Priest, well instructed in Learning, and the Fear of GOD, a man aged in respect of his years, brought unto of a very reverend countenance, one that was known to all men, and famous for his Vertue. To this Man *Antiochus* said thus:

Eleazar is
brought unto
Antiochus,
2 Macc. 6.

Be advised by me, holy old man, eschew those torments prepar'd for such as are obstinate, preserve thy reverend age, and cast not away your Life, take the Sacrifice, and eat of the Swines flesh; for it is contrary to all wisdom and discretion to follow the *Jews* opinion, and refuse that meat which Nature hath as well ordained for Mankind as any other. We are unthank-

Antiochus's
exhortation to
Eleazar.

full for God's benefits, when we contemn his Graces, and make difference, where Nature hath made none; or what reason is there to shew that this Beast is more abominable than others? Either all Beasts are to be eaten, or else all to be eschewed; it is Superstition and Folly to bar our selves from any thing by a Law, when we have noother for it, but our Will. Set apart those vain and sottish Opinions, and at least in this venerable Age change thy Opinion. And though your Laws are strictly to be observed, yet will they excuse thee, seeing thou dost not sin voluntarily, but by compulsion.

Eleazar was permitted to speak, and replied to Antiochus, who exhorted and pressed him to the breach of his Laws. *My Antiochus, do not follow vain report, but observe the verity of Religion which our Fathers kept, and fear of Torments cannot make us embrace another Religion, and forsake our own; yea, I suppose, our Religion delivered to us by our Fathers, had no firm grounds, yet would I not be compelled by Torments to forsake it. Do not esteem it a small matter to eat impure meat, and taste of that which is sacrificed to Idols, for it is profane to touch things that are profane. Our Law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise.*

We are taught to embrace Sobriety, to subdue our inordinate appetites, to keep our bodies chaste, to suffer with patience whatsoever for God's sake is inflicted upon us, and not to deny the Truth, Justice, Piety, or God, who alone is true; and therefore I refuse this profane Meat, well knowing what I ought to eat, as warranted therein by the Precept of the Almighty God, whose Laws I have learned to obey, and eschew all Meats sacrificed to Idols, and embrace with all vigour that which is expedient for the Soul; and it is no less than Tyranny to compel a man to that which his Religion forbids, and to command that which is contrary to Justice.

Do what thou wilt, despite us as you please, it shall be returned upon your own head, and you shall be as despicable your self, as others are to you. I will persevere in the holy steps of my Forefathers; though with tyrannous hands you pluck out mine Eyes, and rip up my Bowels with a Knife, thou shalt never conquer me. I will die secure, and patient in the Love of God; neither flatter thy self for that I am aged, and that my Body is now feeble: If need be, that I must be sacrificed for God's sake, thou shalt find me in the vigour and resolution of a young Man. Prepare then your Fire, and get ready your Racks; thou shalt find me more constant in my torments, than before I come to them.

O sacred Religion! I will never violate thee; the foundation of my salvation, the defence of the Believer, the grounds of Faith, never will I lift up my hands contrary to thy Precepts; never will I believe any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many years, nor relinquish the Faith I have hitherto embraced. The chaste, pure, and devout Company of Fathers shall receive me into their number, where I shall not fear (O impious King) thy threats. But thou hast changed the name of King to Tyrant; yet thou shalt never alledge against me, my deed, my consent, my word.

Whilst Eleazar, full of constancy and liberty, spake thus, the Soldiers that stood thereabout haled him to be tortured, and stripping him naked, they hang'd him up, and whipped him naked whilst on either side he was beaten, a Crier with an impious voice, still cried unto him, Obey the King's Pleasure and Command. But worthy Eleazar was not overcome by Torment, but suffered all with great patience, and lifting up his venerable Eyes to Heaven; he knew in whom he believed, and to whom he sacrificed his Soul; after which, observing his Flesh to be wounded, and cut on each side of his Body, and the Blood gushing out in great abundance, he admired his own patience, and thanked God, who was the Author thereof. At last, his Body being unable to hang longer upon the Rack, he fell down flat upon his face, still glorifying God, as he did before his Fall. Then one of the Soldiers, to gratifie the King, like a mad-man spurned and trod upon him to increase his Torments. But Eleazar, strong in Body and Mind, like a right Champion of the true GOD, never shrunk at those pains; but the good old Man by patience overcame the Cruelty of his Torturers, and put his very Torturers into admiration of his Constancy. Then the King's Officers coming unto him, said,

How long, Eleazar, wilt thou neglect the King's commands, and refuse to free thy self from torments? Eat Swine's flesh, and thou redeemest thy self from all thou endurest. Eleazar, although in the height of his tortures, he had been silent, could not, without answering, endure to hear so profane counsel, but as tormented with this speech, he cried out, *We Sons of the Hebrews are not so effeminate, as to forsake the way of our Salvation, wherein we walk'd even until our old age, neither are we taught for the avoiding of torment, which will not long continue, to give others example & occasion to sin. It is but a while that this life can last; so that we lose but a small moment for that which is eternal. Far then be it from me to prolong the small remainder of my life by so pusillanimous an action, or expose myself by my cowardice*

A die to the contempt of the World, you your self would despise me, and upbraid my inconstancy: Let us die therefore courageously and our Souls take their flight into Abraham's Bosom.

The Soldiers seeing his Constancy, by the King's Command cast him into the Fire, and poured stinking and loathsome Liquors into his Nostrils; which the reverend old man most patiently suffered, till at length he was consumed with the flame; when he found himself departing, and giving up the Ghost, he spake after this manner, lifting up his dazzled Eyes to Heaven:

Thou art Life (O God) from whom Life and Salvation proceedeth; behold I die for observing thy Laws, be merciful to this thy Nation, and do not forsake them whom thou hast hitherto protected as in thy Bosom, and under the shadow of thy Wings; let my death put an end to all our Misery, and pacify thy Wrath against our whole Nation for their offences; receive me for them all, and bestow them all upon me. And amidst these Speeches he joyfully expired.

It is most true therefore, which we at first affirmed, that Reason regulates our Passions, and disposeth us to suffer cheerfully, which once we having determined and resolved the anguish of our suffering is abated, and our resolution and constancy confirmed.

If therefore Reason and the Inferiour Powers be at variance, we must subject them to Reason, if we will make a perfect Victory. With this Guide our Father Eleazar was most fairly directed, neither to yield, or sink under his pains, nor give place to unlawful enticements and allurements; he saved the Ship of his Body from the shipwreck that might arise by the tempestuous storms of Vanity, and suffered not himself by contrary Winds to be driven from the right course; yea, though it was tossed upon the Waves of Tyranny, yet did it remain found and unbroken, and keeping a direct course, arrived in the Haven of Salvation. Never any man did seek so valiantly to defend his City from an Enemy, as this holy old Man did his Soul, who, amongst Stripes, Crosses, and Flames, was still the same Man. For as the top of a high Rock standeth safe, and resisteth the Wave without any damage unto it self; even so did the Rock of Reason in this Man beat back the Rage of those tempestuous Waves that dashed against his Body, not permitting them to break in, and pierce the Celestial and Divine Power of the Soul.

O happy old Man, more blessed than all of thy Age! O Priest, more sacred than all other Priests! who didst not pollute thy sacred Lips with profane Meats; Impiety found no entrance that way, from whence so many Prayers to God had proceeded. The Tyrant's Cruelty could not prevail against thee: Thou therefore art made an example for all Priests of God to imitate. Such a one behaved it a Priest to be, more strong than torments, more able to suffer than the torturers to inflict punishment, more forcible than Princes Commands; yea, and more potent than the Fire, wherein thou didst perish; and finally, thou wast ordain'd to be crowned with the Laurel of Martyrdom for thy sufferance. Thou hast surpassed all Antiquity, thou shalt be an Example to all Posterity. If then feeble old Age, wherein all strength and heat of Body was extinguished, grown unfit for Torments (as being already broken with Age) could by the strength of Reason endure so many Miseries, who dare deny Reason to be the chief Cause of our sufferance? We have seen the highest Cruelty hath been overcome by a firm determination to persevere in the Service and Fear of God; yet many affirm, that every Man, who hath the use of Reason, is not able to undergo such Agonies; but their Assertion is vain, and of no force: For most evident it is, that he only is overcome by pain, whom Wisdom hath not armed with Patience. And no marvel if he who rashly enterprizeth so weighty a Matter, and without due consideration, do at last forsake and repent himself of that which he so unadvisedly undertook. But if we with due advice and deliberation arm our selves, it is not an easy matter to remove us by any Misfortune from our determination, when we foresee and pre-consider the Distresses that may befall us, when they do happen, we are not so much surprized or dismayed, because we expected them before.

He therefore that is wise, is resolute, and able to conquer his Passions; for that he doth well deliberate, and when he cometh to trial, can put his Determination in execution. Neither is the Wisdom of this old man so much to be admired, seeing Children, and as it were, Infants, have deserved the same Commendations, and wrought astonishment in their tormentors; for the indignation and cruelty of Antiochus (though overcome by the wisdom of this old Man) was but the more increased, and therefore by wicked counsel, he caused seven young Gentlemen of the Hebrews to be brought unto Antioch, out of their Castle Sefandrum, who being tender in years, and as he thought

Eleazar's answer to Antiochus.

Eleazar's constancy.

Eleazar cruelly whipped.

Eleazar's last Words in the Fire.

A Similitude taken from the Rock.

Eleazar's Praise.

Antiochus causeth seven noble young Men of the Hebrews, and their Mother to be brought to Antioch.

though weak and unable to suffer torments, his hope was, that either by Persuasions, H or Terrors, or Tortures, he might force them to renounce their Religion. He therefore commanded these Seven, together with their Mother *Salomana*, who now grew ancient, to be brought before him: So they, according to his Command, were brought, being very graceful in their Persons, and every way worthy of so virtuous a Mother; yea, they resembled Angels, their Faces shining like the clear Light of the Sun; their Eyes sparkled in most comely and decent manner, as testifying, that they surpassed in Vertue all other of humane Race and Condition. The Mother was defended of most Vertuous and Noble Parentage, and so the her self had continued and lived; but that excellent Feature of Body, and Nobility of Blood, was much dignified by her Vertue and Fortitude, in which she passed all that could be said in her commendation. The Tyrant beholding them and their Mother together, with a counterfeit Smile, he accosted the Children in this manner.

The King's exhortation to the seven Brethren.

I wish you good (O admirable young men; for so both your Beauty of Body, and Noble Parentage, persuade me;) do not therefore, like mad Men, resist my Command; avoid not only Torments, but Death also: For I desire not only to exalt you unto honour; but also to increase your Riches and Possessions, condemn the superstitious and superfluous Belief of your own Countrymen, and embrace our Religion; which if you refuse to do (as I hope you will not) I will devise such Torments, as that I may by a lingering and painful Death be able to consume you.

And to terrify them the more, he commanded the Instruments of their Torments to be presented unto their view. And accordingly Wheels, Rods, Hooks, Rakes, Racks, Cauldrons, Cages, Grid-irons, were brought forth; and Engines to torment the Fingers and Hands; Gauntlets, Awls, Bellows, Brazen Pots, and Frying-Pans; for these are the Names which we find. That which I term Bellows, was a thin Plate of Iron to kindle or blow the Fire with, like a Fan; and far more horrible Devices of Torments were shewed unto them, too long to rehearse; whereof they having had a sight, *Antiochus* said;

Consent unto me, O prudent young Men; for if that I command you to commit a Sin; yet do not you offend in doing it, seeing you commit it only upon compulsion. But the young Youths inflamed with a divine Spirit, and Sense, condemned to many kinds of Torments, and despised the Tyrant's Threats and Flatteries; and their Constancy (for they gave him no just occasion) put the Tyrant into a great Rage.

The young men's constant.

By this it is evident, how much Reason is Master over Passion; for if any slothful man not before trained up to it, should of a sudden come to such a pull, at the very sight of such Torments, his Mind would be troubled, and his Countenance appalled, his Legs under him would have trembled, and he with fear have been confounded; so that he would presently have retracted, and professed himself unable to bear up against so many, and so grievous Torments; saying:

My self being unwise, what should I have made choice of? Whether to endure these Torments, or accept of their promised Benefits? Whether I should have been moved to pity mine own Age, or to compassionate my Mother; God would not have denied pardon for this deed, I being forced thereunto: and by doing it, though against my will, I shall get the King's Favour.

But where Reason and Advice taketh place, and hath well trained the mind to perfection, the other consequently followeth: As by the example of these Brethren I will declare, who as it were, all with one voice denied to eat the sacrificed Swines Flesh, as they were commanded. Wherefore (said they) O Tyrant, dost thou persecute us that are innocent? We both desire and wish to die, and will, until such time as Death expelleth Life, firmly keep that which God commanded, and Moses taught us. And thou, Tyrant, do not seek to seduce us by pretending Love towards us; thou lover of injustice, master of cruelty, deviser of iniquity, the pardon which thou dost offer, is to us more painful than punishment; we condemn death, and esteem not thy words, as being by our late Master Eleazar taught to despise them. Why then dost thou suppose such pusillanimity to be in us young Men, seeing of late thou findest such courage in an old man? We follow him: thou canst not try and know our Minds, except by rearing our Bodies, thou search them out: We will safely and securely suffer for our God any thing, and leaving this Earth, we shall be entertained into Heaven; and thou, for so tyrannizing most cruelly upon innocent Souls, shalt be reserved to eternal Fire.

The Tyrant enraged, that he could neither prevail by fair Promises, nor by Threatnings, caused them to be beaten with Bull's Pizzles; and first of all he commanded *Antiochus* commanded *Maccabeus* to *Maccabeus*, the eldest of the seven Brethren, to be striped, and stretch'd out upon a Rack, and his hands to be bound behind him, and then to be most cruelly beaten, who

Antiochus commanded *Maccabeus* to be racked.

A who wearied his Tormentors by his suffering (so great the force of Vertue is) in such manner that they desired more to leave beating him, than he requested they should leave. This done, he was put upon a Wheel, and a Weight hanged at his feet, and so stretched round about it, that his Sinews and Entrails brake, and his pains increased; yet being overcome with pain, his mouth was not for all this stopped, or hindered from calling upon God, who beheld all; and reproving the Tyrant for deviling those Torments for the innocent, he took strength, and is said to have cried out after this manner:

Bloody Tyrant, who persecutest the Majesty of God; I whom thou hast compassed, among Witches, nor one who have murdered and killed another man's but one who dies for Justice, observing the Law, and for Charity.

Then when the Torturers (overcome with compassion) perswaded him to submit to the King's pleasure, he answered:

O ye wicked Ministers of Tyranny! Iron Wheels are not so sharp and cruel, that I thereby will be forced to forsake Heaven, wherein my Mind is fixed: Fear my Flesh; yea, if you so please, roast it at the Fire; torture and torment each parcel of my Body with several Cruelties: you shall for all this find your selves unable to force us young Men to Impiety.

As he thus spake, a Fire was kindled, and he, as he was upon the Wheel, racked, was so thrown into the Fire; and thus he was by Flames and Torments so burned, that his Bowels appeared; his Mind nothing moved, when his Flesh yielded to the Tortures, who amidst his pangs, cried thus unto his Brethren: *O beloved Brethren, learn of me an example of vertue; consider the strength of an invincible courage; condemn and despise the alluring Bait of this world, and rather obey God than this Tyrant; who can, if he please, humble the proud and mighty, and exalt the lowly and dejected.*

As thus he spake, he was taken out of the Flame, and flaid alive; his Tongue was pulled out of his Mouth, and he put into a Frying-Pan; and so he departed out of this Life, to the great admiration of all that beheld him, and the Joy of his Brethren and Mother; and went before them to Heaven, there to prepare a Kingdom for himself and them.

The death of the eldest brother.

After him, the second Brother, called *Aber*, was haled by the Soldiers; and before the Tyrant asked him whether he would relent, he caused all those Torments to be shewed him, thereby to terrify him; but he nothing thereat moved, and denying to eat of that foreaid Sacrifice, his Hands were bound with Iron Chains, and he being hanged up by them, the Skin of his Body was flaid off from the Crown of his Head unto his Knees; so that the Entrails in his Breast appeared, naked; yea, in such manner, as he might abide greater Torments: For he was cut before a cruel Lizard, thrusting most extremely after Blood, to the intent that he might devour with his Teeth the rest of his Body; but the Beast smelling of him, (no doubt by the great Handy-Work of Almighty God) forgot his Cruelty, and turning away his Face, did no hurt to the Martyr.

The second brother brought.

But hereat the Tyrant's Rage increased; and the Martyr by suffering such Torments, was made more constant; crying aloud:

How pleasant is that death unto me, which is caused by all sorts of torments for God's sake! yea, so much the more pleasant, for that I assuredly hope to find reward for it in heaven. Let these torments inflicted upon me (O Tyrant) satisfy thy Cruelty; for my pain is not by thy tortures increased, but rather my pleasure, as thou shalt find by my patience in this agony, more willing am I to suffer than thou to punish; yet my pain in suffering, is less than thine by inflicting the same upon me. I am tormented for Vertue, and observing the Law; and the Justice of God shall banish thee from thy Royal Seat: Thou by tormenting art tormented, and almost consumed; thy wrath and fury being almost spent upon me in vain, thou shalt not escape the day of Judgment; eternal Torments are there prepared for thee, which neither thy profane Mind is able to endure, nor thy great Power to decline; thy sinful Soul being condemned to eternal Punishments. Thus, remaining constant in his Faith, and animated by his Brother's Example, he departed to Heaven.

Then *Maccab*, the third Son, was brought; whom all Men now pined for the death of his two Brethren; and many exhorted him by his Brothers examples to desist from his Opinion, and so avoid punishment: But he being angry hereat, replied, *One Father, begot us, one Mother bare us, one Master instructed us, we are all of one Mind, and all like affected; do therefore no longer prolong the time in vain, I came hither to suffer, and not to speak: Use all your Tyranny possible against this Body; for you have no power at all over my Soul.*

Maccab, the third brother is brought.

The

Under the 4th.
Brother, is
brought.

The Death of
the 4th. Bro-
ther.
Achaz, the
5th. Brother,
prevents him-
self to tor-
ments before
he was called.

The Death of
the 5th. Bro-
ther.
Arith, the
6th. Brother,
brought to
punishment.

The Tyrant hereat moved to see this third nothing relent by his Brother's death, do-
wished more cruelty than humane Wit alone could invent. Wherefore he commanded a
Globe to be brought, and tied the holy Martyr about it in such sort, that all his Bones
were set out of joint, and displaced; whereas the holy Martyr was nothing dismay'd.
The Skin all of his Head and Face was pulled off, and then he was put on the Wheel;
but he could not be rack'd any worse, for that his Bones were all displaced, and did hang
one separated from another in most pitiful manner; and when the blood issued from
him abundantly, he was deprived of the use of his hands and feet; but perceiving his
Life to be spent, he spake thus, and died: *Woe, O Tyrant, endure this torment for the love
of God, and thou the Author of such unjust cruelty, shalt suffer everlasting Pain.*

Then his Tongue being cut out of his Mouth, he was put into a frying Pan; and so
amidst those Torments yielded up the Ghost.

Next after, followed Judas, the fourth Brother, whom all the People persuaded and
entreated to obey the King; but he contemning their prayers and exhortations, said
thus with all constancy: *Fear ye not, neither separate nor sever me from the Law of God;
nor from my Brethren, who instead of this mortal life, enjoy life everlasting. I denounce un-
to thee, O Tyrant, destruction and overthrow; but to such as believe, salvation. I make trial
of me therefore, thou cruel wretch, and see if God will for sake me, who hath with open and
strietured out Arith received my three Brethren, which are gone before me; and whom the
Womb of so holy a Mother at several times brought forth unto Glory.*

The cruel Tyrant hearing this, was much moved, and from his Chair leaped down
to torment this Martyr himself, and in his fury commanded his Tongue to be cut forth;
but he hereat not terrified, said to Antiochus:

*This Cruelty will nothing avail thee, neither shalt thou hereby, Tyrant, as thou supposest,
conquer me. Our God needs not thy violence to be awakened, but rather by secret suggestion to be
prayed unto to help his Servants; he provides for them that hold their peace, and heareth
the prayers of such as do call upon him, if they desire to be heard; and only requireth pur-
ity of Soul. For our God knoweth all things before we ask; and before we utter, he enter-
eth into cognition thereof; he understandeth our necessity: cut out my tongue, thou shalt not
cut out my mind while my life remaineth. Those Prayers which by I have uttered to Al-
mighty God, have taught it to suffer: would God thou wouldst so sanctify all parts of my
Body, by punishing them; for thou therein findest punishment on thyself, and reward
upon me; and think not that thou shalt thus escape long unpunished.*

When he had thus spoken, his Tongue was cut out of his Mouth, and he bound to a
Stake; and there he was beaten with Ropes ends; and he did patiently endure this,
notwithstanding the colour of his Face became dead and wan. Being loosed from thence,
he was put upon the Wheel; and then praying for his Country men, he by death went
unto the rest of his Brethren.

Then Azbais, the fifth Brother, before he was liated to Torments, spake in this man-
ner: *Behold (thou Tyrant) I come to be punished before thou commandst me; hope not there-
fore any jot to alter his mind, who as thou seest desireth to be tormented. The Blood of my
four innocent Brethren, which thou hast shed, hath condemned thee so. Hell-fire: I am to
make them up the number of five, that by it thy pains may be increased. Tell me (bloody
wretch) for what offence by us committed, dost thou thus punish us? For what impiety dost
thou so persecute us? What villainy have we committed? what wickedness? what naughti-
ness have we attempted? This is all that thou canst allege against us; that we honour God
our Creator, and live justly in obedience of his Laws, and therefore do not esteem thy pun-
ishments; but they are to us Honour and Salvation, and not Punishment; we shall be
greatly rewarded by God, if no part of us be left free from torment.*

Whilst thus he spake, his Executioners, by the King's command, took him, and cast him
into a brazen pot, and he was prest down in it, hushed to his feet; and afterward he suf-
fered all other torments, which his brethren had endured; yet not amazed hereat, he
suddenly started up, and thus bitterly inveighed against the Tyrant: *Cruel Tyrant, how
great benefits dost thou against thy will bestow upon us! Tea, the more thou art incensed
against us, the more acceptable to God shalt thou make us: Tea, I should be sorry if thou
bestowest Mercy upon me. This short afflictiongetteth us Life everlasting; if this tempo-
ral Death should not beside me, everlasting Life could not befall me. And thus he finish'd
his Agony, and died.*

Then the tormenters laid hands upon the sixth Brother, who was call'd Arith, to whom
the Tyrant made offer either of honour or punishment; but he disdain his offer, said;
Although (Tyrant) I be younger in years than my martyr'd Brethren, yet my constancy
of Mind to theirs is not inferior; for we were all nourish'd up together, all together
strud

A straited, and we will all die together in the fear of God. Hasten therefore your torments,
and that time which thou wouldst spend in exhorting me, spend it in devising tortures for me.

Antiochus hereat confounded commanded him to be bound to a Pillar with his head
hanging down, in such wise as the defluxion of humours might cause a chand this done,
he caused a fire to be made so far off him, that it could not burn him, but roast him. He
also commanded him, as he hung, to be pricked with awls, that so the heat might
pierce into the holes they made in his flesh. Whilst thus he was tormented, much blood
like froth gathered about his head and face, and he then spake in this manner. *O noble
fight! O valiant War! O strife between piety and impiety! These men have past their A-
gonies, whose Crown of Martyrdom is the punishment of their Persecutors: I do most wil-
lingly follow my brethren, that as by blood I am conjoyned unto them, so by death I may not be
separated from them. Devise, O Tyrant, some new Torment, for these I have already o-
vercome. O master of cruelty, Enemy of piety, persecutor of justice! we six Brethren have
conquered the King's power, and what his Kingdom or the whole World could afford. Thy
fire is cold and beatech not, and the King's weapons are brinded and blunted in our bodies;
our God giveth us more courage to suffer, than thou hast to punish: and so the precepts
of God remaineth firm in us.*

And as he thus spake, one took hold of his tongue with a hot pair of tongs, and so
with the same torments, that his brethren had suffered, being cryed in a pan he gave
up the Ghost.

C Six of the Brethren being now dead by diversity of torments, only one of the seven
remained alive with his mother, named Jacob, younger in years (but not in con-
stancy of mind) than the rest of his brethren. He presenting himself before the Tyr-
rant, moved him to compassion, both for that he was left alone, and the last of his
brethren, and also that he was to perish: wherefore he called the child unto him, and Jacob the
into a place where no instruments of torments were, and taking him by the hand, he
said thus unto him, hoping to win him by fair speeches: *By thy brethren calamity thou
now well hast learned, what is prepared for thee, if thou disobey me: deliver thyself
therefore from these torments, and I will give thee what honour my kingdom can afford:
thou shalt be a Magistrate, and General of my Army, and one of my Counsellors.*

D But perceiving himself not to prevail, he caused the young man's mother to be called
unto him: who coming and standing near her son, the Tyrant said thus unto her;
*Where are now, O worthy woman, all thy Children? Behold of such a number, if thou please,
the destiny affords thee one: advise therefore thy Child, and mollify his obstinate mind
by wholesome counsel.*

The mother having heard what the King said, made her reverence to the King;
which done, that the King might not understand her, she spake in Hebrew to her Child
as followeth:

*Pity thy mother, O son, and comfort thy sorrowful mother, who bare thee nine months in my
womb, and gave thee suck three years, and with great industry have brought thee up to this
age. I pray thee dear son, consider the Heaven and Earth, and all that in them is, and
know, that God created them all of nothing, who also of nothing created mankind. Fear
not this Etibuck's pains and torments, but imitate thy brethren, and contented death, that
in the day of mercy I may receive thee and thy brethren again in Heaven.*

As his mother thus admonished him, he in the Hebrew tongue requested to be un-
bound, for that he had a secret to disclose to the King; who being unfettered he pre-
sently ran to the torments prepared: for there was a frying-pan red hot, that was prepared
for such as were to suffer: unto the which the Child coming, remembering his brethren,
and beholding also the King he said unto him: *Cruel tyrant, I now know thee not only to
have been cruel against my brethren, but even cruelty it self. Wretch that thou art, who
gave thee this purple: and who exalted thee to this Kingdom and dignity: even he, whom
thou in us dost persecute, whose servants and worshippers thou killest and tormentest, for
which thy wickedness thy self shalt suffer eternal fire and torments which shall have no end.
Thou art of higher dignity and authority in this world than other men; yet he that made o-
ther men, made thee also of the same nature that they are: for all men are born and must die
alike. He that kills another, sheweth that he himself may be killed: thou fearest and tormentest
thy own picture and image in man: thou in thy fury killest him, whom not long since God cre-
ated like thy self, and according to the same law thou thinkst all lawful, which thy Kingly
power can command: thou pullest out our tongues, and tearst our bodies with flesh-hooks,
and consumest with fire; but they, who have already suffered this, have received overlast-
ing joy for their reward; and thou shalt answer for all the punishments inflicted upon them.*

Aaaa

Think

The colour of
the fifth bro-
ther.

The sixth bro-
ther sharply
reproves Anti-
ochus.

Jacob the se-
venth brother
brought to
torment.

Think not that I expect any favour at thy hands; I will follow my brethren, and remain constant in our Law. The Tyrant hearing this was wroth, and caused him to be tormented: but his mother in his torment comforted him, and with her kind hands held his head, when with violence of the tortures blood issued out of his mouth, nose and privy parts, the tormentors not ceasing till life in him was almost spent: but they (by God's appointment) gave over, and so he took strength again to endure more, than any of his brethren had done; at last, his Hands and Arms being cut off, he lifted up his Eyes to Heaven, and cried, *O Adonai, O Sabaoth*, be merciful unto me, and receive me into the company of my brethren, let thy wrath now cease, and grant them mercy, who by us do make intercession to thee.

The death of the youngest brother. Reason, Mistrust of our affection's.

Having said thus, his tongue being pulled out, he of his own accord went into the fiery Frying pan, and so to the great admiration of *Antiochus* died.

Behold how evident it is, that reason can rule our affection's, seeing that Children hereby shewed more constancy, than the Tyrant could shew cruelty. For it was reason's force, that wrought in them that determination to suffer all torments, rather than to forsake the way of Salvation.

A similitude of the waves. The seven brethren exhort one another to suffer death manfully.

These constant young men do fitly resemble inexpugnable Towers, and them, who after a great tempest and shipwreck do safely enter the harbour of Salvation, who guiding their course amidst the boisterous waves, at last obtain the wished shore. For every one of them strengthened the other by advice and good counsel, and none of them was so effeminate as to decline his Martyrdom. None used delay herein, but one followed another's example. Let us therefore die for our Law, and imitate the three Children, whom the Assyrians fury condemned to the fiery Furnace, whose patience spread their fame even unto Heaven.

True brotherhood.

Whilst thus one of them exhorted the other, it came to pass, that none of them offended, but each one resolute in his Religion, took example of the virtue, courage and constancy of their fore-father *Isaac*, who understanding that it was God's will, that he should be Sacrificed, refused not to submit his body to his fathers Sword. Let us (said they) yield our Souls to him, of whom we received both Soul and Body: It is a small matter for us to suffer loss of these members, seeing that we shall in lieu of them receive everlasting bliss. *Abraham, Isaac, and Jacob* do joyfully expect us, as Co-heirs of their Kingdom: let us glorify that womb, wherein we were for ten months space: let none of us be more coward than the other, nor none of us degenerate from the other. We that were all begotten of one father, and sucked of one milk, must in all things resemble one another: we had one teacher, and one law inviolate. And in this golden bond of concord were these brethren linked together, and none of them mourned to see the other tormented, but all rejoiced at the others death. O Children, whose dignity surpasseth the Royalty of Kings and Princes, whose glory and virtue is unspeakable! None of you were terrified with fear, but you so hastened to your deaths, as though you had been to go to bliss and felicity: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you shewed us all an example of fortitude: whom therefore I think he caused to be so many in number, as were the days, wherein he created the World, so that these seven brethren may resemble the seven days wherein all things were made. And why should we so admire this fortitude in these young men, when a woman armed her self with contempt of death? Who indeed is not to be called a mother, but to be honoured with a higher title than humane frailty can afford, who bare into this World so many triumphs.

A pledge and sign of brotherly amity.

For the mother seeing her children dead, was with a kind and godly zeal inflamed also to suffer: and no marvel, seeing that the very brute beasts, if they perceive violence offered to their young, do expole themselves to perils in their defence, and protect them with their wings, teeth, and talons; yea, and every one, that is any way able to make resistance, opposeth her self to the Enemy to defend her young. And not only brute Beasts do this, but even Bees do defend their young, and their honey, threatening their Stings to them that offer to tast thereof, and more esteeming the good of their young than their own lives. But this zealous mother directed by the Spirit of God, and the dictates of reason, encouraged her children to die, and being to die after them chose rather to be a spectator of their death than otherwise.

The mother's grief.

When all her family had suffered, she as the last and glory of them all came to execution despising the Tyrants threats, offering her motherly breast to those torments, which her children had suffered. O blessed flock, and blessed increase of the self same womb! Why should I not affirm, that in all lineaments and feature of the body you are like your mother: and if this be a commendation in them, that beside the

A features of the body receive nothing of their mother, I will say more of you, that you are like your mother in Fortitude, Vertue, and Religion; and that you so in all things resemble her, that you are every way equal unto her, save only herein, that she with her Eyes beheld the immanity of your torments, and was afterward as constant in her own Martyrdom, as you in yours. She therefore herein excelled you, that she suffered seven torments before she came to suffer in her own person, and feared in every one of them left the should be overcome. But O thou example of all women, I cannot tell, whether thou barest these Children in thy womb, or createdst them, who couldst with dry Eyes look upon them, whilst they were torn in pieces: Yea, I say little, affirming that thou patiently didst behold those sights; for even thou thy self didst exhort them thereunto; B thou rejoicedst to see one of them torn in pieces with Flesh-hooks, the other to be racked upon the Wheel, the third to be bound and beaten: thou joyfully admiredst the others burning, and exhortedst the rest not to be terrified herewith; and although, whilst thou beheldst their torments, thy grief was greater, than that which thou hadst in child-birth, yet didst thou bear a lightome and cheerful countenance, as though it had been one triumphing. While they were a killing, thou didst laugh, and seeing only one of all thy children left hereat thou didst nothing relent. Can I describe how every one perished, seeing thou their mother didst laugh at their deaths, and when their sinews were cut in two, their heads flaid, their tongues pulled forth by the Roots, their hands broken, their bodies in the fire, and cast upon iron plates red-hot, and upon Wheels, C and their ribs pulled in sunder, and many other torments for which we want names? Never was any Swan, which (if you will believe antiquity) Sings sweetest before her death, comparable to the Funeral notes of thy dying children.

The mother suffereth seven torments before the was tortured.

And you, blessed offspring, were not overcome by that Syren's enchantments, but to honour God scrupled not to leave your mother without children: And she being as pious and brave on her side, chose rather to want you for a time, than to incur eternal damnation, wishing rather that the bodies of her children should be tormented, than their Souls. Well she knew, that nothing was more frail and infirm that our bodies; which, though persecution be wanting, are often killed with *Aguers*, and other Maladies: Who is ignorant, that shipwreck is incident to *Sailors*, disasters to them that travel, sudden death to those that live at ease; sudden casualty by fire, and by the hands of Thieves, and a thousand other ways to dispatch our lives? Seeing then that our mortal bodies are subject to so many miseries to bring us to our end, who would not make choice of a quick dispatch, whereby we lose goods of this World and gain life everlasting? O thou most reverend of all women, the credit of thy Nation, and honour of our Religion, who, like the Ark of *Noe*, didst persist inviolate amongst such stormy Waves! for as the Ark withstood the force of the deluge, and being built strongly with firm boards, did not suffer any thing within it to perish: so thou sufferedst not the Tyrant to overcome thee, the holy Ghost, which thou hadst received in thy heart.

A similitude from the Deluge.

Behold of what force and efficacy Reason is! which oftentimes maketh men inferior E to women. For neither was *Daniel* so tortured at the sight of the Lions, nor the three children with the fiery Furnace, as this woman was afflicted at the death of all her Children, before she came to her own Agony. What would another woman and mother have done in this Case, but wept, and with pitiful lamentations have cried? Ah wretch that I am! most unhappy and miserable of all that breathe! who therefore bare so many children into this World, that their several deaths might be so many several occasions of my grief and sorrow: she would have commemorated her frequent labours and the pains she endured in her ten Months bearing them, she would have bewailed her ill fortune, who brought forth her sons to so many deaths and dangers; she would have recounted the milk wherewith she fed them, and their meat she had prepared for them, the pains she had taken with them, how she had carried them in her Arms, and sung to them, and taught them to speak; her cares, her watchings, her fear; least any mishap should betide them; and with weeping tears would have said, Shall I never be a Grandmother, and embrace your children, who a while ago was a fruitful mother my self, but am now deprived of you all? If this day I die, I have none to bury me. But this handmaid of God forgot all these complaints, that another mother would have made and with an Adamantine fence more impenetrable than the never-yielding Rocks, did neither forsake her children in their torments, nor in their death, but rather compelled them to perish, and never sorrowed thereat. For being apprehended, together with her seven sons, she considering *Elezar's* Martyrdom, did thus exhort them in the Hebrew tongue.

O my most dear and loving children, let us hasten to that Martyrdom which may make us a H
credit to our Nation, and gain of God an everlasting reward; let us without fear present
our selves unto those torments, which Eleazar's aged body endured; calling to mind our fa-
ther Abraham of worthy memory, who, having but one only son, did sacrifice him, being
willed by God so to do, and feared not to bring him to the Altar, though he was the fruit
and only comfort of his age. Isaac also was willing to be sacrifice by his father, knowing that
God was to be obeyed in all things: the like may be said of Daniel and the three children:
believe me, we are rather tried than tormented. For whatsoever this World affordeth
is Mortal and transient.

A Golden fry-
ing of the ven
Children.

The mother
followed her
Sons in tor-
ments.

The light of
the just.
1. Cor. 15.

Antiochus lea-
ved an Army
of Footmen
from amongst
the Hebrews.

Antiochus
died thinking
exceedingly
2. Mac. 9.

An Epitome of
the life of the
seven Sons and
their mother.

Thus did this mother arm her childrens minds with fortitude, and though a woman,
infused courage and constancy into men. And when her children were all dead, she,
a worthy mother of so many Champions, kneeling down in the place of torment, be-
sought God to put an end to her life, protesting, that she had not for love of life so long
deferred to die, but only for her childrens sake, and that now she had seen them all
seven triumphing. Whereupon the rage of Antiochus grew hot, and he commanded
this noble person to be tormented, and accordingly (as the Tyrant willed) she was
striped naked, and hanged up by the hands, and most cruelly whipped: her dugs and paps
were pulled off, and the put into the red-hot Frying-pan, being most willing to follow
her childrens steps in torment; and lifting up her eyes and hands to Heaven, she pray-
ed for all women with child, and so yielded her chaste Soul to God. But Antiochus
was stricken with fire from Heaven. O thou! mistress of justice who followedst thy
triumphing children: O Conquerer of Tyrants, and a Looking-Glass for all Martyrs!
O example of patience! not only to women, but to all men that shall be after thee,
reverenced of them that now are, and to be worshipped of them that are to come, and
to be admired not only of our Nation, but of all other people. Thy light obscureth
the bright shining Moon: and though the fill the World with her brightness, yet is she
not comparable to thy shining light. Seven lights environ thee about, dazling the
brightness of the seven Planets. Could any Painter express, or any hand in writing de-
clare the torments which you suffered? none could with dry eyes read or behold them.
All people would flock about to see it. All people would praise and esteem him
to have offered a great gift, who to God's glory had painted so incomparable a picture.
And if any skilful workman should engrave this Tragedy upon a Sepulchre, or in his
house, doubtless he should be freed from all plague and misfortune. But where could
a stone be found able to contain so many torments? Therefore the old man Eleazar,
the mother and her seven sons, are for their Nobility graced with a Sepulchre; and a
great reverence is done unto them of all men, yea, even by men that are not of our
Religion; and there is a constellation of eight stars ordained as an argument of
their justice; and Angels did execute their Funerals. The Tyrant himself was astonish-
ed to see the constancy of such godly minds. And thus have they found such favour
in the sight of God, that they have obtained remission of the sins of our Nation: M
For presently after the Tyrant was destroyed, and Israel was freed from his Ty-
ranny.

But Antiochus, seeing the greatness of their Faith, and their contempt of death, ga-
thered an Army of Foot out of the Hebrews, by whose help he terrified his Enemies,
and got great Renown. O blessed seed of Abraham! behold what benefit the Suffer-
ings of the mother and her seven sons brought to us their Country-men! let us persist
in this piety, that so we may be like our Forefathers: behold! the death of a few did end
all the miseries and sins of our whole Nation, and you by your Country-mens hands
vanquished their persecutors Enemies, and after that victory: our sins were remitted; and
last of all, Antiochus being mad, and his entrails devoured with Worms, he smelling like
Carion, gave up the Ghost, and was ever after death punished for his offence. For when
he could not make the Citizens of Jerusalem to forsake their Law, he made War against
the Persians, and there received that which he deserved.

It now remaineth, that we briefly repeat all that is before said. For in her Agony,
this sacred mother said thus unto the standers by: *Whilest it was lawful for me, I kept my
self a Virgin; and then I married and lived a Chaste Wife, and forsook not my own house. I
brought forth such sons, as I need not be ashamed of; and though daunted with my Husband's
death, yet I did not forsake my Faith.* This, and many things else she recounted. And
what more? She set before her childrens eyes the examples of the Prophets; how Abel
by his brother was slain, Isaac to be offered in stead of a sacrifice; how Jacob was ba-
nished, Joseph kept in prison, Daniel cast before the Lions, the three children into the
fiery furnace: She rehearsed also unto them the Book of Isaiah, where it is said: Al-
though

A though thou do go through the fire, the flame shall not burn thee. That of David,
The just shall have much tribulation; and Solomon, who propoeth the tree of life to
such as do the will of God; not omitting that of Ezekiel, The dry and withered bones
shall live again: Also that of Moses's Canticle, I will kill and restore to life, and the length
of your days is in my hand. Unhappy Tyrant, what did thy Cauldrons red hot, and
thy torments profit thee? what availed it thee to cut away their Eye-lids, and to pull out
their tongues: thou thy self for so doing dost now endure far worse than all these. And
they whom thou killedst (believe me) enjoy Everlasting comfort, and are now se-
cure of bliss and revenge. For they, who suffer for God's sake, shall have happy success,
when God the father of all things shall reward them with life everlasting that follow
him. Thus have I consecrated these worthy memorials, which I find in the holy Scriptures
of the sacred Maccabees; to the reading of all men, who shall live in any age hereafter.

The joy of the
blest in ever-
lasting Life.

The end of all Josephus's Works.

FINIS.

Aaa a 3

PHILO'S

PHILO'S RELATION OF AN EMBASSY

(In which he was the Chief Person)

From the Jews of Alexandria to the Emperour
CAIUS CALIGULA.

The PREFACE of Philo, upon the blindness of man, and the incomprehensible Grandeur and Majesty of God.

HOW long shall we confound old Age and Infancy, and be as imprudent at sixty, as at sixteen? For what greater imprudence can there be, than to look upon Fortune as a settled and certain thing, when there is nothing more inconstant, and to consider this Nature (which is immutable) as subject to continual changes? Is it not to invert the order of things, and shuffle them together like Counters: to fix our Eyes upon uncertain things, as if they were more firm and durable than those which were certain? The reason of this Error proceeds from this, that present objects do more easily affect men of ordinary understanding, than objects that are more remote; and most men do allow more credit to their Senses (though deceitful) than to the reflections of their mind; because nothing is more easy, than to suffer our selves to be taken with what is presented to our Eyes; whereas there must be Argumentation and Reason to comprehend things that are future and invisible. Not but that the Eye of the Soul is as quick and piercing as the Eye of the Body, but some people daze it by their intemperance, and others by their stupidity, which is the greatest fault of all.

So many extraordinary events happening in our age inforces a belief that there is a providence, and that God Almighty takes particular care of virtuous men, who have recourse to him in their necessities, and more especially of those who are consecrated to his service. They are as it were the partage and propriety of this Supreme Sovereign, whose Empire has no end. To these people the Chaldeans gave the name of Israelites, which is as much as to say, Seers of God, and certainly it is an happiness preferable to all the Treasures of the Earth: For if the presence of those, whose age renders them venerable to us (as our Masters, Superiours, and Parents) imprints so great a respect in us, that it many times corrects our Enormities, and disposes us to virtue; How great an advantage, and encouragement is it to us to elevate our minds above all created things, and accustom our selves to the contemplation of God, who is not only uncreated, but infinitely good, infinitely beautiful, infinitely happy, or (to speak more properly) whose goodness surpasses all goodness, whose beauty surpasses all beauty, and whose happiness surpasses all happiness; and yet this is but a weak and imperfect explication of his Grandeur: for how can words be able to describe him, who is so transcendently above every thing, that after our mind has advanced itself as high towards him, as is possible, by the attributes which it has given him, as by so many stairs, yet it is forced back again without being able to approach or understand him; for he is so vastly incomprehensible, that, if every Creature of the Creation was changed into so many Tongues, they could not express that Sovereign power, by which he created all things; that Royal conduct meriting an Eternal Monarch, and by which he preserves the World, and that just distribution of rewards and punishments, which are dispensed with so much equity and wisdom, that our chastisements may be put into the number of his Mercies and Blessings, not only as they are part of his justice, but as they are many times serviceable to the conversion of sinners, or at least as they restrain and hinder them from continuing in their Crimes for fear of those pains, which they see inflicted upon others.

CHAP.

A

CHAP. I.

The incredible Felicity of the first seven Months of the Reign of the Emperour Caius Caligula.

THE Emperour Caius Caligula is an eminent Example of what I have said: Never was there seen a greater Tranquility, than that which was enjoy'd by all the Provinces both by Sea and Land, when he was advanced to the Empire after the Death of Tiberius: His East, the West, the North and South were all in profound Peace: The Greeks had no difference with the Barbarians: The Souldiers and Citizens lived quietly and in good intelligence together. So great a felicity seemed to be incredible; and it could not be sufficiently admired, that so young a Prince mounting the throne should be attended with so much prosperity, that his desires could not exceed his enjoyments: His Riches were immense, his Forces both by Land and Sea great and formidable, his Revenues prodigious, flowing into his Exchequer (as from an inexhaustible Stream) from all parts of the habitable World: For his Empire extended to the Rhine, and the Euphrates; the first separating it from Germany and other wild Nations, and the other bounding it from the Parthians, Sarmatians, Scythians and other people no less barbarous than the Germans. So that it might be said, from the rising to the setting of the Sun, not only upon the continent, but in the Isles, and even in the parts on the other side of the Sea, all was in peace and felicity: The people of Rome, all Italy, and all the Provinces both in Europe and Asia lived in a perpetual feast: For it was never seen before under the Reign of any of their Emperours, that every man by the blessing of God enjoy'd his estate in that quietness, and bare so great a share in the publick felicity, that there was nothing wanting to his desires. In all the Towns there was nothing to be seen but Altars, and Victims, and Sacrifices, and Priests in their white Robes, with Garlands of flowers upon their head. All places were full of Chearfulness, Feasting, Playing, Musick, Running of Horses, Banqueting, Dancing to the Flute, and the Harp and all other Divertisements imaginable. No difference to be discerned in the contentment of either Rich or Poor, Common Persons, or Persons of Quality, Masters and Servants, or Creditor and Debtor. The felicity of that time was equal to all conditions, and what was verified then, made it almost credible, what the Poets had said formerly in their fables of the age of Saturn. And in this manner they passed seven compleat Months.

CHAP. II.

E The Emperour Caius, having Reigned but seven Months, fell desperately ill: The great contentment which all the Provinces expressed for it, and their incredible joy at his recovery.

THE next Month this happy Emperour fell into a great fit of sickness; for having left his old way of living soberly and temperately, which preserves people in health, and was the way he took, whilst Tiberius was alive, he plunged himself into Intemperance and Luxury: He drank much Wine, eat to excess, bath'd unseasonably, cram'd himself, till he could not keep what he had taken down, and when he had disorged, crammed himself again: He gave himself up wholly to women, and to pleasures more unnaturally criminal; in short he abandoned himself to all other disorders that were most likely to alter that Temperament and Harmony of body and mind, which Temperance maintains in health and vigour; whereas Intemperance weakens it, and exposes it to Distempers, that are most commonly mortal.

It was then about the beginning of Autumn, which is the last Season in the year that is proper for Navigation, and the time in which those, who traffick in foreign parts, return home. By this means the news of his sickness was in a moment carried all over the World, and changed their joy into sadness. The Towns, and the houses were generally full of mourning and affliction; and the Emperours sickness became the distemper of all the Provinces; and theirs was the greatest, because his infirmity was only in his body, but theirs in their minds, apprehending to lose with their peace the enjoyment of all those good things, which were concomitant with it; and having observed

the

the death of their Emperors attended commonly with Famine and other calamities, H that are the consequences of War, they could not see any thing so likely to exempt them, as the health of their Prince.

His sickness beginning to abate, the News was immediately spread abroad, and carried joy to the very ends of the Earth; For nothing is more nimble than fame; and every body expected the news of his recovery with incredible patience; and when it arrived every body believed himself recovered with him, and restored to his former felicity. It is not remembered, that any joy was ever so general, all people seeming to have passed, as it were in a Moment, from a savage and rustic, to a soft and a sociable life; from Desarts to Towns; from Disorder to Order; and all by their happiness in being under the conduct of a bountiful and legitimate Prince.

C H A P. III.

The Emperor Caius abandons himself to all sorts of Debauchery, and with horrid ingratitude, and terrible cruelty obliges young Tiberius, the Emperor's Grand-son, to kill himself.

BUT it was quickly discernable, that the Spirit of man is blind in its imagination; that he is ignorant of what is most for his advantage, and that he takes the shadow many times for the substance. For this Prince, who was consider'd as an admirable Benefactor, and one whose Munificence and Favours were spread all over Europe and Asia, became a Monster for cruelty, or to speak more properly, he discovered that humour, which though born with him, he had dissembled till that time. The Emperor Tiberius had by his son Drusus (who died before him) this young Tiberius: and by his Nephew Germanicus he had Caius Caligula, whom he preferred to Tiberius in the Succession of the Empire upon condition, that he should acknowledge the greatness of the benefit by the manner of his comportment with his Grand-child; But Caius, instead of being concerned for having received that by Adoption, which belonged to young Tiberius by Succession, prov'd ingrateful, and carried it to that excess of Inhumanity, that not contented to have defeated him of his Empire, he caused him to be put to death upon pretence of practices against him; as if a person of his age had been capable of so great a design; but many people are of opinion, that if young Tiberius had had some few years more over his head, his Grand-father would doubtless have made him his Successor, and laid aside Caius, of whom he began already to be jealous.

And this was the way which Caius took to execute his detestable Resolution upon a person, with whom in justice he ought to have parted the Sovereignty. He caused the young Tiberius to appear before him, assembled his friends, and told them, I love Tiberius, not only as my Kinsman, but as my Brother, and I wish with all my heart, it was in my power to take him presently as a partner into the Government, that I might thereby fulfil the last Will and Testament of his Grand-father: But you see the tenderness of his years, and that he is fitter to have a Governour, than to be a Governour himself. Were it not for that, what joy, what ease would it be to me to have discharged my self of part of so great a burden, as it is to manage and conduct so many several Nations? Seeing then the affection which I bear him obliges me to it, I think good to declare to you, that I am resolv'd to serve and take care of him, not only as a Governour, but as a father; by which name I desire he may call me, and I shall call him Son for the future.

When Caius by this Artifice had deluded all that were present, and by his counterfeit Adoption rather robb'd, than conferr'd upon the poor Prince that part of the Empire, to which he might lawfully have pretended, there was nothing left, that might obstruct his falling into that Snare, which he had laid for him: for the Laws of the Romans do give the Parents an absolute power over their children, and then the Supreme degree of authority in which he was established, left no man in a Capacity to question any thing he did. So that looking upon this young Prince as an Enemy, he treated him accordingly without respect to his age, or any consideration, that he had been brought up by the Emperor with hopes of succeeding him in the Government: for after his father Drusus was dead, the Emperor took him into his tuition, and used him rather like his son than his Grand-child.

A It is reported, that Caius commanded him to kill himself in the presence of several Tribunes and Captains, forbidding them strictly to give him any assistance, because (forsooth) it was not decent, that the defendants of an Emperor should die by any inferior hands: For he would needs pass for a strict observer of the Laws, at the very time when he broke them, and a Bigot in Religion, when he was committing to great a Crime, without the least compunction or remorse for making a Stalking-Horse of the truth by so strange an hypocrisy.

The poor Prince, who had never seen any murders before, nor been accustomed to those counterfeit Combats, in which young Princes are usually exercised in time of Peace, presented his Throat to the person who stood next him; but he and all the rest B refusing to dispatch him, he took the Dagger himself, ask'd them where he was to strike, and they in their great Civility having instructed him, he stabb'd himself immediately, and that with many blows, till by a lamentable and unmerciful compulsion he had murder'd himself.

C H A P. IV.

C Caius puts to death Macro Colonel of his Pretorian bands, to whom he was oblig'd both for his life and his Empire.

WHEN Caius had finished that business, which of all his affairs was of the greatest importance, there being no body left that could pretend to the Empire, or to whom any turbulent persons could in prudence apply, he turn'd his indignation upon Macro, resolving, that he also should feel the effects of his Cruelty and ingratitude.

This Macro had not only serv'd him faithfully since his advancement to the Throne, (which would have been no extraordinary thing, because Princes who are fortunate D shall never want flatterers) but he had been a great means, that Tiberius had chosen him for his Successor: For besides that there never was Prince of greater Sagacity and Penetration than Tiberius, the experience, which his years had given him, gave him so large an insight into the secretest Cogitations of man, that he began to be jealous of Caius: he suspected him an Enemy in his heart to the whole Family of the Claudii; and that if he had any natural affection at all, it was only for his Relations by the mothers side, so that Tiberius began to be apprehensive for his Grand-child, if he should leave him a Minor. Again he looked upon Caius as incapable of the Government of so great an Empire, by reason of the weakness and levity of his parts, which seem'd rather inclining to folly than otherwise: so little Solidity was there to be observed either E in his words or his actions: But there was no Stone that Macro left untorn to discuss these suspicions, and especially his apprehension for his Grand-child. He assured the Emperor, that Caius had an extreme respect for him, and so great an affection for his Cousin, that he would willingly leave the Empire to him, and that it was nothing but his retention and modesty, that made people think him weak in his intellectuals. When Macro found these Reasons would not work, he feared not to offer himself in Caution: and the Emperor had no reason to suspect his Sincerity after the Testimony, which he had given of it not only in discovering, but defeating the Conspiracy of Sejanus. In short, he was always commending Caius, (if it may be called commending to undertake his justification against all uncertain surmises, and undetermined ac- F culations) and carried himself so towards him, that, if Caius had been his Brother or his son, he could not have done more: Several have attributed the Cause to the respects, which Caius always shew'd to Macro, but more to the good offices of his Wife, who for some private Reasons was always crying him up, and magnifying him to her Husband, and every one knows the influence of women, especially if they be immodest, for then no Art nor Flattery can escape them, that may conceal their transgressions from their Husband. Macro, being ignorant of some passages in his House, interpreted these artifices for affection, and the greatest of his Enemies passed in his thoughts for the truest of his friends. That he had preferred Caius in so many dangers, and could not imagine, that he would ever be ingrateful, gave him the confidence to ad- G monish him with great liberty upon an apprehension, that he would either ruin himself, or be corrupted by other people. He was like a good workman, jealous of his own manufacture, and could not endure it should be spoil'd. Caius falling asleep one day

at the Table, Macro was bold to wake and admonish him, that it was neither decent nor secure; for he in that condition might easily be slain. When Caius was looking upon his Dancers or Mimicks with such extraordinary pleasure and attention, that he could not contain from imitating their Gestures; when not contenting himself to smile, or be pleas'd, he brake out into a loud Laughter among the Comedians or Buffoons; or when he sung or play'd among the Musicians, he jogg'd him Gently, if he was within reach, to the end he might give over, and told him in his Ear, what no body else durst have ventur'd to have said.

You are not, Sir, to abandon your self to the pleasures of your sense like other men, but are rather to surpass them in gravity and prudence, as much as you transcend them in dignity and extraction. How strange will it appear, for the Monarch of the World, to be unable to moderate himself in such slight and contemptible things? The great honour, that invirons you, obliges you to do nothing unsuitable to the Majesty of so great and so redoubt'd an Emperour: When you are in the Theatre, or Circus, or in the place of any publick exercise, you are not to consider the show or spectacle so much, as the pains and care, which those persons, who present it, have taken to do it to your content; and are to argue thus with your self; If these persons have taken so much pains in things that are useles to the life of man, and only serviceable to the pleasures of the spectators, that thereby they may merit their applauses and acclamation, what is there incumbent upon a Prince, who professes an art infinitely more estimable? Do you not know, that there is nothing equal to governing well, seeing it causes plenty in all places capable of Cultivation, and secures Navigation, by which all the Provinces have Commerce, and communicate their respective Commodities? Envy and Jealousie, to frustrate this happy Communication, have like poison infested some persons, and some Towns: But since your August Family has been advanced to the Sovereignty and Supreme power which extends it self as well over the Seas as Lands of the whole Earth, it has repell'd these monsters into the most recluse and obscure Solitudes. To you alone it is that this supreme Authority is committed. Providence has plac'd you, as a judicious Pilot, to manage the Helm. It is your office to look to the good conduct of this incomparable vessel fraught with the welfare of all mankind; and as so noble an office is above all estimation, you ought not to take pleasure in any thing so much, as in rendering so many Nations, as are under your dominion, happy by your benefits. 'Tis true they may be oblig'd by particular persons, but it is from their Prince only they are to expect this excellent conduct, by which he showers down his bounty upon them with full hands, reserving only such things, as in prudence are necessary for the remedying of such accidents, as cannot be foreseen.

Thus it was, that this unfortunate Counsellor advis'd Caius with design to have made him better; But his wicked nature turn'd his remedies into poison, made a mock of his counsel, and became much worse; in so much as, when Macro came towards him one time, he said to those who were then about him; Do you see that impertinent Schoolmaster, that ridiculous Pedagogue? he would take upon him to give instructions, not only to a child, but to a person wiser than himself. He prates, as if a subject was to command an Emperour, and an Emperour, that is not ignorant in the art of Governing, and he believes himself excellent in that science. But I would fain know, where he learned it. For my part, I was brought up to it from my Cradle, receiving continual instructions from my Father, Brothers, Uncles, Cousins, Grand-father, Great-Grand-father, and many other great Princes, from whom I am descended both by the father and mother, without so much as mentioning the seeds of vertue, which Nature mingles with the blood of those, the design shall command: For by the same reason as children are observ'd to resemble their Parents, not only in the lineaments of their face, and the qualities of their mind, but in their very gestures, inclinations and actions, by the same reason those, who proceed from a Race accustomed to dominion, do receive with their existence a disposition, that makes them capable of all the impressions necessary for the formation of a great Prince. I therefore may say, that, when my mother carried me in her womb, and even before I was brought into the World, I was instructed in the art of Governing, and yet a private person, whose thoughts have nothing in them that is noble and sublime, has the confidence to give me Counsel in the Conduct and Regiment of my Empire, which to him is an impenetrable mystery.

In this manner Caius conceiv'd every day more and more aversion to Macro, endeavouring to charge him with false crimes, but such as might at least carry in them some appearance of truth; and of this sort he believed he had found one by these words, which fell from Macro upon a time.

The Emperour is of my making, and has no less obligation to me, than to those who brought him into the World. Three times by my prayers and contrivances, have I rescued him from the fury of Tiberius, who would have put him to death; and when Tiberius, who would have

A put him to death; and when Tiberius died, I caus'd him to be declared Emperour by the Guards, which were under my Command, remonstrating and inculcating to them, that the only way to keep the Empire entire, was to pay obedience but to one person.

Many people approv'd this discourse in Macro, as knowing it was true, and not yet understanding the inconstancy and dissimulation of Caius: But not many days after the unfortunate Macro and his wife were put to death; which was all the recompence that the ingratitude of Caius afforded to the fidelity of his servant, for having secur'd him against death, and advanc'd him to the Empire. Some say, Macro was compell'd to kill himself, and that his wife did the same, though it was more than suspected Caius had been kinder to her formerly. But what is more constant than love, by reason of the frequent exceptions and disfigts that happen, where the affection is irregular? Nay so inflatable was the cruelty of Caius, that he put to death the whole family of Macro, leaving not so much as one of his Servants alive.

C H A P. V.

Caius caus'd his Father in Law Marcus Syllanus to be slain for giving him wife Counsel: and the Murder of him was followed by the Execution of several others.

WHEN this perfidious Prince had in this manner quitted himself of his Competitor in the Empire, and of a person to whom he ought both his authority and life, there was a third design that remained to be executed, to the perpetration of which he employ'd his utmost address. His father-in-Law Marcus Syllanus (who was a person of great Generosity, and of illustrious extraction) after the death of his daughter who died very young) continued to Caius the affection of an own father rather than of a father-in-Law, believing that, though the Princess was dead, he could not but have the same sentiments for him. Upon this score he spake to him with great liberty about the measures, which he was to take by his actions to answer the hopes which were conceived of him: But Caius, being so vain an Opinistler, that instead of owning or mending his faults, he flattered himself with a Fancy, that he was excellent in all kinds of virtues, and look'd upon those as his Enemies, who gave him good counsel, he perverted the good counsel of Syllanus, reputed it an insolence, grew insupportable towards him, and could not endure any longer to have him an impediment to the irregularity of his passions. After this he banish'd as well out of his thoughts as his heart the remembrance of his wife, and by more than barbarous Cruelty caus'd him to be put to death for Treason, from whom he had received life, and who ought to have been respected by him as an own father. The noise of this murder, which was followed by the execution of several others the most considerable in the Empire, was spread all over the World: every body spake of it with horror, but in private, their fear obstructing the publication of their resentment. Nevertheless the people being easily deluded, and not without difficulty to be perswaded that a Prince, who had appeared so good and so gentle, should be so suddenly changed. It was said in his excuse, That, as to the death of the young Tiberius, the Sovereign power could not admit of a Partner: That he was only prevented by Caius; for if his age would have permitted, he would have treated him in the same manner: That it was perhaps by the Providence of God, and for the benefit of the whole World, that Tiberius lost his life, to secure the Empire from Civil and Foreign Wars, which would have divided in factions by the several great persons, who would have espous'd the interest both of the one and the other: That nothing is more desirable than peace: That peace cannot subsist but by good conduct in the Provinces; and that a Province cannot be well govern'd, unless the Government be in a single person whose authority maintains all things in quiet and repose: That, as to Macro, he was grown so saucy and proud, that in appearance he had quite forgot that excellent direction of the Oracle at Delphos, Notice teipsum, which is a thing so necessary, that with the knowledge of ones self one cannot fail to be happy, nor avoid being unhappy, when it is not attained. That it was insupportable for Macro to set himself up above the Emperour, as if it was not his office to command, and the subjects to obey: In this manner it was that the ignorant either out of flattery or folly interpreted the wholesome counsels of Macro: and as for Syllanus, it was said, that it was ridiculous in him to pretend to as much power over his son-in-Law, as a father has over own his son, seeing those fathers, who are but Citizens, do sub-

mit without trouble to their own Children, when they are advanced to any dignity or office, and that it was imprudently done in him to imagine, that, being but his father-in-Law, he should have a right to interpose in publick affairs, without considering that his alliance with the Emperour was extinguished by the death of his Daughter, Marriages being but outward ligaments, which, though they joyn Families together as present, yet they are broken upon the death of either of the parties.

This was the discourse, which was used in some of their assemblies to excuse the Emperour's cruelty, for there having been none of his predecessors, of whose meekness and bounty they had conceived a better opinion, they could not (as I have said) imagine he should be so changed in a Moment.

CHAP VI.

Caius requires the veneration of one of the Gods.

These horrid and criminal actions passed in the mind of *Caius* for so many victories, obtain'd against the most considerable persons of his Empire; For his fury had extinguished the lustre of the Imperial Family in the blood of his Cousin young *Tiberius* whom he ought in justice to have taken into the partnership of the Government. His abominable inhumanity had exasperated the Senate by the death of *Syllanus* his father-in-Law, who was one of their greatest ornaments; and his horrible ingratitude had taken away the life of *Macro*, a person of the first Rank in his Court, and to whom he was oblig'd particularly for the Grandeur, to which he was advanc'd.

Having perpetrated these great things, he believed, that, there being no body left, who durst oppose himself against his pleasure, he ought not to be satisfied with the greatest honours, that could be confer'd upon man; but that he might expect and challenge what was given to the Gods; and it is reported, that to persuade himself to so strange an extravagance, his argument was thus:

As those, who conduct and have the care of Herds of Cattel whether Oxen, or Sheep, or Deer, are neither Oxen, nor Sheep, nor Deer themselves, but men of a nature infinitely more excellent, than the nature of those animals: so they, who have the command of all the men and Creatures in the World, ought to be considered as more excellent than men, and receive reverence like Gods.

Having admitted this ridiculous fancy into his head, and taken the boldness to publish it, he came by degrees to the effects: He began first to desire to be revered as one of the demy-Gods, such as *Bacchus*, *Hercules*, *Castor* and *Pollux*, *Tryphon*, *Amphiarus*, *Ambulocus*, and others; but he laugh'd at their Oracles and Ceremonies, and ravish'd them from them, that they might be attributed to himself.

He changed his habit and dress like a player. Sometimes to personate *Hercules* he wore a Lion's skin about his shoulders, and a Club in his hand: sometimes he wore a Hat like *Castor* and *Pollux*; and sometimes in imitation of *Bacchus* he wore the skin of a young Hind. But in this point he differed from those pretended Deities, that, whereas they were contented with their respective and particular Ceremonies without envying what was confer'd upon the rest, he required them all, that he might be accounted above them.

Nevertheless, that which contracted the great throng of spectators, was not that he had three bodies like *Gerion*, but because he transformed himself into as many different shapes as *Proteus*; who, as *Æliomer* describes, changed himself into several Elements, Animals, and Plants.

But, *Caius*, this vain resemblance with these Demy-Gods was not the thing, you ought to have affected; you were rather to have imitated their actions and virtue. *Hercules* by his glorious labours delivered both Land and Sea from such Monsters, as troubled the repose of mankind: *Bacchus*, who was the first that planted the Vine, brought a liquor into the World: so pleasant and comfortable both to the body and mind of man, that it made them forget their sorrows, exhilarated and fortified their hearts in such manner, that the effects of it are still seen in the dances and festivities, not only of the most civiliz'd, but of the most barbarous Nations. As to *Castor* and *Pollux*, the two Sons of *Jupiter*, is it not said, that one of them being immortal and the other mortal, he, who had the advantage of immortality, not being able to think that his brother should die, would needs equal and debase himself to the condition of his Brother by communicating

anicating to him part of his immortality, and in some measure subjecting himself to death; which was the greatest expression of kindness that could be imagin'd. These *Herds* then, who were the admiration of their own Ages, and are still the wonder of ours; were not adored and reverenc'd as Gods, but for their benefits and good actions to Man. But, *Caius*, what have you done in imitation, that may encourage you to such an exaction? To begin with *Castor* and *Pollux*, have you imitated the perfect Friendship, that was between those two Brothers, and made them so glorious? You without compassion to the youth and tenderness of him, who ought to have been to you as a Brother, and with whom you were in justice oblig'd to have shar'd the whole Empire, you (I say) have cruelly embred your Hands in his Blood, and sent his Sisters into Exile, to reign with the more security and quiet your self. Have you imitated *Bacchus*, and diffus'd an universal joy and cheerfulness over the whole Earth by any admirable invention? You, who being to be considered no otherwise but as a publick Plague, have found out nothing but new inventions to turn that joy into sorrow, that cheerfulness into sadness, and make People's lives a burden: You, who in recompence of the infinite Wealth and Advantages, which flow in to you daily from all parts of the World, do with your insatiable Avarice crush and depreess your People with the weight of so many new Tributes and Impositions, that you enforce them to abominate your horrible inhumanity. Do you imitate *Hercules* in the nobleness of his actions, and in the difficulty of his Labours to introduce and establish Peace, to distribute Justice and restore Plenty both at Land and at Sea? You, who on the contrary being most lazy and fearful of your Sex, have banish'd all Order, and Quiet, and Happiness, to introduce Disorder, and Trouble, and all kind of Misery in their places. Is it then by these measures you think to pass for a Demi-God? And do you desire to be immortal, that you may continue these afflictions eternally? Is it not more rational on the other side to believe, that, if you were really one of the Gods, the odiousness of your conduct would degrade you, and tumble you down again into the degree of a Man, seeing Vice is as efficacious to make People mortal, as Virtue to immortalize? Forbear then to compare your self to *Castor* and *Pollux*, who were so much celebrated for their Brotherly Love; after you have been so cruel as to have murdered your own Brother; and do not pretend to the Honours, which are given to *Hercules* and *Bacchus*, who signalized themselves by their Good Deeds, whilst your Crimes and Iniquities are sufficient to render them useless.

CHAP. VII.

The folly increasing every day, he exalted the Honour of a God, and imitated Mercury Apollo, and Mars.

BUT the arrogance of *Caius* rested not there; he thought it beneath him to be honour'd as a Demi-god, and therefore pretended to be equal with the Gods. At first he would pass for *Mercury*, and habited himself like him, wearing a *Caduceus* in his Hand, and winged Buskins upon his Legs. To represent *Apollo*, he appear'd another time with a Crown upon his Head glittering with Rays, a Quiver at his Back; with Arrows in his Left Hand, and with his Right Hand distributing largesses among the People; to shew that his Bounty was greater than his Exaction.

After that he instituted Sacred Dances, in which Songs were sung in praise of this New God, who before, whilst he personated *Bacchus*, contented himself with the Names of *Evius*, *Livius*, and *Liber*. Many times also, when he represented *Mars*, he arm'd himself with a Head-piece, a Cuirasse, and a Buckler, showing himself publicly with a naked Sword in his Hand, accompanied with *Bravo's* and *Hellors* ready for any Murders that he should command them, and all to imitate the fury of that Deity, who breath'd nothing but Slaughter and Blood. So extraordinary a Spectacle fill'd with astonishment the Minds of his People, who could not sufficiently admire, that he should pretend to any resemblance with those, having nothing of their Virtue or good Qualities to recommend him, and that he should affect to take upon him the Marks of that Good, which they had procur'd to Mankind. For what else is signified by the Winged Buskins of *Mercury*, but that he was an Ambassador of the Gods, and an Interpreter of their Wills, the Greek Name implying no otherwise, but that he was the Messenger of happy News, which he convey'd with expedition? And not only a God, but a Man would with great difficulty be persuaded to be the Messenger of bad. The *Caduceus*, What

B b b b

What did it import, but that he was the Stickler and Mediator in Treaties, and all matters of Peace; seeing Men also used the same upon the like occasions, and otherwise there would have been no end of the ill consequences of War? But that *Caius* put on his winged *Brodequins* upon his Ankles, was it to publish and spread abroad through all the Provinces the noise of his Crimes, which ought rather to have been buried in perpetual Oblivion? And why should he give himself so much trouble, when without stirring from his place, he committed such an infinite number of Impieties, which streaming incessantly from that detestable source, overflow'd the whole World, and was a more pernicious Deluge than the former? And why should he carry a *Caduceus*, when there was nothing to be found either in his Words or Actions, that had the least appearance or tendency to Peace? But on the contrary, there was not a Province or Town in all Greece or Barbary, in which he was not the occasion of Division and Troubles: Let our pretended *Mercury* then quit that Name, which is so unsuitable for him.

And as to *Apollo*, In what was it that he could pretend to resemble him? Was it in the glittering of his Crown, as if the Sun and the Day were more proper for the commission of Evil, than Darkness and Night? There are none but actions that are virtuous, and worthy of praise, that are fit for the Day; whilst actions that are wicked and scandalous ought to look out the thickest and most private obscurities in Dens and Caves.

This counterfeit *Apollo* has no less overturned and perverted the Order of Physick: For, whereas the true *Apollo* invented wholesome and salutiferous Remedies for the Cure of Maladies, this made use of nothing but such Poisons as were mortal and destructive. His insatiable Avarice animated him principally against the greatest and most opulent Persons of *Italy*, because among them there was more Gold and Silver to be found, than in all the rest of the World; and had not God Almighty delivered it, there had not been a place in the whole Empire, that his Avarice would not have pillaged, ruined, and destroyed.

Apollo was celebrated likewise not only for his excellency in Physick, but for his Predictions, which by his Oracles he communicated for the good of Mankind, that they might not sink under those Calamities which hung over their Heads. But the Oracles of *Caius* extended no further, than to the foretelling to the most Illustrious, and best qualified Persons, Confiscation, Exile and Death; the only favours, that were to be expected from his Oppression, Injustice, and Tyranny. What similitude was there then betwixt these two *Apollo's*? And what shame was it, that Songs should be sung equally in commendation of them both, as if it were a less crime to attribute to a vicious Man the Honours, which were due only to a God, than to counterfeit Money, which carries but the Image of a Prince?

But nothing was more strange, than to see a Man, whose Mind and Body were so notoriously effeminate, arrogate to himself the Force and Courage of *Mars*, and delude the Spectators by changing his Habit as frequently as a Player upon a Stage. For in what was it that he might be said to resemble not only the fabulous *Mars*, which is but a Chimera, but the true one (if there was such a one) which he desired to resemble, that has a Courage generous and beneficent, always ready to relieve the oppressed (as the Greek word signifies) a Courage, that by just and lawful Wars was still followed with a happy and an honourable Peace. For *Mars* hath two Names, one implying and representing him a lover of such Peace, as conduces to the tranquility of the Publick; and the other describing him, as a lover of War, which cannot be accompanied but with Calamity and Confusion.

CHAP. O

CHAP. VIII

Caius takes a prejudice against the Jews, because they would not, like other People, Reverence him as a God.

I Suppose I have clearly demonstrated, that *Caius* had but little resemblance with the Demi-gods, and less with the Gods themselves. Never Prince had more wicked inclinations. He embraced blindly and with an immoderate vehemence whatever came into his mind; his ambition was little better than madness; his obstinacy was invincible, and his irregular desires had no bounds in the Abuses and Outrages which he committed by his Power.

The Jews (formerly happy enough) felt the deplorable effects of it; for he looked upon them as the only Persons capable of opposing his Designs, in respect that from their Infancy they had learned from their Parents by a constant Tradition (and it had been inculcated and confirmed to them by their Sacred Laws) not to acknowledge any but the true God, the Creator of Heaven and Earth: For all other Nations, though groaning under the burthen of his Tyrannical Domination, in flattery complied with his desire, and by that means augmented his presumption and vanity.

Several Romans were not ashamed likewise to prostitute and dishonour the Liberty of their City by introducing into *Italy* the same base conformity and submission, which the Barbarians used in their pusillanimous Adorations. But he knew that the Jews, on the contrary, rather than consent to the least violence or intrenchment upon their Laws, ran to death as to immortality. For as a Stone cannot be taken out of a Building, but by little and little the whole Fabrick will run to ruine; it is the same in matter of Religion, to the destruction of which nothing could contribute more, than such an impious and audacious enterprize, as the pretending to change a mortal Man into an immortal God, which is far more difficult, than that God should be changed into a Man; besides that it would open a door to horrible infidelity, and dreadful ingratitude towards God Almighty, whose infinite Goodness is perpetually sprinkling and dispensing his Mercies and Favours upon all Creatures.

This was the occasion of that cruel War made upon our Nation; and what greater misfortune can befall any Servants than to have their Master their Enemy? But the Subjects of Emperors are Servants; and whereas the moderation of the Princes, which governed before *Caius*, made their Dominion gentle and pleasing to all People, his Government was insupportable. Mercy was a Virtue unknown to him; and so far was he from any remorse, that he made it his boast, when he trampled upon the Laws and abolished them, to make room for his own Violence and Tyranny. But the principal Object of his Fury were the Jews; it did not satisfy him to use them as Servants, but he treated them as Slaves, and as the most vile and abject of Slaves: So that it may with too much verity be affirmed, That they had in him, instead of a kind and indulgent Master, a cruel and unmerciful Tyrant.

CHAP. IX.

The ancient Inhabitants of Alexandria take occasion of *Caius's* animosity to the Jews, to do them all imaginable mischief: They demolish most of their Oratories, and erect Statues of *Caius* in their places; Indignities that were never practised under Augustus or Tiberius. The Praises of Augustus.

WHEN the Pique, which this Emperour had against the Jews, came first to the knowledge of the Inhabitants of Alexandria, who had had always a mortal and inveterate Quarrel against them, they thought they could never have a fairer opportunity to revenge themselves; and therefore, as if they had received Orders to that purpose from the Emperour, or, having overcome the Jews in Battel, the right of War had exposed them to their fury, They fell upon them with irresistible violence, forced their Houses, turned their Families out of doors, sack'd, plundered, and carried away all the best of their Goods, and that not in the night like Thieves, who were fearful of punishment, but at noon day, exposing and shewing what they had taken to every body

B b b b

they met, as if they had been their own, and bought with their Money; some of them, H by a detestable association in that impious action, sharing their plunder in the Market-place in the presence of those very Persons which they had robb'd, and added mockery to their violence.

But what is it to have brought such People to indigence as were rich and splendid before; to have forced them from their Houses, and exposed them like Vagabonds to all the injuries of the Air? These inhumane Alexandrians drove the Jews with their Wives and Children from all parts of the Town to coop them up like Beasts in so close a place, that not having given them liberty to bring any thing with them, they doubled not but that they would die either with hunger, or the infection of the Air; free respiration being so necessary to the Life of Man, by reason of the heat of the Bowels, that it is like adding Fuel to Fire, instead of fresh and cool Air to refrigerate the Lungs, to give them nothing but the hot stifling Air of a great throng of People crowded together in a Press.

In this extremity these poor People, at least to take Breath, dispersed themselves, some into the Desarts, some along the Sea-coast, and others into the Sepulchres; and if in any place of the said Town any of the Jews appeared, as not knowing what had passed, the Alexandrians knocked them down, or lamed them with Stones, or with Cudgels, and handled them in the same manner as they did those who had escaped out of that little place, where they had throng'd to great a multitude.

These cruel Persecutors upon the Banks of the River way-laid the Jewish Merchants, K who traffiqued to Alexandria, they robb'd them of their Goods, and burnt the Merchants alive; some in fires made of the wood of their own Vessels; others in the middle of the City, and that in a way more cruel than the other; because their fire, being made of a greener and more moist wood, choak'd them with the smoke, as well as tormented them with its flames; others they drew with Cords through the Streets and Market-places with such fury and indignation, that their death being unable to satiate their rage, they trod their dead Bodies under their feet, and tore them into so many pieces, that had any body been so well disposed as to have buried them, he would not have found any thing remaining that might have exercised his Charity.

When they perceived the Governour of the Province (who in a moment might have appeared a greater Commotion) did not only connive, but encourage it, by pretending to be ignorant; they grew more insolent and audacious; they assembled in Troops, ran in great throngs to the Oratories of the Jews, (which were many in all the Quarters of the Town) cut down the Trees that were about them; demolished some of them utterly, burned others, and the flames of them consumed several of the neighbouring Houses, by which also the gilt Bucklers, Statues, and Inscriptions, which the Roman Emperours had set up in honour of the Courage or Virtue of several of the Jews, which ought to have been revered, were burned and consumed.

In short, Nothing was able to restrain their madness; for instead of apprehending punishment or Correction, they understood the hatred which Caius had conceived M against the Jews, and that nothing would please him better, than to have them treated with that terrible Cruelty.

Again, to cajole the Spirit of this Prince by their new flatteries, to oppress and destroy us with more security, and invade and subvert our Laws without fear, they set up his Statues in such Oratories, as they were not able to demolish by reason of the great number of Jews which gave them opposition; and that, which they erected in the principal of all the Oratories, was placed in a Chariot drawn with four Horses in Brass, in which they were so ardently zealous, that having no Horses lately cast, they took them out of the place appropriated to their public Exercises, lame and crippled as they were, and as was reported, made antiently for Queen Cleopatra, the last of that Name: Which N action of theirs ought rather to have offended Caius than otherwise; for seeing he affected such extraordinary honours, though the Horses had been new, yet having been made for a Woman, they were unworthy of him; and though they were set up in favour of him, yet they were too much spoiled and imperfect to give him satisfaction. Besides they thought they should merit very much by changing these Oratories into Temples, to augment the number of those which were dedicated to him; which nevertheless they did not so much in honour of him, as in hatred to our Nation. And of this there needs no better proof, than that for three hundred years together, during the reign of ten of their Kings, they never consecrated a Statue to any of them in their Chappels, though they placed their Kings in the rank of their Gods, and gave that Title to some of them. And it is no wonder, that, though they knew they were but Men, they should honour their

Princes

A Princes like Gods, seeing they paid the same adoration to Dogs, Wolves, Lyons, Crocodiles, and several other amphibious Creatures, inasmuch as all Egypt is full of Temples, Altars, and Groves consecrated to their Honour.

But as they were the greatest Flatterers in the World, and considered the Fortune more than the person of any Prince, they will answer perhaps, *That the Roman Emperors being more puissant and prosperous than their own Kings, it was but justice to give them more Honour.* What answer can be more ridiculous? For why then did they not give the same Honour to Tiberius, to whom Caius was obliged for his Empire, since that Prince reigned three and twenty years with such prudence and felicity, that he preferred to his dying day, not only the Greek Provinces, but the Barbarous in profound Peace, and the enjoyment of all things? Was it that in his Birth he was inferior to Caius? He excell'd him on both sides, both by the Father and Mother. Was it that his Education or Learning was less? What Person in his time was wiser or more eloquent? Was it that his years were not so many, and by consequence his Experience not so great? What Emperour ever ended his days in a happier old Age? And even in his Youth was not his capacity and judgment wonderful; which is not commonly acquired but by number of years: yet you never thought him worthy of such extraordinary Honour.

What shall I say likewise of that inestimable Prince, who seem'd by the Eminence of his Vertues, to be rais'd above the condition of Men; and by the multitude of his good deeds, and the felicity of his Reign, was the first who merited the Glorious Name of Augustus, and having received it himself from no Body, transmitted it to his Posterity? The Sea was in opposition against the Land, and the Land against the Sea. Europe was in Arms against Asia, and Asia against Europe. All the Grandees of the Empire divided to determine who should remain Master, and it may be said, that the whole Rate of Mankind was ready to perish by this bloody and cruel War kindled at the same time in all parts of the World; when in so horrible a Tempest this great Prince took the Rudder into his own hand, restored Peace to the whole World, renewed Plenty and Trade, civiliz'd the Manners of the most barbarous Nations, overwhelm'd as it were all the great Towns with so much happiness, that they might have pass'd for Free States, maintain'd Peace, encouraged Justice, and forbore not uncessantly to pour out his Favours D upon the People with full hands, even to the end of his days.

This incomparable Emperour had Egypt under his Dominion for three and forty years together; yet you never paid him that honour which you have done to Caius; you set not up his Statues in the Oratories of the Jews, though never Prince deserved so much reverence as he, not only as he was the Foundation of the August Imperial Family; But as he was the Uniter of that Sovereign Power, which was divided before, and used it with such moderation, that thereby he procured the public Felicity, there being nothing more certain than that saying of the Antients, *The Government by many is most dangerous in respect of the mischiefs which do follow their diversity of Judgment.* The Example likewise of other People ought to have obliged you; for in all other places they paid him E Divine Honour, and consecrated many rich Temples to him, such as are not to be seen (either Antient or Modern) in other Towns, and particularly in Alexandria: For what other is comparable to that, which upon his account bears the Name of *Sebastian*, built near the Port, and in such esteem with Mariners and Sea-men? It is so spacious and lofty, it is visible afar off. It is full of excellent Pictures, admirable Statues, and other rich Presents both of Silver and Gold, that have been offered by great Persons; nothing is more Magnificent than its Portico's, its Choirs, its Galleries, its Library, and its Grove. In so general a Concourse of People, could any Man of sense say, F That this was not to pay Augustus all the honour that was due to him, except putting up his Statues in the Oratories of the Jews? No without doubt: But that which hindred it then was, that they understood that incomparable Prince took as much pleasure to see every Body live regularly, and according to the Laws of their Country, as he did care to have the Roman Laws put in execution; and if he received any honours extraordinary from the blindness of his adorers, it was not that he approved it himself, but that he thought it might conduce to elevate and enhance the Grandure and Majesty of the Empire. For what can be a greater instance of his Moderation, and that he would not suffer himself to be puffed up or dazzled by the vanity or extravagance of their respects; than that he would never admit the Title either of a God or a Master? And indeed not only rejected that flattery, but expressed great approbation of the horror and detestation of those which declare for such things? Otherwise how could he have permitted that the G Jews (the greatest part of whom have been enfranchised by such Masters as had taken them Prisoners in the Wars) should be allowed to possess in Rome so great a part of the City

as lies beyond the *Tiber*? He was not ignorant that they had their Oratories, where they met for their Devotions, especially on their Sabbath day; That they raised their Tenths to send them to *Jerusalem*, and that they offered their Sacrifices there also: Yet he did not Banish them from *Rome*; and he was so far from abolishing their Religion, or subverting their Laws and their Customs, that he gave rich Presents to our Temple, and ordained, that every day Sacrifice should be made to God Almighty, which is observed to this day, and will be observed for ever, and remain an eternal Mark of the Vertue of that incomparable Emperour.

He ordered likewise that the *Jews* should be comprised in the publick distributions of Money and Corn, which were made among the People in certain Months; and if it happened those Distributions were made upon their Sabbath-day, at which time it is not permitted among them to do or receive any thing, especially for their own profit and advantage, he took care that their Portions should be reserved, and delivered the next day; which made the *Jews* so considerable among other Nations, that, though naturally they had no kindness for them, yet they durst not molest them in the exercise of their Religion.

And *Tiberius* treated them in the same sort, though *Sejanus* did what he could by his Calumnies to ruin those who inhabited at *Rome*, because he knew they could not be brought to joy in his abominable Conspiracy against his Master. And this Prince sent afterwards to all the Governors of Provinces, that, except some few who had been meddling in that Plot, all the rest of the *Jews* should be well treated, and not obliged to change any thing of their Customs; because they were naturally peaceable, and had nothing either in their Laws or Manners contrary or inconsistent with the Tranquillity of the Empire.

CHAP. X.

Caius being already enraged against the *Jews* of Alexandria, was much exasperated by an Egyptian called *Helico*, who had been formerly a Slave, but was then in very great favour.

CAIUS having passed to that degree of Vanity, as not only to pronounce, but to believe himself a God, he found no People either among the *Greeks* or *Barbarians* more ready than the *Alexandrians* to humour him in his extravagant imagination: For there are no People more subtle, more hypocritical, more flattering, nor greater lovers of Confusion and Trouble, than the Inhabitants of that Town. And so little is their respect for the Name of God, that they make no difficulty to attribute it to *tho*s, and several other Creatures. And as they are very prodigal of that Honour, they do easily delude such as are not acquainted with that impiety in the *Egyptians*, whereas it is impossible to do so with those, who do know and detect it.

Caius being ignorant of their cunning, supposed it was real and not pretended, that they thought him a God, because they proclaimed it publicly, and with all the Formality and Acclamations, wherewith they were accustomed to declare their respects towards their Gods; besides, he considered the Sacrileges they had committed upon our Oratories, as a great testimony of their Zeal; and there were no Poems or Histories that he could read with so much delight and pleasure, as the Relations that were sent him upon that Subject.

Those who made it their business to applaud or decry what-ever lik'd or displeased him, contributed much to that humour; for most of them were *Egyptians*, and unfortunate Slaves, brought up from their Infancy in that abominable error, which prompted them to pay Divine Worship to Serpents and Crocodiles. The chief of this abominable Band was a wicked Fellow called *Helico*, who by his ill practices had wrought himself into the Court. He had some smattering of Letters, and he, whose Slave he was first, and had taught him his knowledge, presented him to *Tiberius*: But that Prince had never any great esteem for him, by reason that the manner, in which he had been educated in his youth, had rendered him grave and severe, and made him despise every thing that was not serious. When after his death *Caius* succeeded to the Empire, this dangerous Creature observing that there was nothing dissolute or voluptuous, to which *Caius* was not inclined, said thus to himself: Now is the time, *Helico*, that must needs be favourable to your designs; be sure you do not neglect to improve it to your advantage: You have a Master

As you would desire your self. You have access, and are acceptable to him; your wit is payable enough; you have a faculty in Drolling; and those tricks and inventions which are so apt to dispose People to mirth, are your excellence and element; you are versed in the Liberal and all other Sciences; you do not only know how to please by your flatteries, but by expressions, whose cunning (the more dangerous by how much it is more secret and occult) excites suspicion and indignation against them, whom you have a design to prejudice, when your Master is in an humour to hear you; and that he is ready almost always to do, so much is he disposed to hear any thing of Calumny or Reproach; you need not trouble your self much for Subject, for with that the *Jews* will abundantly supply you, you have no more to do but to declaim against their Laws and their Customs, and that you have learned from your Infancy, not only from particular Persons, but from most of the Inhabitants of Alexandria. Let us see then what you can do.

These things running in *Helico's* head, he stirred not from *Caius* either night or day; and in the times of his private relaxations and diversions, he left no opportunity of incensing him against the *Jews* by his forgeries and suggestions; which were the more effectual by being flyly and wittily delivered; for he would not profess himself their Enemy, but acted cunningly and subtly; by which means he did them more mischief than if he had openly declared himself.

When the Embassadors of the Inhabitants of Alexandria, who had acted so cruelly against us, understood how much this wretched Man was serviceable to them, they gave him not only Money, but hopes of procuring him great Honours, as soon as the Emperour should come to Alexandria, where they did not question, but he would suddenly be; and on the other side there was nothing but he promised them, so much did he hug himself in the hopes of receiving those great Honours in the presence of the Embassadors, who would not fail to repair to so famous a City, from all parts of the World, to pay their Complements to so great a Prince.

Having no knowledge that we had an Enemy so dangerous and considerable as *Helico*, we aimed only to defend our selves against such as were professed: But when we found it we applied all our Interest and Industry to sweeten and take him off: No Man did, or could do us more mischief than he; for he was one at all Games, at all Re-creations, Feasts, and Debaucheries with *Caius*; his Office of first Gentleman of the Bed-Chamber (which was one of the best places about the Court) gave him the advantage of his Ear when-ever he desired, and his Master took great pleasure in hearing him: He laid aside all other designs, and intended nothing so earnestly, as to ruin us by his Calumnies and Scandals, which he did with so much artifice, and mingled them with his Jokes in so pleasant a manner, under pretence of entertaining of *Caius*, rather than malice to us, that he made such an impression against us in the Emperour's mind, as we could never extinguish.

CHAP. XI.

The *Jews* of Alexandria appoint an Embassy to *Caius* to represent their Sufferings; in which Embassy Philo is chief. *Caius* receives them kindly in appearance, but *Philo* found he was not to be trusted.

AFTER we had tried all our skill to make *Helico* our Friend, finding it was but labour in vain, because he was so insolent and proud no Body durst come near him, and not knowing besides whether it was from any personal or particular spleen against us, that he provoked and exasperated the Emperour to our Destruction, we concluded to steer another Course, and resolved to present a Petition to the Emperour, which should contain in short what we had remonstrated not long before to King *Agrippa*, when he was at Alexandria, in his passage to Syria, to take possession of that Kingdom, which had been conferred upon him by *Caius*: Hereupon we departed for *Rome*, secure, as we thought, of finding the Emperour an equitable Judge, whereas we could not have had a mortaller Enemy. He received us in the field of *Mars*, as he was coming out of his Mother's Gardens; his Countenance was pleasant and cheerful, his Words obliging, he made a sign with his hand that he would be our Friend, and sent us Word afterward by the Master of the Ceremonies called *Florus*, that he would hear our business at leisure: Inasmuch as there was not one of those who were present, nor indeed one of our whole Nation (unless of more than ordinary sagacity) that believed not our Embassy would succeed to our desires, and every Body came and complemented us thereupon:

upon: But my age and experience in Mundane Affairs giving me a farther prospect H and penetration, that which transported other People became suspected by me; for I reasoned thus with my self:

How comes it to pass that Embassadors being here from all Quarters of the World, we should be the only persons, to whom the Emperour should vouchsafe to send word, that he would give us Audience? For, do's not he know, that being Jews we should think our selves happy to be treated like other People? Can we without folly expect favour extraordinary from a young Prince of another Nation, or believe that he has not greater inclination for the Alexandrians than for us, and makes such haste to determine our business in obligation to them? I wish to God that, instead of being an equal Arbitrator, his sentence be not arbitrary, and that he does not prove himself our Enemy and their Protector. I

CHAP. XII.

Philo and his Collegues discover, that Caius had commanded Petronius the Governour of Syria to set up his Statue in the Temple of Hierusalem.

WHilst these thoughts were in my head, and gave me no quiet either night or day, another misfortune that could not be foreseen, and portended not only the destruction of a part, but of the whole Nation of the Jews, fell out to accomplish my trouble. We waited upon the Emperour to Puteoli; to which place being retired along the River for diversion, he entertain'd himself in the Houses of Pleasure, which are numerous, and very Magnificent, not thinking in the least of our Affair, though he had ordered us to follow the Court, and we were ready, expecting every hour, when he should have decided our Controversie; when on a sudden a certain Person came to us, with his Eyes staring, his Breath spent, and an universal discomposure in his Looks; he took some of us aside, and said, *Have ye not heard the terrible News?* He would have proceeded, but his Tears came so fast upon him, that they stifled his Words so strangely, that, do what he could, it was not possible for him to go on. One may easily conceive our astonishment and surprize. We conjur'd him to tell us the cause of his affliction, seeing it was nothing in appearance but for weeping before us; and if the occasion was worthy of so many tears, it was but just (being accustomed to sorrows as we had been) that we should consent, and add our Compassion to his. He made a new effort, and told us with more sighs than words, *The Ruine of our Temple is decreed; for the Emperour has ordered his Statue to be set up in the Sanctuary, and to give the Name of Jupiter to it as an Inscription.* The unexpectedness of the News made us almost immovable, and it was quickly confirmed to us by other People. We immediately retired, and shut our selves up in our Lodgings, to lament the general destruction of our Nation, and sorrow being Eloquent, what was it that it did not prompt us to say? M

Having in this manner expos'd our selves in the midst of Winter to the perils of a dangerous Voyage in hopes to have found some redress for our Sufferings, we met upon the Land with a Tempest much more cruel, than those which happen at Sea, because they are Natural, and by consequence supportable; whereas this was caused by a Man, who had nothing Humane but his Shape, by a young Prince, who lov'd nothing but Change and Trouble, and who seeing his Will and Pleasure sustained by the whole Power of the Empire, he suffered himself to be carried away without any restraint to all Licentiousness and Tyranny; which was an Evil the more great and deplorable, because not capable of any visible remedy. For who durst be so bold as to represent to him, that it was not consistent with his duty to violate the sanctity of the most August Temple in the World? Or could one indeed, without the loss of his Life, have remonstrated against so great an impiety?

Let us die then (said we among our selves) seeing nothing can be more honourable, than to lay down our Lives in defence of our Laws. But our Death not being able to produce any good effect, and being Embassadors as we are, may it not be to augment the affliction of those who sent us, and give advantage to such of our own Nation, as have no friendship for us, to say, that to deliver our selves from some present inconvenience, we deserted the Interest of the Publick? Though the lesser Interests are always to give place to the greater, and Private to Publick. For in the subversion of Government, all the Laws, by which its Grandeur and Consistence was maintained, do for the most part suffer the same Fate, and are abolished with it. O

May

A. *May it not be imputed to us likewise as a crime to abandon the Jews in Alexandria, by abandoning an affair in which their Safety or Ruine is involved, and the Safety or Ruine of our whole Nation, and leave them in fear, that a Prince of his Violence and Cruelty will entirely destroy them?*

If it be Objected, That seeing which way soever we resolve, no success is to be expected; why should not we think of retiring in safety? I Answer,

That to do so, we must have either no hearts, or no knowledge in our divine Laws. God perhaps will make use of this opportunity as a trial of our Vertues, and to see how we are disposed to comport under affliction: Rather, instead of placing our safety in the uncertain succours of Man, let us put our whole confidence in God with a firm Faith, that he will assist us, as he has assisted formerly our Fore-fathers, when their Perils were (in appearance) beyond all Remedy. Thus it was we endeavour to comfort our selves under so great and unexpected a Calamity, flattering our selves with hopes of seeing happier times.

When we had remained silent for a time, we said to him, who brought us the first ill News, *Why do you content your self, by having thrown an unhappy word among us, to have kindled an universal trouble in our minds, which as a single Spark will grow to a Flame, and do not tell us, what it is that hath transported the Emperour to so extravagant a resolution?*

Every body knows (replied the Person) that he would be revered as a God; and because he is persuaded, that the Jews are the only Persons, who will not acknowledge him for such, he believes he cannot any way afflict and punish them more, than by dishonouring the Majesty, and profaning the sanctity of their Temple, which he knows is the most beautiful in the World, decorated and enriched with the Presents of so many Ages, which no doubt, but his boldness and impiety will tempt him to seize.

Capito, a Commissioner for the receipt of the Tributes in Judea, has irritated him likewise against us by Letters which he has writ. This Capito having little or no Fortune before he was sent into this Province, and having feathered his Nest well by his exaction since he came, he has a mind to prevent by his Calumnies the just Complaints, which he apprehended the Jews would make against him, and he has made use of the occasion aforesaid.

Jamnia is one of the most populous Towns in Judea, and all its Inhabitants are Jews, except some few Strangers, who unhappily for us are come thither to acquaint themselves with the neighbouring Provinces. Their aversion for our Manners and Customs is so great, that they cease not to do us all the mischief that they are able, to do; and understanding that Caius was inflamed with an idle passion to be worshipped as a God; and that on that account he had conceived a mortal hatred against us, they thought they could never hope for a fairer opportunity to destroy us. Wherefore they erected an Altar of Brick upon no other design, but because they were sure we would never suffer the Laws of our Ancestors to be violated in that manner; and their Malice and Cunning has had the effect which was intended. For the Jews having pull'd down their Altar, they who set it up, made complaint immediately to Capito, who was the Contriver of the Plot, on purpose to ruine their Fellow Citizens.

E. This wicked Man, transported as it were to have succeeded so far, failed not to write to Caius, exaggerating every thing, and adding much to the truth, to provoke him the more. The violent and audacious Emperour no sooner had the news, but he commanded, that instead of an Altar of Brick, they should set up a Statue of him as big as a Colossus, which was to be gilt over with Gold, and placed in the Temple of Jerusalem; in which resolution he had two principal Councillors, Helico that notorious Buffoon, and Apelles the famous Comedian, who (as is reported) having prostituted himself, and exposed his beauty for Money when he was young, was now got upon the Theatre in his old age, and the modesty of that profession every Man knows. By these excellent qualities these two excellent Persons were got to be of Caius's Counsel. With the one he consulted in matters of Railery and Wit; and with the other how such a Speech was to be pronounced upon the Stage, not so much as concerning himself with the Peace and Tranquility of the Empire. Helico, being an Egyptian, bit us like an Asp; and Apelles being of Alcalon was no kinder than he.

Every word, that this Person spoke, was like a Dagger at our Hearts; but these two wicked Councillors were not long without their Reward; for Caius caused Apelles to be clapt in Irons for other Crimes, and tortured him upon the Wheel, but with several intervals, to increase and spin out his punishment; and Claudius succeeding Caius in the Empire, he put Helico to death for other considerable Reasons.

C H A P. XIII.

Petronius his great trouble about executing the Order which he had received from Caius, to set up his Statue in the Temple of Jerusalem, because he was sensible of the injustice of it, and foresaw the ill Consequences.

CAIUS wrote then that his Statue should be consecrated, and set up in our Temple, and omitted nothing, that might injoin the Execution of that Order. He commanded Petronius Governor of Syria, to take half the Army, which was disposed along the Euphrates to defend those Countries against the Kings and People of the East, and to cause them to attend the Statue; not that they were to add to the Solemnity of its Consecration, but to cut those Jews in pieces, who should have the boldness to oppose him. Is it so then, most cruel Prince, that, foreseeing these poor People will sooner expose themselves to death, than suffer the violation of their Laws, and the profanation of their Temple, you declare War against them, and send a formidable Army to consecrate your Statue by the Blood of so many innocent Victims, without sparing either Women or Men?

This Order gave Petronius much trouble, by reason that on the one side he knew K Caius could not endure the least delay in his obedience, and on the other side he saw the execution of his Commands very difficult, because the Jews would suffer thousands of deaths, rather than suffer any violation of their Religion: For, though all other People are tender of their Laws, yet it comes far short of the bigotry of the Jews, who look upon theirs as Oracles given by God himself; they were brought up in it from their youth; they have it engraven in their hearts; they forbear not to admire it; they receive into the number of their Citizens such Strangers as embrace it; look upon those as Enemies who despise it; and have so great a horror for every thing that contradicts it, that there is neither Grandeur, nor Fortune, nor any Temporal Felicity able to tempt them to violate it: Nor is there any greater evidence of their Respect and Veneration for their Temple, than that it is certain death for any of them to dare to enter into the Sanctuary; but for thereof entrance is free to all those of their Nation, of what Province soever.

Petronius revolving these things in his mind, found the Enterprize so difficult, that he made no haste to put it in execution; and the more he considered this affair, the more he was persuaded not to touch upon our Religion, as well because Justice and Piety obliged him to alter nothing therein, as because of the danger he was like to encounter, not only from the Judgment of God, but from the Resistance of the Jews, who by that action would be driven to despair. He considered likewise the number of the Nation, which is not like the rest crowded up in one Province, but dispersed in so great numbers almost quite over the World, both upon the Continent and in the Islands, that M they are well nigh equal in number to the Natives. And this gave him occasion to apprehend, that assembling together from all parts they should kindle a War, that could not easily be extinguished, seeing they were already very strong in Judea, no less Politick than Valiant, and ready to die with their Swords in their Hands, with invincible Courage, rather than abandon the Laws of their Fathers so excellently Just, though their Enemies would needs have them to be Barbarous.

This wise Governor was apprehensive likewise of such of that Nation as inhabited beyond the Euphrates, in Babylon and those Provinces; for he knew for certain, as having seen it with his Eyes, that they sent every year to the Temple, under the Title of First-fruits, the Money which they called *Toly*; without considering the danger of the ways, N how great soever it was, and all because prompted by a principle of Devotion. So that he believed, and not without reason, that as soon as the Jews should have notice of the Consecration of this Statue, they would put themselves instantly into the Field, and block him up on every side.

These thoughts detained him for some time; but it put his mind into great agitation and trouble, when he considered he had for his Master a young Prince, who knew no other Justice than his Will; who could not endure to be disobeyed, let his Commands be never so unequal, and whose Pride and Presumption transported him to that excess of folly, that causing him to forget his Humanity, he would needs pass for a God: So that he could neither execute nor decline the execution of his Orders without manifest danger of his Life; only there was this difference, he might save it perhaps in the War, where

A where the events are uncertain; whereas it was impossible to escape, if he refused Obedience to his unmerciful Prince.

C H A P. XIV.

Petronius gave Order for this Statue, but it went on but slowly. He endeavoured in vain to persuade the Jews to receive it. The Jews forsake the Towns and the Country to wait upon him, and beg of him not to execute an Order, that would be more insupportable to them than death, but to give them leave to send their Deputies to the Emperor.

THE Roman Officers, who with Petronius had the greatest charge in the affairs of Syria, were all for a War; because, knowing the fury of Caius, they doubted not, but, if they declined it, he would discharge his indignation upon them, in confidence that they must needs be accessory in this disobedience. But by good Fortune it happened, that they had time to deliberate, whilst the Statue was making; for there was none sent out of Italy, which, I suppose, God in his Mercy so ordered for the safety of his People, as also that there was no direction to take the handsomest and best wrought that could be found in Syria, for without that the War had broke out so suddenly, that no remedy could have been found for so great a mischief.

Petronius, having concluded to have a Statue made, caused the ablest Statuaries in Phœnicia to be sent for, furnished them with Materials, and appointed Syden to be the place, as the most proper for such a business. Having done so, he sent for the Chief Priests and Magistrates of the Jews, declared to them the Emperor's Command, and exhorted them to submit, and not run themselves into Calamity and Troubles which would be otherwise unavoidable; for the greatest part of the Army in Syria had Orders to proceed with Fire and Sword in case of disobedience; and Petronius did not doubt, but if he could have prevailed with them, they could have persuaded the rest of the People, but he found himself mistaken; for this discourse went so near them, that after for a while they had stood still as immovable, they brake out into Rivers of Tears, tore their Beards and their Hair, and cry'd out with a voice interrupted with sighs, *Have we then lived to this hour, to see what our Ancestors never beheld: But how can we possibly see it, who will choose rather to lose our Eyes and our Life, than be Spillators of so horrible an impiety?* This report being spread abroad in Jerusalem and in all Judea, the Jews left their Houses and Fields, as it had been by consent, and repaired to Phœnicia to wait upon Petronius. Their innumerable multitude made those People believe, who were ignorant, how populous a Country Judea was; that it was a great Army marching against Petronius, of which they gave him immediate advice; but they had no other Arms than their sighs and their cry; which fill'd the Air with such a noise, that it could not, when they laid them by, and had recourse to their Prayers, which the excess of their sorrow put into their Mouths. They were distributed into six Classes, three on the one side, the Antient, the Young Men, and the Children; and three on the other, the old Women, the young Women, and the Maidens.

When they were brought in to Petronius (who was placed higher than the rest) they threw themselves before him upon the ground, beating their Breasts, and sobbing out so many sighs, that nothing could be more pitiful; and though Petronius commanded them to rise and come nearer, they were scarce to be persuaded: At length they approached with ashes upon their Heads, their Eyes swimming with tears, and their Hands behind their Backs, as if they had been going to Execution; and he, who was Spokesman for them all, delivered himself to Petronius in these Terms. *Sir, To remove all pretence of accusing us, of any evil design, we are come not only without Arms, but without any intention of making use of our Hands, which are the Arms, that Nature has given to all Mankind, and do therefore present our selves before you to be treated as you please. We have left our Houses destitute, and brought our Wives and our Children along with us, to the end we may join their influences with our own, and by your mediation supplicate the Emperor either to preserve or extinguish us all together. We are naturally lovers of Peace, and are the more impetuously inclined to it, because our greatest pleasure being to bring up our Children in our own way, there is nothing that conduces more to it. When Caius was advanced to the Empire, and we understood it by his Letters to Vitellius (who was then Governor in Jerusalem, and in whose place you have succeeded) we gave him a Testimony of our joy, and signified it by publishing the good news through the rest of the Cities. Our Temple*

Temple was the first place, where Sacrifice was offered for the happiness of his Reign; Would it be just that it should be the only place, where that Religion should be abolished, which had been observed there in all Ages? We will leave our Houses, our Goods, and our Possessions to your Mercy; all we beg is that nothing be introduced into our Temple, but that it may remain in the same condition, as it was left to us by our Fathers. If you will not grant us that favour, take away our Treas, which we can lose with much more Satisfaction, than behold the violation of our Blessed Laws. We are informed, that great Forces are preparing to fall upon and constrain us, in case we oppose our selves against this Order; but we are not so imprudent as to resist our Masters; We will sooner die, than entertain any such wicked design: He may kill us, and cut us in pieces, if he pleases, without any such danger; we intend nothing of defence; we will be rather our own Priests, and when we have sacrificed our Wives, and our Children, and Relations, we will shed our own Blood and mingle it with theirs, and expire in petitioning God Almighty, that he would not impute it to us as a Crime, seeing we do it not either for want of respect to the Emperor on the one side, nor for non-observance of our Laws on the other. But before we are reduced to that extremity, our humble request to you, Sir, is, That you would vouchsafe us but some time, till we can make our Addresses to the Emperor: 'Tis possible we may obtain from him, that he will not intrench upon the Worship, which we conceive due only to God; nor disturb us in the exercise of our Religion, and put us into a worse condition, than other Nations, to whom he has indulg'd their ancient Liberties and Customs; and confirmed the Decrees of Augustus and Tiberius his Predecessors, who were so far from condemning our Conduct, or reprehending our manners, that they entirely approv'd them. It may be he may be misled by our Addresses: The anger of Princes is not Immortal, nor are their Wills always the same. It is only by Surmises and Calumnies that the Emperor is exasperated against us: Permit us (if you please) to justify our selves, and inform him of the Truth. And what could be more severe, than that we should be condemn'd without being heard? If we can obtain nothing from him, who will hinder him then from what he would do now? But do not, Sir, we beseech you, by refusing us the only hopes which remain to so great a multitude, obstruct our application, seeing we beg it out of a true sentiment of Piety, and not any Interest, unless it be said (as is true) that no Interest is so great, as that which respects Preservation.

C H A P. XV.

Petronius affected with the Condition and Humility of the Jews, and believing it unsafe to run them into despair, writes to Caius in such a manner as might gain time. Caius resents it highly, but dissimles it in his Answer to Petronius.

THIS Discourse was accompanied with so many Sighs and Tears, that it wrought compassion in all that heard it; and particularly in Petronius, who was naturally moderate, and merciful. For the request made to him in the Name of the whole Nation of the Jews seem'd not unreasonable, and nothing could be more deplorable, than the condition into which they were brought.

Petronius propos'd and debated the business with his Council, and was much pleas'd to find those Persons, who were most bitter and inveterate against them before, come about and grow more gentle and mild, and others not afraid to declare, how much they were concern'd for the extreme affliction of that People; so that though he was not ignorant of the Cruelty of Caius, and that he never forgave any Man, yet he seem'd to act by the motion of that Spirit, which the Piety of our Religion inspires: Whether it was that, being a learned Man, he had had some smattering of it before; whether he had gain'd it since his Governments in Asia and Syria (in which Countries there are great numbers of Jews) whether it was his own Natural Propensity, that inclin'd him to what was reasonable and just; or, whether it was because God does give usually good inclinations to great Men, both for their own benefit and the advantage of the Publick; which of these it was, I cannot determine, but so it was at that time. The result was, that the Statutes should not be press'd; but that Orders should be given them to employ the utmost of their skill, and make the Statue so accurately, that it might pass for a Master-piece.

Pieces, which are a short time in doing, are a short time in decaying; whereas such, as are made with more deliberation, last longer by far, and are esteem'd through several Ages.

Petronius

A Petronius did not encourage the Jews to send their Deputies towards the Emperor, because he thought it not for their advantage to depend wholly upon the Capricio of a young Prince; yet he did not absolutely forbid them, because he saw there was danger both on the one side and the other. However, he wrote a Letter to Caius (without mentioning the Application which the Jews had made to him) imputing the Cause of the Delay on the Consecration of the Statue to the Artists, who being to make it excellent had required more time, that it might become more suitable to the dignity of the Person it was design'd to represent. He thought by this trick to gain time, and it was likely Caius might comply, because Harvest was at hand, and he might very well apprehend that the Jews (being made desperate, and not valuing their Lives, after the violation of their Laws) might burn their own Corn and destroy all their Fruit, which would be the more inconvenient, because he was assur'd that Caius was upon a Voyage to Alexandria; for it was not likely that he would expose himself wholly to the dangers of the Sea, with so great a Train, but rather steer his Course along the Shore of Asia and Syria, where he might embark and disembark as he pleas'd, and have the benefit of his Long-boats (of which he had 200 in his Fleet) to supply it with Provisions and Forage, which was requisite to be prepared in great quantities in all the Towns in Syria, but especially the Ports, by reason of the vast Numbers which attended him as well from Italy as from all other parts of the World.

It was not doubted but this Letter would have been kindly received by Caius, and that he would have approv'd of the delay, not in consideration of the Jews, but for the convenience of making such provision of Victuals, and therefore it was written and dispatched. But the Choler of this Prince was so inflamed at the reading of it, that his Eyes sparkled with fury, and clapping his Hands together in a great transport, he said,

How Petronius! Have not you yet learned to obey your Emperor? Your great Employments have puff'd you up with Pride, and it seems you know nothing of Caius but his Name; but you shall know him better hereafter by your proper experience. You have more consideration of the Laws of the Jews (who are my mortal Enemies) than for my Commands who am your Prince. You apprehend their great numbers, as if you had not an Army as great and terrible to the King of Parthia and the whole East; yet your compassion for that pitiful Nation is stronger than your desire to please and obey me. You pretend (forsooth) the necessity of making provision for my passage to Alexandria; as if I could not be accommodated from the neighbouring Provinces, and as if the plenty of other Countries were not able to supply the sterility of Judea.

But why do I protract and spend time in unprofitable Words? 'Tis by the death of this impudent Fellow that I must convince him of the greatness of his fault, and that mine Anger never ceases, though my Threatnings may.

This furious Prince return'd an Answer to Petronius; but being fearful of provoking such of his Governors as were capable of raising Rebellion, and particularly those who commanded such potent and large Provinces as that upon the Euphrates, and who had the command of such Armies as that which was then in Syria, he dissimled his Choler; applauded the discretion and prudence of Petronius; only advis'd him, by the by, not to protract the Consecration of his Statue any longer, for seeing Harvest was over, there could be no considerable reason to defer it.

Cccc

CHAP.

C H A P. XVI.

King Agrippa comes to Rome, and being told by Caius that he would have his Statue erected in the Temple of Jerusalem, he falls into a Swound; having recollected himself, he writes a Letter to Caius.

NOT long after King Agrippa arrived at the Emperor's Court, knowing nothing of the Letter from Petronius, nor of the Answer which Caius had returned; when Agrippa came to pay his duty to the Emperor, he easily discovered by the manner of his reception that he was highly offended. He considered with himself whether he had done any thing that might disgust him; but remembering nothing of that, he concluded (as was true) that his Passion was against Some-body else. Nevertheless observing that that agitation of Spirit appeared not in his Countenance, but when he cast his Eyes upon him, his fear continued, and it came often into his mind to take notice of it to him; but he forbore, lest by an imprudent curiosity he should pull the anger of his Prince, which was fixed upon other People, upon himself.

No Man seeing farther into People's thoughts than Caius, he quickly perceived that Agrippa was disturbed, and told him; *I will tell you what you are so desirous to understand: You know me too well to be ignorant, that I speak no less with my Eyes than with my Tongue: These honest Men of your Nation are the only People who disdain to acknowledge me for a God; and do seem to run themselves desperately into ruine by refusing their obedience to an Order that I have given for the setting up a Statue of Jupiter in their Temple. They have met together from all the Cities and Countries to present a Petition, which in effect is nothing but to testify their contempt and disrespect to my Commands.*

He would have proceeded, but Agrippa was surprized with so violent a sorrow, that he fainted before him, and had fallen down, had he not been sustained by those who were about him. He was carried off to his Lodgings, where he continued insensible for a considerable time.

The concernment of this poor Prince augmented the hatred that Caius had conceived against our Nation. If Agrippa (said he) who has always had an affection for me, and has been obliged to me by so many Favours, has so great a Passion for the Laws of his Country, that he is not able to endure that I should cross them, or so much as mention it to him, without hatred to his Life, what am I to expect from the rest of the Jews, who are not obliged by any Considerations of me to abandon their Sentiments?

All that day, and a good part of the next, Agrippa remain'd in such astonishment, that he could not recollect himself; at length, about evening he began to lift up his Head; and opening his Eyes with much trouble, he cast them upon the People who were about him, but knew no body, and having done so he fainted again, but with something more freedom of Breath. Not long after he opened his Eyes again, and coming a little to himself, *Where am I (said he) with the Emperor? and is he present?*

Take courage, Sir, (said some about him) You are in your own Lodgings, and the Emperor is not present. You have slept enough, awake now if you please, and try if you know us. Here are none but your Friends and your Servants, whom you love, and I am sure they love you beyond their own Lives.

Then the Prince opened his Eyes, recollected himself, and found by their Countenances what an impression his Malady had made in their Hearts. The Physicians caused the greatest part of those who were present to withdraw, that they might apply their Remedy, and give him to eat with more convenience. Upon their presenting him something to eat, he told them,

Trouble me not with your Delicacies; in the affliction I am in, it is sufficient to keep me from starving; and indeed I should not persuade my self to eat at all, had I not some hopes of being able to assist my Country-men in so unfortunate an extremity.

These words he delivered with Tears, and then took what was barely necessary, for the sustentance of his Life, and would not suffer them to mingle one drop of Wine with the Water which he drank. After which he told them, *I have now received what I could not have refused without destruction to my Body. There remains nothing, but that I employ the utmost of my endeavours with the Emperor to divert the Storm that impends: and thereupon calling for Materials, he writ this Letter to the Emperor.*

S I R,

A

S I R,

M^T Respects and awe for your Majesty deters me from presenting my self before you. Your Lustre amazes me, and your Comminations affright me: A Letter will better express my humble request, than I could do it by Word of Mouth. You know (Great Sir) that Nature has engraven in every Man's Heart an ardent affection for his Country, and a singular veneration for the Laws which have been derived to him from his Ancestors, as you have sufficiently testified by your Affection to the one, and by the great care your Majesty takes to have the other observed. The same inclination is so naturally and so strongly radicated in all Subjects, that there is scarce a People, to whom their Laws do not seem just (though in effect they be otherwise) and the cause is, for that they judge commonly more by Respect than by Reason.

You are not ignorant, Sir, that I am by Nation a Jew, and born in Jerusalem, where that Blessed Temple is placed that is dedicated more particularly to the Honour of Almighty God. My Predecessors have been Kings of that Happy Country: Some of them have been Chief Priests, and exulted more in that Dignity, than the Crown; being persuaded, that as God was above Men, so the Priesthood was above the Throne; Divine Things being the Object of the one, and but Humane Things of the other.

C Finding my self (Great Sir) obliged by so many Ligaments to this Nation, this Interest, and this Temple, I could not refuse them my Intercession to your Majesty: Let me therefore with all humility beg, that you would not permit my poor Country-men to lessen their Zeal and Allegiance to you, of which no People in Europe or Asia have always given greater testimony for your August Imperial Family, in what-ever their Religion and Laws would dispense with. They have not only made Pows and Sacrifices for the prosperity of your Empire upon Publick Feasts and Solemnities, but every day. Which shews that it was not only by bare Words, and false Ostentations, but by real Effects, proceeding from the sincerity of their Hearts, that they signified their affection to your Predecessors.

D As to that Sacred City, in which I had the Happiness to be born, I may say it is not to be considered only as the Metropolis of Judaea, but it is the Capital City of several other Provinces, by reason of the many Colonies with which it has peopled Egypt, Phœnicia, the upper and lower Syria, Pamphilia, Cilicia, several other parts of Asia, as far as Bithynia, and a great way on the other side of the Sea.

In Europe, it hath furnished with Colonies, Thessaly, Beotia, Macedonia, Erolia, Athens, Argos, Corinth, with the greatest part of Peloponnesus, besides the most celebrated Isles, as Eubœa, Cyprus, and Candia.

E What shall I say likewise of the Countries beyond the Euphrates, in which (unless it be part of the Province of Babylon, and some other Governments) most of the Cities that are seated in fruitful Countries are inhabited by the Jews? So that if the Country, in which I had the honour to be born, may find favour in your Eyes, you will not (Great Sir) oblige one single Town, but a vast number of Cities in all places of the World; and it would be a thing suitable to your Grandeur and Fortune, to have all People participate of your Favours to them; for there is no part of the Earth in which your Glory will not be proclaimed, nor any Person living that will refuse you these Praises and Acknowledgments that will be due to you.

F At the request of some of your private Friends you have given whole Cities the Freedom of Rome, and thereby advanced them before others, to whom they were formerly inferior; in which you obliged (no less than the Towns) the Persons by whose intercession you granted that Honour.

I can say without vanity, that among all the Princes, who pay obedience to your Majesty, there are very few who precede me in Dignity, but none who surpasses (I may say equals me) in point of affection to your Majesty, both as I am born your Subject, and obliged by many express and particular favours. I dare not be so confident as to beg the freedom of Rome for my Country-men, to exempt them from Tributes, or give them the franchise: I request, Sir, only a favour that will be no charge or inconvenience to your Majesty, but a great benefit to them; and there is none so great a benefit to the Subjects, as the favour of their Prince.

G Jerusalem had the first News of your happy Succession to the Empire, and published it immediately through all the neighbouring Provinces. Since then Jerusalem was the first City in the East, that proclaimed your Emperor, may not she with reason hope

C c c c x

for

for some particular Grace, at least not to be put into a worse condition than any of her Neighbours.

Having spoken for my Nation and Country-men, it remains that I do now with all humility supplicate you for our Temple, being consecrated to God Almighty, and his Majesty inhabiting it. We have never admitted any Image or Statue there, because Painters and Sculptors represent only such Deities as are visible, and the God which we worship being invisible, our Ancestors have thought, that they could not without impiety undertake any such representation.

Agrippa your Grandfather had a respect for this Temple: Augustus ordered by Letters express that the First-Fruits should be brought thither from all parts; and that not a day should pass but Sacrifices should be made.

The Empress your Great-Grandmother had it in the same Veneration. There was neither Greek nor Barbarian, nor Prince (how great soever his Plaque was to us) nor Sedition, nor War, no Captivity, nor other of the greatest Desolations that could happen to any People, that could ever prevail with us to admit an Image into our Temple; for even our greatest Enemies have born a reverence for this place, because it was consecrated to the Creator of the Universe, for fear of those dreadful Judgments, which they knew had befallen those Persons, who had the boldness to violate it; of which, without instancing in Foreign Examples, I shall recount such as are Domestick to your Majesty.

When Marcus Agrippa, your Grandfather, in favour to King Herod my Grandfather, condescended to visit Judaea, and coast along the Shore to Jerusalem, he was so taken with the Magnificence of the Temple, with its Ornaments, the docility of the Orders of the Priests, with their vestments, and particularly with the Habit of the Chief-Priest, with the formality of their Sacrifices, and the Devotion of those who assisted; that he could not forbear testifying his admiration. He took so much pleasure in the contemplation of these things, that there was not a day pass, whilst he remained at Jerusalem, but he visited them all, offered magnificent Presents, and granted to the Inhabitants of that great City all that they could desire but exemption from Taxes.

Herod paid him all the Honour he could devise, and having received much greater from him, attended him in Person to the Sea-side, the People flocking from all parts to throw Boughs and Flowers in his way, accompanying him with a thousand Benedictions.

Is it not, Sir, a thing known all the World over, that the Emperour Tiberius, your great Uncle, during the 23 years of his Reign, had the same respect for our Temple, not suffering any Body to make the least alteration in the Orders observed there? Upon which account (though otherwise I was a great Sufferer by him) I cannot contain from recounting an action that redounded much to his Honour, and I know you take delight in hearing the Truth. Pilate the then Governour of Judaea consecrated to him in the Palace of Herod at Jerusalem certain gilt Bucklers, not so much in Honour to him, as barred to our Nation. There was no Image engraven upon the Bucklers, nor no Inscription, but the Name of him who dedicated them, and the Name of him to whom they were dedicated. Nevertheless the People tumultuated in such manner, that they employed the four Sons of the King, the other Princes of the Blood, and the most considerable Persons of our Nation to persuade Pilate to cause the Bucklers to be removed, by reason it was contrary to the Customs of their Ancestors, which Customs neither Kings nor Emperours had ever infringed before; and seeing Pilate (who was of a violent and obstinate Nature) did seem to refuse them, they cried out, Have a care of troubling the Peace which we enjoy: Have a care how you provoke us to Revolt, and to War: 'Tis not by the violation of our Laws that the Emperour is to be honoured; you must find another pretence to colour so unjust an Enterprize, and so insupportable to us; for this magnanimous Prince is far from intrenching upon our Customs: If you have any Commission to that purpose, any Letter, or other Order, to authorize you in what you do, let us see it, and we will depute Persons to wait upon him with our humble Remonstrances. These words exasperated Pilate, yet gave him much trouble for he feared, that, if they sent their Deputies, they would inform the Emperour of his Exactions, Injustices, and horrible Cruelties, by which he had afflicted many innocent Persons, and put as many to death.

In so great an anxiety Pilate, notwithstanding his Passion and Severity, knew not what way to take. He durst not take away the Bucklers, because they had been consecrated; and if he durst have ventured upon that, he could not frame himself to comply with the People, and besides he must obey the command of Tiberius.

These

A Those who interceded for the Jews perceiving, that though he dissembled it what he could, yet he repented of what he had done, writ a Letter to Tiberius with great influence and respect; and there needs no farther proof of its effects, than that after he had signified his displeasure to Pilate in his immediate Answer, he sent to him his Commands to remove the Bucklers to the Temple at Caesarea, which was built in Honour to Augustus, and it was done accordingly; by which invention all due respect was paid to the Emperour, without any invasion of our Laws. Those Bucklers had no Image upon them, and yet now our Controversie is about a Statue: Those Bucklers were placed only in the Palace of the Governour; and this Statue must be set up in the Sanctuary, a place so Holy, that there is only the High-Priest permitted to enter, and that only one time in the year (after a Solemn Fast) to burn Perfumes in Honour to God, and by his humble Prayers to implore his Blessing on our whole Nation for the next year. If any other, not only of the Commonalty, but of the Priests (not excepting him who is next to be High-Priest) presume to enter; or if the High-Priest himself enters it above once a year, or more times that very Day in which he has liberty to enter, than what is allowed by our Law, it will cost him his Life; nothing can save him; so preeminent has our great Law given been in his Orders for the reverencing this Holy Place, and for the making it inaccessible. You are not then to doubt, Great Sir, but your Statue shall be no sooner erected, but several of the Priests will rather kill themselves, their Wives, and their Children, than be Spectators of such violence to their Laws.

C Thus it was that Tiberius acted upon this occasion; and as to that Prince (the happiest that ever govern'd the Empire) your most excellent Predecessor (who, having given Peace to the whole World, deserved for his Pious and great Exploits the Glorious Name of Augustus) when he understood, that we admitted not into our Temple any visible Image, as being improper to represent an invisible God, he admired the Piety and Knowledge of our Nation, being learned himself, and accustomed to pass the greatest part of his time at Meals in discourse of Philosophical points, that he had been taught by the greatest Masters, and in the Conversation of learned Men, which he kept constantly about him, that his Mind might receive its refreshment as well as his Body.

I could instance in several other things evincing his kindness to our Nation, but I shall content myself with two.

Being informed that there was a neglect in bringing in our First-Fruits, he sent to the Governours of the Provinces in Asia, to permit only the Jews to assemble together, because their Meetings were not like the Bacchanals, to drink and debauch, and contrive against the Peace of the Publick; but Academies of Virtue, where People were instructed to love Justice and Temperance; and as to their First-Fruits, which were sent annually to Jerusalem, they were employed only to offer Sacrifices to God in the Temple. Wherefore this great Prince expressly forbade every Body for molesting the Jews in what related to their Meetings and First-Fruits. If these were not the very words, I am sure it was the sense, as your Majesty may know by one of the Letters of C. Norbanus Flaccus, of which E I have brought you a Copy.

C. Norbanus Flaccus to the Magistrates of Ephesus, Greeting. The Emperour has writ to me, that in all places under my Government, where there are any Jews, I should permit them to assemble according to their ancient Customs, and to raise Money to be sent to Jerusalem: I do advise and require, that you give them no interruption.

Doth not the favour and affection of Augustus to the Jews appear clearly hereby, seeing he permits the Jews to assemble publicly to collect their First-Fruits, and perform other actions of Piety and Devotion?

I will give you another proof, and that no less considerable. He commanded that a Bull and a Ram should be offered every day at his charge in Honour to our God, which is observed to this day without any discontinuance; yet he knew that there was no Image permitted either within the Temple or without; and no Person surpassing him in knowledge, he thought it but reasonable, that there should be a Temple peculiarly dedicated to the invisible God, in which there should be no Image, and where Men might utter their Prayers and Devotions with confidence of relief.

The Empress Julia, your Majesty's Great-Grand-Mother, imitating the Piety of her incomparable Husband, adorned our Temple with several inestimable Vessels of Gold, without any Image engraven upon them, because, though Women do not easily comprehend invisible things, yet her Wit and Inclination to great matters had so elevated her in that (as in other things) above the pitch of her Sex, that she understood intellectual things as well as sensible; and she was persuaded that the latter were but Types and Shadows of the former.

Cccc 3

Since

Since then you have so many pregnant Examples at home of the great affection of your Predecessors to us : Continue, I beseech you, what they, from whom your Person and Succession is derived, have so carefully preserved.

They are Emperours, who intercede in the behalf of our Laws to an Emperour ; They are great Princes ; to a great Prince ; They are Grand-fathers and Grand-mothers, to a Grand-child ; Several to one single Person ; all of them admonishing as it were in these terms ; Do not you abolish what we have established, and what has been always observed ; but consider, that though the subversion of this Order may possibly produce no ill effects immediately, yet the uncertainty of future Events ought to make the most hardy to fear, if they have not wholly renounced the fear of their Creator.

Should I go about to recount all my Obligations to your Majesty, the day would fail me before I had finish'd ; and yet it troubles me to pass them over too soon : But so great benefits will publish themselves. You have beat off my Irons, but those Irons incumber'd but part of my Body, and the pain, that I now suffer, oppresses my Soul. You have deliver'd me from the apprehension of Death, and afterwards reviv'd me, when a greater apprehension had put me into such a state, that I was look'd upon as dead. Preserve then, I beseech you, that Life, that you have restored, and would not doubtless have restored to have prolong'd my misfortunes.

Your Majesty has advanced me to the greatest Honour, that can be aspired ; you have given me a Kingdom, and added to that Kingdom Trachonitis and Galilee. After such extraordinary Favours, do not, I beseech you, refuse me another so necessary, that the not granting of that will make the other unprofitable ; and when you have rais'd me to so glorious, so illustrious a Condition, do not humble me down again into Darkness and Sorrow.

I do not beg of you to continue me in that high Sphere, where your favour has plac'd me. All that I beg is, That you would not interfere with the Laws of my Country ; and if you deny me that, what will my Country-men, what will the whole World think of my Interest with you ? Will not they have reason to believe, that I have either betray'd my Country, or lost the Honour of your Favour, which are two the greatest Evils that I dread ? Nevertheless I must of necessity fall into one of them, seeing I must either be cowardly or perfidious in deserting an Interest, that ought to be so dear to me ; or else I must have lost my Interest in your kindness, if, imploring your Mercy for the preservation of the Temple and my Country, you should not think fit to use me with the same favour, that former Emperours have shewn to all such, as they did Honour with their kindness.

If I be so unfortunate as to be pleasing to you no longer, do not cast me into Bonds, as Tiberius did, but put me immediately to Death ; for why should I desire to live having lost your Majesty's favour, in which only I repos'd my greatest Confidence and Hopes ?

CHAP.

CHAP. XVII.

Caius was wrought upon by Agrippa's Letter, and sent to Petronius to do nothing in the Temple at Jerusalem. But he repented presently, and caus'd a Statue to be made in Rome, which he order'd to be sent privately to Jerusalem at the same time when he should go to Alexandria, where he likewise resolv'd to be acknowledged for a God. The Injustice and Cruelty of that Prince.

WHEN King Agrippa had seal'd and dispatch'd this Letter to Caius, he expected the success with all imaginable impatience, as judging, that not only the Conservation, or Ruine, of Judea was at Stake, but the Interest of the whole Nation of the Jews spread abroad over the whole Earth.

This Letter produceth great agitation in the Mind of Caius. He could not with patience behold his Pleasure disput'd, and yet he could not but be touch'd with the Reasons and importunity of Agrippa. He blam'd his affection for them, who were the only People, that durst withstand the Consecration of his Statue ; and yet he could not but approve the sincerity of that Prince, as proceeding from the Nobleness and Generosity of his Mind. At length his kindness for Agrippa prevail'd against his Choler ; he was mollified by degrees, return'd him a favourable Answer, and granted him the highest of all Favours, that he would desist from the aforesaid Consecration. After which he writ to Petronius to make no farther alteration in the Temple ; but he blended his Grace with such severe Conditions, as gave them always occasion to tremble ; for he added this Clause to his Letter, *But if in any other Town beside Jerusalem any Body thinks fit to erect any Statue or Altar to me or mine, and any one be found so audacious as to oppose it, it is our pleasure, that he be punished upon the place, or sent Prisoner to us.*

Was not this to revoke or cancel his favour at the same time when he granted it, seeing those words could not be considered, but as Seeds of Commotion and War ? For who doubted but those People, who were Enemies to the Jews, would fill their Provinces with Sacrilege, and such Marks of Honour, as are due only to God (and that rather to destroy our Nation, than to oblige Caius) and then the Jews not being able to suffer such an outrage upon their Laws, Caius, to punish their resistance, would *de novo* command the Statue to be set up and consecrated in the Temple ? Nevertheless, by the manifest protection of God, none of the People adjacent to Judea gave them this occasion of trouble, though there was so much cause to apprehend it. But some will say, *What advantage had they by it ? for though others fate still, Caius himself did not :* For he immediately repented of the favour which he had granted, re-assum'd his old resolution, and taking no notice of the Statue that was making at Sidon (least it should beget a revolt) he gave order for a new one to be made of gilt Brass in Rome, with directions that it should be sent privately by Sea, and without notice set up in the Temple of Jerusalem, when he went himself into Egypt.

He omitted no Order in the preparation for his Voyage to Alexandria, so great was his desire to see it ; and so firm his resolution to continue therein some time, because no other place seem'd to him so convenient for the execution of his ridiculous design of being owned for a God, out of an opinion he had, that the example of that great City (by reason of its situation, and the resort thither from all parts of the World) might induce other Towns less considerable to give him the same Divine Honour, as he was assur'd of in Alexandria. Besides, he was of so light and inconstant a Nature, he never did any good thing, but he repented of it immediately, and found out some way to revoke it, and make things very much worse than before ; and of this I shall give you some proof.

Having set certain Prisoners at liberty one day, he caus'd them about an hour after to be clapt up again without any hopes of ever being discharged any more, though they had committed nothing in the interim, that might move his displeasure.

Another time he sent others into exile, who had committed nothing at all, and he look'd upon that sentence as a favour, because they, knowing his horrible inhumanity, expected, and had prepared themselves for Death. Accordingly they were sent into the Islands, where they were put to plough and cultivate the Earth, and they took their misfortune patiently. But on a sudden though they had given no new provocation, he sent Soldiers, and put them all to the Sword, which was a great affliction to several great Families in Rome.

If he gave Money at any time to any Body, he would be sure to have it again, not by way of Loan, or upon condition to pay them Interest, but by way of Authority and Violence; and the poor People, were not only glad to restore it, but they fear'd well, if it did not cost them all their own, whether it was their Patrimony, or acquired by their own Industry and Labour.

Those who thought themselves highest in his favour, he ruin'd under pretence of affection; obliging them to such excessive expences in vain Feasting and Entertainments, that some one single Treat was so magnificent and sumptuous, that it was sufficient to undo a Man utterly, and forced him to borrow, that he was never able to pay; upon which score some Persons were afraid of his Friendship, because it was not only useless, but dangerous; and to be esteemed rather a snare, than an advantage.

This was the humour of Caius, who hating no Nation like the Jews, no Nation felt so much the effects of his hatred. He began in Alexandria to sequester their Oratories, and fill them with Statues, and no Man durst oppose so great a Violence. There was now only the Temple at Jerusalem unviolated; and to compleat his Impiety, he would needs ravish that from God, and impropriate it to himself, with this Title,

THE TEMPLE OF THE NEW JUPITER, THE ILLUSTRIOUS CAIUS.

What do you intend, most presumptuous and insatuated Prince? You are but a Man, and would usurp upon God. 'Tis not enough for you to have dominion over so many People, that there is scarce a Nation or Climate, to which your Empire does not extend! But you will not suffer in the whole World one single Place to be appropriated to God Almighty, in which it may be lawful with sincere Piety to pay him that Devotion, which is due to his Divine Majesty.

Are these the great hopes which the World conceived of your Reign? Or do you not know, that this course is no less, than to draw upon your self and your whole Empire a deluge of all imaginable mischiefs?

CHAP. XVIII.

With what austerity Caius treated Philo, and the other Embassadors from Alexandria, and how he would not be persuaded to hear what they could say.

BUT we must come now to the Passages in our Embassy. The day appointed for our Audience being come, we were no sooner introduced, but we could easily perceive by his Mien and his Gesture, that Caius was rather become a Party than a Judge. For if he would have acted like a Judge, he should have advised with his Counsel in an affair of that importance, wherein all the Privileges were in question, that for four hundred years together had been enjoyed by so great a multitude of Jews, as lived in Alexandria, without the least intrenchment or molestation. He ought to have heard both sides, debated the whole matter with his Counsel, and afterwards pronounced a just and equitable arrest. But, instead of proceeding by those methods of Justice, the pitiless Tyrant, bending his brows upon us with a furious Brutality, caused the Intendants of the Gardens of *Mecenas* and *Lamia* (which are near both the Town and his Palace) to be called to him (for he had been retired thither for his recreation three or four days.) He commanded them to open the doors of the several Apartments, which opened into those Gardens, for he was disposed to walk and gave Order that we should follow.

We threw our selves down at his feet, and saluted him with the Titles of *Emperour* and *August*. The manner in which he received our Salutation was such, that we quickly found, that we were to despair not only of success in our Embassy, but the safety of our Lives. For he told us frownings, and with an angry kind of smile; *Are not you the declared Enemies of the gods? Are not you they, who, when others acknowledge my Divinity, do refuse and despise me?*

And saying so, he lifted up his hands towards Heaven uttering such expressions, that I heard with too much horror to repeat them again.

Our

A Our Adversaries observing it, and concluding that they had gain'd their Cause, could not conceal their excess of Joy, and there was not one of all the Attributes, wherewith God himself is honoured, but they gave to him.

There was a Person named *Hidoria*, a great and dangerous Calumniator, who, perceiving Caius to be infinitely well pleased with his Flatteries and Cajolements, said to him, *Sir, You would abhor these People much more, and those who sent them, did you know their malice against you. They are the only People, who refuse to offer Sacrifice for your safety; and generally the whole Nation is guilty of the same stubbornness.* At which words we were not able to contain, but cried out, *that it was false, for we sacrificed Elecatombs to that purpose; and having wash'd our Altars with the Blood of our Victims, we did not devour the Flesh our selves like several other Nations, but burn'd all together in that Sacred Fire, and this we have done more than once or twice, for we did it three times, First, upon your advancement to the Throne: Next, when you recovered of your great fit of Sickness, which was an affliction to the whole World: And the Third time, when we made it our solemn Prayer to God Almighty to give you success in your Enterprises in Germany.* 'Tis true (the furious Emperour replied) you offered Sacrifices, but it was to another, not to me; and therefore, What honour did I receive by it?

We could perceive at those horrid Words our Blood to freeze in our Veins. In the mean time Caius passed from one apartment to another, finding fault where any thing was amiss, and giving order how it should be mended. We followed him, jostled and derided by our Adversaries, who abus'd and mock'd us, like Mimicks on a Stage; and indeed our whole negotiation might have pass'd for a Comedy, having nothing in it but appearance of Truth. For he, who ought to have been our Judge, was our Accuser; and our own Party animated him against us. Having him therefore for an Enemy, and such an Enemy, what could we do but be silent? And being silent is a kind of defence, especially where nothing can be said, that would have been pleasing to him, and the fear of his violence upon our Laws had shut up our Mouths.

When he had given direction about his Buildings, he demanded seriously, and with great gravity of us? *Why we were so scrupulous in eating of Hogs Flesh?* Upon which our Adversaries (to Cajole him with their Flatteries) fell out into so immoderate and undecent a laughter, that some of the Prince's Officers, which were about him, could scarce brook so great a disrespect; and it was so much the greater, by how much his humour was such, there was not any but his *Privado's* and *Intimates*, that could without danger take the liberty upon them of but smiling in his presence.

We replied most humbly to the Emperour, *That the Customs of People were different, and that as among us there were some things forbidden, so there were others prohibited to other Nations.* And one of our Company instancing in those who eat no Lamb, the Emperour laugh'd and reply'd, *They have no reason, for the Flesh is not good.* These Raileries augmented our trouble very much; but at length, in some kind of heat he asked us, upon what grounds we founded our Freedom? We began to lay before him our grounds, and he foreseeing well that they would be reasonable, and that we had many more to corroborate them, he rose up on a sudden, and ran into a great Chamber, causing his Servants to shut the Windows, whose Glasse was contrived so as to let in the Light, but keep out the Wind; and was as clear as Crystal. We followed, and he came to us again, and demanded of us very moderately, what we had more to say? We would have gone on with our Reasons; but instead of hearing them, he ran again in great speed into another Hall, where he had commanded several Ancient Pictures to be brought for him to see; so that finding our selves so often interrupted in our Affairs, and in such different manner, supposing we were to expect nothing but death, we addressed our selves in our extremity to the true, for protection against the counterfeits of God; and it pleas'd him to have compassion on us, and by his infinite Goodness to moderate the fury of Caius, who commanded us to withdraw, and went away himself, only saying to those who were next him, *These People are not so bad, as unfortunate and bestor'd not to believe me to be of Divine Nature.*

In this manner we departed not only from his Judgment, but from his Theatre, and Prison, for what was it but a Theatre, where we were laugh'd at and derided? And the rigors of a Prison are they comparable to the torments we endured from so many Blaspemies against God, and so many Menaces from an enraged Tyrant against us? Because ours (forsooth) was the only Nation, that obstructed his being owned for a God.

Upon this we desisted, and respite'd for a while, not out of love to our Lives, for could our death have been serviceable to the conservation of our Laws, we would have embrac'd it.

it with joy, as conducting us to a happy Eternity. But because, besides this it would have been destructive to our Laws, and offensive to those who sent us, forasmuch as the management of such things are usually judged by their success, we comforted our selves in some measure, that we had escaped such a danger, yet not without continuing in great apprehensions, what judgment the Emperour would give. For how could he be informed of the Equity of our Cause, when he vouchsafed not so much as to hear us? And what could be more cruel, than to see the safety of our whole Nation depend upon the manner, after which we five (who were Embassadors) should be treated? For if Caius should declare in favour of the Alexandrians, what other Town would let the Jews live in quiet? What other Town would forbear them? What other would not destroy their Oratories? What other would not refuse them the Exercise of their Religion? So that the Abolition of all their Privileges, and the entire Ruine of the whole Nation were before us, and the thoughts of them overwhelmed us with sorrow; and the more, because we could see no resort nor refuge from our miseries: For those who before seemed to favour our Affairs, began now to despair of our safety, and retired, not daring to assist us any farther, though we sent to importune them; so little expectation had they of Bounty, or Justice, from a Man, who would make himself a God.

F I N I S.

A The TABLE of the CHAPTERS
IN THE
Embassy of PHILO
TO THE
Emperor CAIUS CALIGULA.

THE Preface of Philo upon the Blindness of Man, and the incomprehensible Grandeur of God. Pag. 828

CHAP. I. In what incredible felicity the People lived the first seven Months in the Reign of Caius Caligula. p. 829

CHAP. II. The Emperour Caius having Reigned but seven Months, falls into a desperate fit of sickness: The marvellous affliction that all the Provinces express for it, and their inexpressible joy for his recovery. p. 829

CHAP. III. Caius abandons himself to all kind of Debauchery, and with horrible ingratitude and dreadful cruelty constrains Tiberius, Grandson to the Emperour Tiberius, to kill himself. p. 830

CHAP. IV. Caius puts to death Macro Colonel of the Pretorian Guards, to whom he was obliged both for his Empire and Life. p. 831.

CHAP. V. Caius puts to death Marcus Syllanus his Father-in-Law, because he gave him wife Counsel: And that Murder is followed by many others. p. 833

CHAP. VI. Caius requires to be reverend as a Demi-God. p. 834

CHAP. VII. The folly of Caius increasing, he requires to be worshipped as a God; and imitates Mercury, Apollo, and Mars. p. 835

CHAP. VIII. Caius enraged against the Jews, because they would not reverence him as a Demi-god, like other People. p. 837

CHAP. IX. The Inhabitants of Alexandria take advantage of the displeasure of Caius to commit great cruelty and outrage upon the Jews. They destroy most part of their Oratories, and set up the Emperour's Statues; though no such thing had ever been attempted in the Reigns of Augustus or Tiberius. The Praises of Augustus. ibid.

CHAP. X. Caius being already incensed against the Jews of Alexandria, is much exasperated by the Calumnies of Helico, formerly an Egyptian Slave, but now in great favour with the Emperour. p. 840

CHAP. XI. The Jews of Alexandria send Embassadors to Caius, to represent their Grievances, of which number Philo was chief. Caius receives them kindly in appearance, but Philo judg'd very well that he was not to be trusted. p. 841

CHAP. XII. Philo and his Colleagues are informed that Caius had sent Orders to Petronius, Governour of Syria, to cause his Statue to be set up in the Temple of Jerusalem. p. 842

CHAP. XIII. Petronius being sensible of the Injustice and ill Consequence of it, is much troubled about the execution of that Order. p. 844

CHAP. XIV. Petronius Orders a Statue to be made, but very slowly; he endeavours to persuade the Jews to admit it, but in vain. The Jews assemble from all places, unanimously conjuring him against the Execution of that Order, and to give them leave to send Embassadors to the Emperour. p. 845

CHAP. XV. Petronius affected with their Reasons, and thinking it unsafe to run them into despair, writes to Caius on purpose to gain time. Caius is enraged, but dissembles it in his Answer to Petronius. p. 846

CHAP. XVI. King Agrippa comes to Rome, and finding from Caius his own Mouth his design of Erecting his Statue in the Temple of Jerusalem, he falls into fainting fits; being recollected, he writes to the Emperour. p. 848

CHAP. XVII. Caius relents upon Agrippa's Letter, writes to Petronius to alter nothing in the Temple, but repents immediately. He causeth a Statue to be made privately in Rome, and sent as privately to Jerusalem, when he was to go to Alexandria; he continues his resolution to be owned there as a God. His Injustice and Cruelty. p. 851

CHAP. XVIII. The Passion wherewith Caius treated Philo and the rest of the Embassadors. p. 852

A T A B L E of the Chiefest and most Memorable Things, which are handled in This VVORK.

A
Aaron, *Mose's* brother 67 G. cometh to meet him, *ibid.* 1. holdeth up *Mose's* hands 77 A. elected High-Priest, 88 M. his Sons 89 A. High-Priesthood confirmed to him 100 K. giveth his Priestly Ornaments to *Eleazar* 104 I. his death *ibid.* K.
Aaron's Rod fructified 103 A.
Achiz, Judge of *Israel* 139 E. renowned for his Issue, *ibid.* F.
Abel second Son of *Adam* 29 B. is commended, *ibid.* C. is slain by his brother and why, *ibid.* C.
Abiah levieth an Army 223 I. overcometh *Jeroboam*, *ibid.* N. dieth, *ibid.* O. his Issue, *ibid.*
Abiathar escapes *Saul's* hands 166 L. telleth *David* of his Families slaughter, *ibid.* asketh counsel of *Go* 1, 173 B. dispossessed of the Priesthood, 104 I. helps *Adonias*, 199 D.
Abigail pacifieth *David* 169 B. C. after married to *David*, *ibid.* E.
Abihu, *Aaron's* son, burned 89 G. and why, *ibid.* G.
Abimelech King of *Gerar*, enamoured of *Sara* 39 E. plagued for taking her *ibid.* E. made a covenant with *Abraham*, *ibid.* G. expelleth *Isaac* his Country 43 F. after makes a league with him, 44 I.
Abimelech, *Gideon's* bastard son 137 B. killeth 69 of his brethren, and usurpeth *ibid.* B. praeficheth against the *Sichemites* *ibid.* E. slayeth him and sacketh their City *ibid.* G. burned the *Sichemites* to the rock 138 H. taketh *Tabe*, *ibid.* K. is wounded and slain, *ibid.* K.
Abiram rebellious, 101 C. he and those that were with him, swallowed up, 102 H.
Abisai overcometh the *Idumians* 182 L. sent against the *Ammonites*, 183 E.
Abisai's valour, 197 A.
Abisai nourisheth *David*, 199 C.
Abner, *Saul's* Uncle 151 B. questioneth with *Saul* *ibid.* B. General of his Army 164 M. maketh *Ishbosheth* King 176 H. revolteth from *Ishbosheth* *ibid.* O. killeth *Achish*, *ibid.* K. persuadeth the Governours to create *David* King 177 E. is slain, 177 D. E.
Abraham son of *Thares* 25 C. centh from *Noe* *ibid.* C. taught the Egyptians Religion and Arts 36 M. first preacher of the word 37 F. his wisdom, *ibid.* an Astronomer 36 M. and an Arithmetician *ibid.* M. his house 36 I. oppressed by Famine *ibid.* K. divided the Land with *Lot* 36 K. refuseth *Lot* from the *Sodomites* 37 E. a son promised him *ibid.* F. foretold his progeny to be evil entreated, 38 H. circumcised himself and *Ysmel* 38 I. entertaineth Angels, and entreateth for the *Sodomites* *ibid.* N. intended to offer his son 41 B. C. marieth *Chetura* *ibid.* G. provideth a wife for his son 42 K. dieth 43 D. is commended, *ibid.*
Abimelech of *David* executed, 164 L.
Abisai killeth *Amnon* 189 O. fled to *Geffar* 178 C. revoketh from banishment, and how *ibid.* F. affecteth the Kingdon 188 K. proclaimed King *ibid.* L. passeth over *Jordan* 191 E. his overthrow 191 E. slain by *Joab*, *ibid.* F.
Abundance foretold, 61 G.
Abundance of Silver, 216 M.
Abundance of victuals foretold 239 M. afflicted, 240 E.
Abundance of victuals thence, 736 I.
Acclamation of the people, 463 A.
Accusation of *Laban* against *Joseph* 54 D. of *Jacob* against him, *ibid.* F. of *Putifar* against *Joseph* 54 H. of *Doeg* against *Abimelech* 166 I. of *Arifabulus* and *Hircanus* 362 E. F. of *Antipater* against his brethren 592 M. of *Nicolaus*, 601 B. of *Antipater* against *Archelaus*, 606 M. of the Jews, 610 K.
Adab son of *Ami*, King of *Israel* 225 N. followeth impieties, *ibid.* took to wife *Jezabel* 226 B. seeketh *Elias*, 227 H. coveteth *Naboth's* Vineyard 228 F. his repentance 229 K. twice overcometh the *Syrians*, 313 C. D.
reproved for dismissing? *Adad* 231 K. imprisoneth *Michai*, and why 233 H. rejected his advice, *ibid.* I. wounded, dieth *ibid.* K. *Abad's* Jeremy sons 243 R.
Achan stole the spoils dedicated to God 123 B. hid them in his tent, *ibid.* found guilty, and put to death, 141.
Achaz King of *Juda*, sacrificeth his son 251 I. serves Idols, *ibid.* overthrown in battle, *ibid.* O. hireth *Theoglyphatist*, *ibid.* flurs the Temple-Gates 252 B. dieth, *ibid.*
Achazias reproved *Solomon* 217 I. foretold *Jeroboam* to be King over ten Tribes, *ibid.* 217 O.
Achiz a King of the *Philistines* 165 C. leads out *David* against the *Hebrews* 172 M. dismisseth him, and why, *ibid.* O.
Achitophel's counsel against *David* 189 O. hangeth himself, 190 O.
Acme's letter to *Antipater* 456 N. executed, 461 E.
Acquaintance of *Rebecca* with *Abraham's* servants, 4.
Act of *Saul* most malicious, 166 L.
An Acton how laid to be good, 159 E.
Action of *Saul* and his people, 157 B.
Acts of the *Israelites*, 129 B. C. D.
Acts of *Simon* against the *Zealons*, 706 I. K.
Act most cruel, 736 L. M.
Adam War, 580 O.
Adad, King of *Damascus*, overcome, 181 G.
Adad King of *Syria*, propoeth conditions to *Achab* 229 L. M. overthrown 230 C. his second expedition, *ibid.* E. taken, prisoner, is dismissed 731 L. discomfited and slayeth *Achab* 233 K. asketh counsel of *Eligear*, 240 F. his death foretold *ibid.* I.
Adam created, and how 28 H. placed in Paradise, *ibid.* forbidden the tree of knowledge, *ibid.* transgresseth, *ibid.* L. cast out of Paradise. 29 A. begot *Cain* and *Abel*, *ibid.* O. and other children 410 G. his age and death, *ibid.* K. and 7. B. prophesied of a twofold destruction, *ibid.* L.
Adar, a Month of the *Hebrews*, 120 K.
Adar enemy to *Solomon* 217 M. spoiled the Lands of the *Israelites*, *ibid.*
Adonibeez taken 129 B. punished, confesseth God's justice, *ibid.* C.
Adonias affecteth the Kingdom 199 C. flieth to the Altar 187 D. requireth *Abisai's* 190 L. slain, *ibid.* M.
Adversities befall the *Israelites* 192 N. and why, *ibid.* C.
Advice of *Raguel* allowed 78 L. of the Elders rejected 218 F. of young men accepted, *ibid.* G.
Adulterers, her policy, 54 H.
Adultery 93 H. punished, 115 A.
Adultery of *Elu's* sons, 143 F.
Adultery of *David*, 184 F.
Adultery of *Joseph*, 637 D.
Affection of *Joseph* towards his brethren 60 I. of *Jonathan* to *David*, 164 B.
Affinity with *Jacob* and *Rachel* 44 F. of *Saul* and *Jonathan* with *David* 162 I. of *Demetrius* with *Phlomy*, 335 B.
Affliction of the *Hebrews*, with the causes thereof 62 M. N. O. 68 L.
Affliction from whence it took its name, 47 I.
Agag, King of the *Amalekites* taken, 137 B. spared, and why, *ibid.* K. put to death 159 I. and why, *ibid.* K.
Agar *Sarah's* handmaid 38 I. contemned her mistress, and why, *ibid.* fled commanded to return *ibid.* K. and promised happiness *ibid.* K. brought forth *Ysmel*, *ibid.* A. cast out with her son *ibid.* K. comforted, *ibid.* L.
Age of *Isaac*, at his offering 41 A. when he died, 49 F.
Age of the Fathers before the Flood, 31 B.
Age of *Abraham* 43 D. of *Jacob*, 62 I.
Agave the Prophet encourageth the Jews, 284 I.
Agreement of the feditious 712 O. 724 I.
Agrippa offereth 100 for Oxen 423 B. reconciled to the *Israelites*, *ibid.* F. confirmeth the Jews privileges 425 D. writeth to the *Epistles*, 432 H.
D i d d
Agrip

THE TABLE.

Arcturus saveth himself, 748 I. his promise to *Lacrus*, *ibid.*
Arcturus signifieth the Emperours death, 512 M.
Asia King of *Juda*, 224 K. his piety, *ibid.* K. his victory, *ibid.* M. inethen the King of *Damascus* against *Babyl*, 229 I. dies, 226 B.
Afcalathes punished, and why, 309 L.
 After the son of *Jacob*, 46 O. what it signifies, *ibid.* O. his sons, 61 C.
Affian belee by the Governor of *Babylon*, 598 L. his friendship fought, 100 O. received charge from *Arabanus*, 499 E. payed, 500 M.
Affidulite jail, 702 K. admirable property thereof, *ibid.*
Affidulite of *Jerusalem*, 740 R. of *Antioch*, 742 M.
 After for how much sold, 37 D.
Affes head Gold, 238 F.
Aff speaketh to *Balaam*, 105 G.
Affes how many taken at one booty, 109 A.
Affes of *Ch* lost, 150 L. found, *ibid.* N.
Affes head objected, 303 A.
 Assembly of the *Hebrews* thrice in the year, 111 F.
 Assembly of *Samaritans* on *Mount Getazim*, 670 B.
 Assurance of *Joseph*, 671 L.
 Assurance of God promised, 110 L. of *Saul* to the men of *Judah*, 151 L.
Affians Lords over *Asia*, 37 A. overthrow the *Sodanites*, *ibid.* B. of whom took their name, 42 H. overcome the *Israelites*, 250 E. 253 N. transported them, 252 A. 253 N. vanquished the *Syrians* and King of *Damascus*, 250 F. and 252 G. their diffraction foretold, 250 D. effected, 257 L.
 Afrological predictions, 491 B.
 Aftronomony invented, 36 N.
Aithalia rootheth out the royal blood, 244 D. and put to death, 245 H.
Aithal a Judge of *Isack*, 133 C. overthroweth *Schifur*, *ibid.* C. recovereth the *Israelite* liberty, *ibid.* C.
Atrebanes usurpeth the Kingdom, 463 O. taken 469 C.
 Attendance on *Saul*, 151 F.
 Avire of *Vespasian* and *Vitus*, 66 I.
 Avirice, 177 E. of *Antioch*, 343 N. of *Sabina*, 467 C. not terrified with punishment, 738 H.
 Authority how purchased, 61 F.
 Authority of *Moses*, 37 C.
 Authority of *Nabuchodonosor*, 292 F. of the *Pharisees*, 356 C.
 Authors of the sedition punished, 102 M.
 Authors of injuries punished, 672 N.
Avianus the Prophet exhorts to virtue, 224 M.
Avianus the High-Priest, 250 B.
Aviel King of the *Affians*, 238 D.
Aviel's tyranny foretold, 240 C. invades *Juda*, 246 D. hired to depart, *ibid.* invades the *Israelites*, 245 M. destroys their Country, *ibid.* M.
Avianus plagued, and why, 146 L.

B.

B *Baal* god of the *Tyrans*, 244 B. his Priests slain, *ibid.*
Babai a root, 768 L. his property, *ibid.*
Babai King of *Isack*, 1. roots out *Jerobam*'s race, *ibid.* his impiety, 224 N. a Prophecy against him, *ibid.* surpriseth *Ramath*, I. die, *ibid.* K.
Babai's sons preserved, 410 D. accused, 410 F. slain, *ibid.*
Babylon, the place where comets were confounded 33 C. what it signifies, *ibid.* D. besieged and taken, 271 O.
Babylonian against *Antioch*, 501 F. slay the *Jews*, 502 K.
Babylonian veil, 721 A.
Bacchides sent against *Judas*, 323 N. with tyranny and treachery, 324 B. fights with *Judas*, 326 B. is slain, *ibid.* murderseth those of *Judas*'s faction, 328 B. practiseth against *Jonathan*, *ibid.* C. revengeth himself on the fugitives, 329 K. maketh peace with *Jonathan*, *ibid.* M.
Bagoes General of *Antiochus*'s army, 293 H. offereth outrage to the *Jews*, *ibid.*
 Bakers dream expounded, 54 O. hanged, 55 A.
Bala *Rachel*'s handmaid, 46 O. bare *Naphthali* and *Dan*, *ibid.* P.
Balaam a Diviner or Prophet, 105 E. deniceth to go with *Bala*'s Embassadors, *ibid.* F. cometh to *Bala*, 406 I. prophesieth good to befall the *Israelites*, 100 K. his council to *Bala* and the *Midianites*, *ibid.* O.
Bala sends an Embassy to the *Midianites*, 105 E. also to

Balaam *ibid.* E. reproved him, and why, 106 L. follows *Bala*'s council, 107 B.
Bala a King of *Syria*, 37 A.
Bala a King of *Assyria*, 37 A.
Balm, 215 F. 235 A.
Balthazar his pride, 271 H. his vision of the hand, *ibid.* I. slain, 271 N.
Banais stays an *Egyptian*, 197 B. kills a *Syrian*, 197 B. situated in *Judas*'s place, 204 L.
 Banishment of *Cain*, 29 E. of the diviners, 171 B. of *Pharao*, 187 C. of *Antipater*, 585 G. of *Davis*, 453 D. of *Pharao*, 596 L.
 Banquet of *Leban* and *Jacob*, 48 I. of *Samuel* to *Saul*, 150 N. and of him to *David*, 158 M. of *Saul*, 165 B. of *David* to the people, 181 A. of *Antiochus*, 286 D. of *Pithul*, 303 N. of *Archelaus*, 463 A. of *Herod*, 483 P.
Barak appointed General, 134 L. puts *Sisera* to flight *ibid.* N. *New* *Jabin*, and governed *Israel* forty years, 135 A.
Baran one of the five Kings of *Egypt*, 37 A.
Baruch *Jeremy*'s Secretary, 261 L. dismissed, 266 B.
Baruch *Jeremy* seized upon *Syria*, 572. I. inflame *Antiochus*, *ibid.*
Barzilai's excuse to *David*, 194 I.
 Battle between *Jeshuab* and the *Canaanites*, 125 D. between the *Benjamites* and *Israelites*, 131 C. between *Saul* and the *Philistines*, 175 E. between *Jotham* and *Abelaim*, 191 D.
 Battle of *Herod*, 400 D.
 Battle between the *Romans* and the *Jews* 467 E.
 Battery of *Jatapha*, 666 K. of *Jerusalem*, 723 B. 724 L.
 Baths, 768 K.
 Baths of *Callistrus*, 460 M. 602 L.
Bathuel son of *Nachor*, 35 E. father of *Rebecca* and *Leban*, *ibid.* G.
 Beam of Gold, 368 B.
 Bearing of arms inhibited, 154 I.
 Beasts venomous, a plague of *Egypt*, 69 D.
 Beauty of superlunary bodies, 30 I.
 Beauty of body not to be respected, 158 I.
 Beauty of *Sarah*, 36 K. of *Rachel*, 45 F. of *Joseph*, 53 A.
 Beauty of *David* and his brethren, 158 M. of *Berthabes*, 184 K.
 Bed of Iron, 105 B.
 Beginning of the War of the *Jews*, 621 I.
 Behaviour of *Rachel* toward *Jacob*, 45 F.
 Bellies of the *Jews* tipped for Gold, 737 F.
 Beneficence of *Xerxes*, 282 B. L. M.
 Benefits of God recited, 74 L. M.
 Benefits of *Herod*, 584 A. B.
Benjamin, *Jacob*'s son by *Rachel*, 44 D. goeth into *Egypt*, 57 F. what happened to him there, 58 I. attached and imprisoned, 58 N.
Benjamites expert in shooting, 131 C. overthrow the other tribes twice, *ibid.* C. D. twenty five thousand slain, and why, 131 F. only fix hundred escape, *ibid.* F. take them wives by force, 132 H. I.
Bernee her request to *Florus*, 623 F.
Bertha a Chaldean Writer, 789 D.
Bertha, 36 H. his testimony of *Abraham* *ibid.* of *Senacherib*, 256 E. of *Nabuchodonosor*, 270 B.
Berthabes the pit of wearing, 40 A.
Beselel a Workmaster of the Tabernacle, 80 L. 89 C.
Berzel what he signifies, 45 D.
Berthabes desisted by *David*, 184. I. bare him a son, 185 B. brought forth *Salomon*, 185 C. certifieth *David* of *Adonia*, &c. 199 F.
 Birth-day of *Vespasian* celebrated, 762 I. of *Pharao*, 55 A.
 Birth-right of *Esau* sold, 50 L.
 Birth of *Moses*, 63 E.
 Birth of *Samson*, 140 K.
 Birterness of the waters, 73 D. E. charged, 74 H.
 Blasphemy against God, 111 E.
 Blasphemy of God to be sloped, 111 E.
 Blaspheming of *Galilee*, 159 C. D. E.
 Blessing of God upon the *Israelites*, 74 L. M.
 Blessing of *Isaac* and *Jacob*, 44 M. of *Jacob* on his sons, 62 H.
 Blessing of the enemy, and how, 227 I. 238 D.
 Blindness of the *Jews*, 736 B. 753 B.
 Blood royal destroyed, 340 D.
 Bodies celestial, their beauty and order, 30 I.
 Body of *Jacob* translated into *Hebron*, 62 K. of his sons brought thither also, *ibid.*

Bodie

THE TABLE.

Bodies of *Saul* and his sons hung up, 174. I.
 Boldness of the *Jews* 715. E.
 Bondage of the *Israelites*, see *Servitude*.
 Bones of *Joseph* translated, 62 L. 71 A.
 Book of *Moses* Law, 111 B. C. when to be read, 112 H.
 holy Book, 118 M. found and read, 259 I. R.
 Books of holy Writ, how many, 782 N.
 Book of *Jeremy*, 261 L. burnt, *ibid.* L.
 Borc friend to *Nammi* and *Kath*, 142. D. exhorts his kin-mat to marry *Kath*, 143 D. of *Joseph* *Rath* 143 D. begetteth *Oxen*, *ibid.* E.
 Boory of *Oxen* and *Camel*, 100 O. of *Sheep*, &c. 637 O.
 Borders of *Galilee*, 650 C. D. of *Judea*, 650 E. of the possession of the nine Tribes and an half, 126 K.
 Borrowed things must be repaid, 116 I.
 Botches a plague of *Egypt*, 69 D.
 Bounds of Land are not to be removed, 113 B.
 Bounds of the nine Tribes and half possession, 126 L. &c.
 Bounds of *Egypt*, 708 I.
 Bowls or Ewers, 210 C.
 Bounty required, 215 F.
 Bounty of *Ezechiah*, 253 H. I.
 Bounty of *Alexander* to the *Jews*, 291 L.
 Bounty of *Herod* to all Men, 385 A. B. of *Cesar* to *Archelaus*, 607 C. of *Titus*, 728 M.
 Brazen Altar, 211 L. vessels pertaining to the same, 211 I.
 Brazen Gate of the Temple opened of it self, 753 B.
 Breach of God's law, loss of his favour, 704 H. I.
 Breach of oath, 253 M. 358 C. of faith, 361 N.
 Breach of the Ark of *David*, 30 N.
 Bread of proposition, or shew-bread, 92 N.
 Brethren, *Cain* and *Abel*, 79 B.
 Brethren of *Joseph* hate him, and complot his death, 51 D. sell him, 52. K. perswade their father that he was de-voured of beasts, *ibid.* N. repent of the evil they did to *Joseph*, 57 B. return out of *Egypt*, *ibid.* D. go thither again, *ibid.* D. stayed in their journey, and accused of servitude, 58 I. K. died, 62 K. L.
 In Brethren tormented and put to death, 821 A. B. 822 I. 823 A. B.
 Bribery of *Elie's* sons, 143 F. of *Antimus*, 391 L. of *Venidius*, 394 F. 575 C. of *Silo*, *ibid.* 575 C. of *Antipater*, 594 M. N.
 Brothers of *Abraham*, 33 D. of *Joseph*, 50 M. of *Antipater*, 158 L. M.
 Brothers bewail their mother, 589 G. excuse themselves, *ibid.* D.
 Broil at *Cesarea*, 537 E. at *Jerusalem*, 638 H.
 Building of the Temple, 228 M. inhibited, 277 N. permitted, 278 C. D. E.
 Bulwarks builded by the *Romans*, 753. D.
 Burial of *Sarah*, 42 F. of *Abraham*, 43 D. of *Isack*, 49 F. of *Jacob*, 62 L. M. of *Samuel*, 468 L. of *Judas*, 220 E. of *Herod*, 462 N. O.
 Burning of the Temple, 265 I. 476 M. 750 M.
 Burthen required to be eased, 218 D.
 Bush of fire about *Moses*, 66 O.
 Bush of Corn fold for a Talent, 738 M.
 Busines of *Moses*, 77 G.
 Butlers dream expounded, 54 M.
 Butchery of the Thieves, 537. B. C.

C

C *Cassius* persuaded the *Goldsmiths* to revolt, 309 E. F. apprehended, 710 H. freed and honoured, *ibid.* I.
Cassius conquered the *Samaritans*, 670 B. C.
Cesar confirmeth the *Priesthood*, 370 D. de-parteth out of *Syria*, 271 L. his testimony of the *Jews*, 373 N. slain, 565 D. 276 C. delivereth *Archelaus*, 165 A.
Cesar slayeth *Callistrus*, 368 G. *Herod*'s friend, 384 B. over-come *Antiochus*, 403 M. confirmeth *Herod* in the King-dom, 405 N. giveth him 800 Talents, 406 G. Lord of *Egypt*, 407 L. enlargeth *Herod*'s dominions, *ibid.* 415 M. 582 B. male *Pharao*'s Treacher, 416 G. gave *Herod* re-venues, 416 F. offered with *Herod*, 439 G. alloweth *Herod* to punish malefactors, 443 F. maketh *Archelaus* King, 446 N. confirmeth *Herod*'s testament, 471 D. calls a Council, 406 M. makes *Archelaus* an *Ethnarch*, 471 D. *Cesars* built by *Herod*, 414 G. was called *Sirion's Tower*, *ibid.* G. a great City, 584 M. 674 H.

Cain *Adam*'s first son, 29 B. slew his Brother, *ibid.* C. not bettered by God's chastisement, *ibid.* E. builded a City, *ibid.* F. invented the use of the plough, 29 B. father of his posterity, 30. K.
Cain succeeded *Tharbus*, 483 C. crucifieth the Senate of *Thierus*'s death, 492 L. maketh *Agrippa* King, *ibid.* 616 H. *Benith* *Herod*, 493 E. usurpeth divine honours, 493 G. 616 K. his Statue, &c. *ibid.* K. writeth letters to *Pe-tronius*, 493. C. calleth himself *Justus*'s brother, &c. 502 H. &c. cautech many to be murdered, 499 D. G. crucifieth, 509 A. builded a haven, 516 L. slain, 520 E. *Caleb* and *Jehubb* save the People, 96 M.
Callender slain, 347 O.
 Calling of *Moses*, 67 A. of *Elizabet*, 228 E.
 Calamity of the *Israelites*, 62 O. 73 D. E. F. 74 I. 129 B. 130 L. 133 B. foretold, 261 L. and 262 L.
 Calamity of *Herod*, 580 A. of *Syria*, 632 L. M.
 Calamity in *Jerusalem*, 738 K. L. M. &c.
 Calamity of the *Romans*, 747 E. of the *Jews* recounted to the *Romans*, 749 B.
 Calamity of the *Jews* at *Antioch*, 762 N. O.
 Calamity of the *Jews* taken by the *Romans*, 775 D.
 Calumniation, 433 B.
 Calves of *Jerusalem*, 219 K. L.
Candide inhabited the building of the Temple, 275 N. O. 276 B.
 Camp of the enemies spoiled, 240 D.
 Camp of the *Romans* how ordered, 660 N.
 Three Camps of the *Jews*, 609 F.
 Candlestick of Gold, 84 O. 211 L.
Caphari submits to *Cerealis*, 705 F.
 Captain over a thousand, 160 O.
 Captains of *Solomon*, 206 H.
 Two Captains of *Delphir* destroyed, and why, 236 B. the third preferred, 236 C.
 Captain rodden to death, 240 E.
 Captivity of *Barthol* fore prophesied, 257 I. 260 D. ef-fected, 265 I. 729 F.
 Caracal hinder the passages, 578 N.
 Caracal's immortality, 108 N.
 Caracal's cast out of the City, how many, 728 M.
 Care of God for the *Israelites* safety 67 F. for his servants, 228 C. D.
 Carriage built, 787 C.
 Caracal of *Abner* touching *Saul*'s safety, 169. G.
 Carpenters how employed, 207 D.
Cassius restitueth the *Parthians*, 368 G. exacteth of the *Jews* 700 talents of silver, 376 D.
Cassius Longinus Governour of *Syria*, 452 C.
 Castle fortified, 228 F. 362 L. razed, *ibid.* F.
 Castle of *David*, 717 F.
 Guller a subtil *Jew*, 726 K.
 Catalogue of *Jacob*'s sons and nephews, 61 E. C. D.
 Catalogue of God's benefits on *Isack*, 74 L.
 Catalogue of the Commandments, 70 F. G.
 Carc gotten in War, 124 L. 127 A.
Cataldi slayeth three thousand *Jews*, 778 M.
 Cause of error concerning God, 812 N.
 Causes of discord, 781 E. 782 H.
 Causes of malice between *Egyptians* and *Jews*, 792 I.
 Causes of the *Israelites* ruin, 62 M.
 Causes of the Wars of the *Jews*, 622 K.
 Causes of writing the Antiquities, 24 D. E. 780 M.
 Causes of the thunders delivered, 576 O.
 Ceasing of *Nammi*, 122 N.
 Celebration of the Passover, 260. A. 281 K.
 Cells about the Temple, 208 N.
Cenobus put to flight, 343 N. 559 D.
Cenobus delivereth the *Israelites*, 133 C. vanquisheth *Schi-rar* *ibid.* G. judged *Israel* forty years, *ibid.* O.
 Cenors affixed to the brazen Altar, 102 L. and why, *ibid.* Cenors of Gold, 210 C.
 Cenurion of *Florus*, 623 A.
Cestianus president of *Syria*, 77 O. accused *Antiochus*, *ibid.* H. I.
 Cestern digged to be enclosed, 117 C.
Cestius G. appeareth the people, &c. 622. I. burnt *Zebulun* and *Jope*, 534 N. consulteth with the Princes, &c. 625. B. his siege against *Jerusalem*, 623 G.
 Chores and his complices conspire *Cain*'s death, 504 O. whicy

THE TABLE.

incited against *Calat*, 105 C. conferreth with *Clement*, 670.
506 I. intends to kill *Calat*, *ibid.* expecteth occasion to
affail *Calat*, 508 I. slayeth *Calat*, 510 I. honoureth, 515
A. fenceth *Liput* to kill *Calat*'s wife, *ibid.* E. executed,
518 O.
Challenge of a single combat, 159 C.
Chaldeans mutiny against *Abraham*, 36 H.
Cham, *Noah*'s son, 31 O. his progeny, 34 K. discovereth his fa-
thers nakedness, 31 O.
Chambers of pleasure, 213 C.
Champions of *David*, 196 D.
Canan Jacob's inheritance, 50 E.
Cananites put the *Israelites* to flight, 98 N. wholly to be ex-
tinguished, 119 M. 159 E. ten thousand slain, 129 B. made
Tributaries, 215 B.
Charges of the Temple to be supplied, 281 N.
Chariots of *Jabin* 124 K. of *Salomon*, 206 K.
Chariots armed seen in the day, 753 D.
Chastisement bettered not *Calat*, 206 E.
Chastity of *Joseph*, 53. A. B. C. 816 K.
Chance-medley, 109 D.
Change of the Jews Government, 267 G.
Change of names whence, 34 I.
Cherubim, 84 H. in the Temple, 209 I.
Chetura, *Abraham*'s second wife, 41 G. bare to *Abraham* fix
children, *ibid.* O.
Chieftains of *Abila*, 174 N. cause *David* to be dismissed, *ibid.*
O. of *Salomon* 206 I.
Children are to learn the Law, 112 K.
Seventy children of *Abrahah* slain, 213 L.
Children of *Herod*, 595 B. C.
Children not to be punished for the fathers offence, 117. E.
Children male put to death, 62 O.
Children of *Canan*, 31 N.
Children of *Abraham*, 40 I. M. of *Jacob*, 47 N. O.
Children of *Abraham*, 221 B.
Children unlike their fathers, 139 B. 257 O. 241 I. K.
Cholodogum, an *Assyrian* Captain, 37 B. overthrew the *Sodo-
mites*, *ibid.*
Choice of the *Epilanes* in compassion and helping, 613 C.
Chorab muineath against *Moses*, 99 D. E. affecteth the Office of
High-Priest, *ibid.* F. he and his company consumed with
fire, 102 I.
Cutha a daughter of *Midian*, 107 E. invited *Zambri* to Ido-
latry, *ibid.* O. slain with him, 108 K.
Christ crucified, 480 M.
Chronicles of the *Tyrians*, 254 A.
Charlithness of *Nabal*, 169 N.
Chusai's opposition to *Achitophel*, 188 O. his counsel accepted,
190 L. certified *David* of the victory, 192 I.
Chusites removed unto *Samarita*, 214 A. plague and why, 254
B. claimed kindred of the Jews, *ibid.* G.
Circumcision commanded and instructed, 38 K.
One forced City in *Canaan*, 111 E. and why, *ibid.*
Cities of Refuge, 109 D. 116 O.
City of *David* 170 E.
City of the *Beniaminites* burnt 131 F.
Cities of the Priests burnt, 164 K.
Cities builded of *Salomon*, 214 K.
Cities under *Archelaus*'s jurisdiction, 610 N.
Cities taken from the Jews, 355 N.
Chief Cities of *Gallilee* 20 I.
Cities in arms against the Jews, 623 C.
Four Cities of *Gallilee* revolt from *Joseph*, 541 D.
Citizens of *Jabir* bury *Saul* and his sons bodies, 174 K.
Citizens taken prisoners, 262 B.
Citizens of *Gilead* ascertain *Titus*, 585 C.
Citizens refuse to *Joseph*, 629 G.
Civil Wars of the *Israelites*, 121 B.
Civil Wars of the *Romans* 705. D. E.
Claudius chosen Emperor, 513 F. unwillingly accepted it,
515 E. carried on men's shoulders, 513 G. death to
give over the dignity, 516 N. confirmed by *Agrippa*, 517
A. persuaded to let the Senators mildly, 517 N. giveth
Agrippa *Judea*, 519 D. his Edict in favour of the
Jews, *ibid.* 519 E. commanded *Agrippa* to desist from
building, 520 O. grants the Jews custody of the High
Priests vesture, 525 I. findeth the *Samaritans* guilty,
619 C. his wives 619 H. his death, 620 G.
Clemency becometh a King, 169 C.
Clemency of *Joseph*, 35 F. G. of *Archelaus*, 605 D. of *Varrus*,
607 F.

Cleopatra Demetrius's wife, 343 K. obtains *Trophus*'s army, *ibid.*
rebelleth against *Ptolemy*, 348 C. prepareth an army against
her son, 351 E. taketh *Ptolemy*, 353 G. cometh to *An-
tonius*, 380 B. murdereth her brother and sister, 398 E.
her corrupt dealing, *ibid.* M. beggett *Judas* and *Aratus*,
399 H. I. her Children overthrow *Herod*, 400 E. her
treason against *Herod*, 480 M.
Cloud on the Tabernacle, 95 B. in the Sanctuary, 211 I.
A Crown made High-Priest, 687 C.
Cypar author of edict, 642 I. cutteth off his own hand,
ibid. D.
Colony of *Nimrod*, 34 M.
Colonies established by *Abraham*, 42 H.
Combat betwixt *David* and *Goliath*, 160 M. N.
Combat of *Saul* against the *Ammonites*, 152 N.
Comat. challenges, 159 D. 747 B.
Comet like a sword, 753 B.
Comfort of *Jonathan* to *David*, 187 B.
Command of *Saul* for War, 152 M.
Commandment of God transgressed, 28 L. 220 D. E.
Commandment for the Ark, 670. 199 B.
Ten Commandments, 79 F.
Commendation of *Abraham*, 43 D. of *Jacob*, 621. of *Joseph*, 62
K. of *Joseph*, 121 M.
Communion against the *Israelites*, 212 F. against *Jerob-
el*, Communion of the *Golanites*, 152 I.
Commotion of the Jews, 457. F.
Companies of the *Romans*, 634 M.
Companions of *Daniel* call into the furnace, 269 M. pre-
ferred, *ibid.*
Companions of *Jonathan* slain, 778 L.
Comparison of *Moses* with other Law-makers, 808 H.
Comparison of the *Roman* forces with the Jews, 626 N.
Comparison of the *Romans* and Jews, 808 K. of *Jews* and
Grecians, 783 B.
Computation of time different, 890 L.
Compulsion of *Joseph*, 60 K. of *Jeremiah*, 64 I. of the
People, 152 I. of the three Kings, 237 M. of *Eleazar*
237 N. 240 G. of *Cesar*, 428 K. of the People 9
B. of *Antiochus*, 574 L. of *Tyres* 574 L. of *Tyres*,
684. 747 F.
Complaint of *David* to *Jonathan*, 163 G.
Compploting of *Joseph*'s death, 519 D.
Concord in wickedness, 732 K. 619 D.
Concord of the Jews in religion, 908 N.
Concubine of *Isaac* 137 B. of *Saul*, 176 N. of *Salomon*, 217
H. of *Rehoboam*, 221 C.
Conditions of peace unjust, 152 I.
Conduct of *Moses*, 71 B. C.
Conduis under ground from *Antonia*, 430 F.
Confederacy, 135 B. 161 G. 183 C. D. 234 G. 241 N.
307 B.
Confession, 363 L. 577 D.
Confession of *Abur*, 124 I. of the women, 556 O.
Confidence of *Adas*, 230 B. of *Joram*, 238 F. of *Deberus*
231 N.
Continuation of *Moses*, 67 B. of *Saul*, 150 N.
Contist of the Jews with the *Civilians*, 622 M. of *Placidus*
with the fugitives, 699 F. of the Jews with the *Romans*,
723 D. 768 L.
Confusion of *Manethon*'s words, 724 N. of *Eysmachus*, 757
A. B. of *Apion* 759 F. of *Pollinios* and of *Apollonius*
802 O.
Congratulation, 419 F. 463 C. D.
Conquest of *Canaan* made difficult, 96 L. effected, 125 E. 670.
Consent of parents, 670. asked in marriage, 43 B. and 46 H.
Conspiracy of *Carab* and his followers, 69 F.
Conspiracy, 246 D. 248 E. 243 I. 258 D. 411 N. 504 M. N
494 I.
Conspiracy in robbery, 619 D.
Conspirators punished, 470 H.
Confiancy of the *Epilanes*, 612 M. of the Jews, 617 A. 741
C. 750 M. 814 H. of *Eleazar*, 818 L.
Consultation about the Ark, 147 A.
Consultation against *Joseph*, 141 L. of *Herod* with *Archelaus*,
150 M. of *Cestius* with the Princes, 625 B. of *Titus*, 733
N. of *Joseph*, 707 D. of *Judas*, 736 O.
Contentment of Religion. See *Piet* committed.
Contentment of *Saul*, 151 G.
Contentment of God wherein it consisteth, 157 F. G.

Contemp.

THE TABLE.

Contempt of death, 459 F.
Courtship of *Gold*, 108 of a Kingdom, 157 F.
Contents of *Jerem's* Book, 260 C. D.
Contents of the Antiquities, 25 D. 26 M. N.
Contention of the *Samaritans* and Jews, 334 I. K.
Contention between *Abraham* and *Lor's* shepherds, 36 N.
Contention whence, 357 G.
Continuance of the Laws amongst the Jews, 811 G.
Core a certain measure, 97 E.
Corn of the *Philippines* spoiled, 141 A.
Corn provided by *Herod*, 413 L.
Corn burns in *Jerusalem*, 712 M.
Corruption of *Ventidius*, 354 F. of *Scourus*, 565 E. 575 C. G.
of *Sih*, 575 F. of *Antipater*, 588 M. of *Alexander*, 589 G.
Corruption among the Greeks, 781 A.
Cost of *Asiatica* in building the wall, 718 K.
Cophorus usurpeth 409 O. preferred by his wife's intercession,
410 B.
Covenant of God with *Noah* 32. K.
Covenant of the *Epilanes*, 613 D.
Covenant of *Abraham* with *Abimelech*, 39 G. of *Laban* with
Jacob, 48 H. of *Jehsa* with the *Gibonites*, 124 O.
Covecoules of *Eleopatra*, 580 K. of *John*, 5 D. of *Florus*,
621 F.
Council called, 592 D. 608 M.
Council held against *Joseph*, 18 M.
Council to be sought at God's hands, 43 E.
Council of *Rebecca* to *Jacob*, 44 L. of *Joseph* to King
Pharaoh, 55 F. of *Isaac* to *Pharaoh*, 78 H. I. of *Balaam*
to *Balaam*, 106 O. of *Achitophel*, 189 G. of *Chusai*, 190 K.
of the Elders, 218 E. of the young men, *ibid.* F. of *Salom*,
193 B.
Counterfeiting of *Euclides*, 591 E.
Counterfeits of Letters fec'd, 598 M.
Country of the *Ammonites* possessed by the *Hebrews*, 105 D.
Country beyond the River called, 659 D.
Countries inhabited, 152 G. 141 H. I. G.
Courage of the Jews, 727 D. 635 E. of *Eleazar*, 666 O. of
John, 685 G.
Courtship of *Rebecca* to *Abraham*'s servant, 42 K. L. of *Rachel*
to *Joseph*, 45 G. of *Isaac* to *Moses*, 78 H. I. of *Abigail* to
David, 169 B. of the *Wichito* *Saul*, 171 F. G.
Court of the Tabernacle, 81 B. C.
Court of *Jerusalem*, 219 K.
Courtiers of *Saul* found *David*, 161 B.
Covenant of *Peonies*, 459 E. of the Jews, 740 M.
A Cow brings forth a Lamb, 753 B.
Cow dung the Jews food, 738 N.
Craft of a Boy 754 L.
Cresser warreth against the *Parthians*, 368 B. robs the treasury
in *Jerusalem*, *ibid.* B. slain, 368 G.
Creation of the World, 27 E.
Creatures made, 27 F. and first named, 28 H.
F. of fictitious Chure and his accomplices 99 F.
Cries of women and children, 685 K. of the Jews, 752 I.
Crows of *Gold*, 378 E.
Crows fed *Eliaz*, 226 C.
Cruelty of *Azel* foretold, 240 G. effected, 245 M. of *A-
thalia*, 244 D. of *Manahem*, 250 D. of *Manasseh*, 258
B. G. of *Nebuchadnezzar*, 261 M. of *Bacchides*, 558 K.
of *Alexander*, 354 F. of *Antiochus*, 577 G. of *Chaptas*,
580 I. of *Herod*, 590 L. of the *Danaites*, 659 F. G. of
the thieves, 636 H. of the *Idumeans* and *Zealots* 694 E.
of the fictitious, 701 B. of the thieves, 736 H. of *Simm*,
738 L.
Cruelty of *Polioth* villagers, 533 G. feareth the peoples rage,
610 O. corrupted, 534 M. banished, 535 B.
Culm in *Samarita*, 239 N.
Culm loadable in a King, 289 N.
Culm to punish fathers of themselves, 672 N.
Culm of the *Romans*, 724 F.
Culm of the Priest, 784 I. M.
Cuthroats among the Jews, 538 L.
Cypar a Celler, 584 J.
Cyrus exacteth *Judea* 474 I.

Cyrus King of *Persia*, 271 O. overthreweth *Baltazar*, and
saileth *Babylon*, 271 O. diminisheth the Jews, 274 E. 670.
permitted to build a City and Temple, 274 G. his decree
touching the Temple, 280 F. G.
Cyrenius King of *Syria*: See *Antiochus*.
D
Dagon fell down, 146 L.
Days of Creation fix, 27 F. G. the seven sanctified *ibid.*
G. the day lengthened, 125 C.
Darius fourth *Sumpson*, 141 G. betrayeth him, 142 H.
Darius kill ten thousand Jews, 637 F.
N. *Darius*'s recitancy of *Abraham*, 36 I.
Damascus Country of *Abraham*, 36 I.
Daniels entice the *Hebrews* to Idolatry, 107 D.
Dan the Son of *Jacob*, 46 N. what it significeth, *ibid.* N. his issue
61 B.
Daniel's austere life, 258 A. expoundeth *Nebuchadnezzar's*
dream, 268 G. advanced to honour, *ibid.* 269 K. L. his
fellows call into the furnace, 269 M. interpreteth the
writing, 274 N. call into the Lyons den, 272 D. his vision of
the Ram and Goat, 273 K. L. his predictions of the *Roman*
Empire, 273 N.
Darius King of the *Medes*, 270 G. furprisseth *Babylon*, 271 O.
causeth *Daniel's* enemies to be call to the Lyons, 272 E.
Darius, son of *Hystaspis*, maketh a vow, 276 E. performeth it,
278 B. propounds three questions, 276 E. his Letters for
building the Temple, 67278 D. 281 I. he restores the vessels
670. *ibid.* B. his Epistle to the Prefects of *Syria*, 281 I.
Darius, King of *Persia*, overthroweth, 294 C.
Darkness levanteth, 672 E.
Darkness of Egypt, 69 G.
Dare of *Saul*, 69 G.
Dares profit not the Jews, 723 E.
Dathan rebellious, 102 H. he with his company were swallowed
up, *ibid.*
Daughters of *Salphar* inheritance, 109 F.
Daughters of the *Midianites*, 107 E. allure the *Hebrews* to
Idolatry, 107 D.
David anointed King, 158 N. seized with God's Spirit, *ibid.*
causeth *Saul's* vexation, *ibid.* O. killeth a Lion and a Bear,
160 H. overcome *Goliath*, 160 M. killeth fix hundred
Philistines, and marrieth *Michol*, 161 D. vanquisheth the
him, 163 E. discovereth *Saul's* disaffection towards
Goliath's sword, 165 C. counterfeits madnets, and why,
165 D. his care of his parents, *ibid.* E. defendeth *Githa*,
167 B. flieth to the *Zephathans*, *ibid.* E. receiveth *Saul's* hands,
and how, *ibid.* E. twice faveh *Saul's* life, 167 G. and 169
G. testifieth his innocency, 170 D. spareth *Nabal's* flock,
169 G. incested against *Nabal* and why, 169 N. is ap-
pealed, 169 G. upbraids *Abner*, 170 H. dwelleth at *Sice-
leg*, and spoileth the *Sarrites*, 670. *ibid.* M. recovers his
wives and slays the *Amalekites*, 173 B. C. lamenteth *Saul*
and *Jonathan*, 670. 175 E. F. chosen King by one Tribe, *ibid.*
F. requirith *Michol*, 176 N. purgeth himself of *Amer's*
death, 177 G. H. furprisseth *Jerusalem*, 179 D. vanquish-
eth the *Philistines*, 180 L. transporeth the Ark, and
how, *ibid.* O. intended to build a Temple, 181 H. gave
God thanks, *ibid.* D. revengeth his Embassadors, 183 F.
marrieth *Deborah*, 185 B. repenteth his sin, *ibid.* D. mourn-
eth for his son, *ibid.* E. expelleth his Kingdom, 188 M.
his entertainment at *Manahem*, 177 C. committeth to pure
his son, 191 B. bewaileth *Abigail's* death, 192 K. granteth
Amasa pardon, 193 B. his concubines sequestered, 194 L.
disfranchised officers, 195 I. delivered out of peril, *ibid.* N.
perfwaded to abstain from War, 196 A. his Clampons *ibid.*
C. sends *Joab* to muster the people 197 C. of three
punishments offered, chuseth the plague, *ibid.* E. prayeth
for the innocent people, *ibid.* G. commanded to build an
Altar, 198 K. gathereth Hore of Iron, 670. *ibid.* M. coun-
munt, 199 C. numbreth the Levites, 200 N. confirm-
eth the Kingdom to *Salomon*, 201 I. I. commendeeth *Salomon*
to the Tribes, 201 I. his counsel to *Salomon*, 202 C. willeth
Salomon to punish *Joab*, *ibid.* D. commendeeth *Berzilai's* sons
to *Salomon*, *ibid.* his age reign and virtues, *ibid.* E.
Dancing of the Maidens of *Israel*, 160 N. of *David's* before the
Ark, 180 O.
Danger of the *Israelites*, 710 E. 721 K. of *David*, 162 K.
163 B.

THE TABLE.

153. B. 157. C.D.E. 161. F. of the *Sephorites*, 3 A. of *Jacin's* Son, 3 G. of *Jephthah*, 2 D. 188. K. 639. F. G. of *Herod*, 603. B. of *Titus*, 712.
Dead lie buried, 735. F.
Dead body raised, 247. K.
Dealing of *Laban* with *Jacob*, 47. F. G.
Dealing of *Saul* with *David*, colourable, 161. A.B.C.
Death of the Fathers, 30. 1. 31. A.
Death of the seven brethren, 814. D. 820. L. 821. C.D.
Death of *Abraham*, 23. D. of *Isaac*, 49. F. of *Rachel*, *ibid.* D. of *Jacob*, 62. I. of *Jephthah*, 62. K. of *Moses*, 120. I. K. of *Samuel*, 168. L. of *Solomon*, 218. C.
Death of the first begotten, 70. K.
Death of the Leader, discomfort to the Soldier, 233. K.
Death of *Victuals* prophesied, 126. B.
Debate of *compromises*, 173. D. 163. L.
Debate of the *Jews* and *Samaritans*, 333. I.
Debate of *Herod* with his Sons, 577. A.
Debate between the Ladies, 595. D.
Deborah's Prophets, 134. L. encouraged *Barak* *ibid.* M.
Deceit of *Herod*, 603. A. B.
Declaration of *Simeon*, 514. H. I.
Deceit of *Pharisees*, 622. K. of *John*, 689. F. of the *Jews*, 714. N. O.
Deciding of hard controversies referred to *Moses*, 78. H.
Decree of the *Romans*, 225. L. of *Cyrus*, 280. F. G.
Decree of destiny, 725. K.
Dedication of the *Tabernacle* and *Priests*, 89. D. E.
Defence of *Moses*, &c. 806. L.
Defence of *Nicholas*, 607. B. 610. M. 471. B.
Dely of the *Emmy*, 159. D. 163. L.
Delivering of *Dinah*, 49. B. of *Thamar*, 186. K. L.
Delivering of a Virgin, 115. B.
Deliverance of the *Israelites* out of *Egypt*, 70. K. from danger, 72. K.
Deluge, or Flood, 30. O. the cause thereof, *ibid.* when it happened 31. A. B. destroyed all, five thousand in the Ark, 30. N. decreated, 31. D.
Demetrius exhortatory Letter, 300. A.
Demetrius Seleucus layeth *Isaias* and *Antiochus*, 323. M. maketh himself King, *ibid.* M. maketh himself King against *Jonathan*, 323. M. maketh peace with *Jonathan*, 329. M. fighteth with *Alexander*, and is slain, 332. B.
Demetrius Nicator, overcometh *Alexander*, 336. C. obtaineth the Kingdom, *ibid.* B. incurs the hatred of his Soldiers *ibid.* F. discomfited 339. B. taken prisoner, 340. D. put to flight, rescued by his Wife, dieeth, 347. H. I.
Demetrius Eucarius, King of *Damascus*, 353. O. overcometh *Alexander*, 354. D. beliegeth his Brother *Philip*, 355. I.
Departure of *Israel* from *Egypt*, 70. K. and 71. B. of *Cellius*, &c. 636. M.
Deputation of the *Jews* liberty, &c. 626. L.
Detraction of the Thieves Caves, 576. O. of *Ptolemy*, 616. L. of *Galilee*, 659. B. of the country beyond the Flood, 659. D. of *Samaritan*, *ibid.* E. of *Jerusalem*, 659. D. of the lake of *Genesareth*, 659. C. of *Jerusalem*, 717. D. F. of *Jericho*, 781. D. E. of *Antioch*, 722. K. of the Temple and Porches, 804. K. L. good Defects of *David*, 162. L. M. not to be forgotten *ibid.* 74. H. I.
Desire of Gold, 433. B.
Detestation thrown *Jerusalem*, 699. B. C.
Detestation imputed, 765. D.
Destiny, 728. E.
Destruction of *Sodom*, 39. B. of *Senacherib's* Host, 156. B.
Destruction of all things foretold, 30. I.
Destruction of *Judea*, 555. L.
Destruction of the *Jews*, 771. M.
Destruction of *Jerusalem*, 703. I. See *Jerusalem*.
Determination of God, 744. L.
Detraction of Writers, concerning the *Jews*, 77. &c. F. 792. H. I. &c. 793. D. 798. D. E. F.
Device of *Jephthah* against the *Ram*, 666. M. of *Antioch*, 718. I.
Devotion of the *Israelites*, 141. G.
A Dew descended from Heaven, 78. B. called *Manna*, *ibid.* B.
Diadem of *Asia*, refused, 333. N.
Difficulties of the *Hebrews*, See *Dangers*.
Dignity Royal, concealed, 151. C.
Diligence of the *Romans*, 660. N.
Dina the Daughter of *Jacob*, 47. B. ravished by *Sichem*, 498. de-fied in marriage by him, but denied, *ibid.* and M. 49. C.

Disphantus counterfeited Letters, 592. N.
Discipline of the *Jews* 660. N. &c.
Discomfite of *Saul's* Army, 173. E. F.
Discomfite renewed, 624. I.
Discord in *Jury*, 586. I.
Discord domestic, 183. B.C.D.E. 426. H. I. 433. E.
Discord whence ariseth, 587. F.
Discord between the *Idumians* and *Zelus*, 706. L.
Discord of the *Jews* and *Alexandrians*, 802. K.
Discomfite shewed, 151. E.
Discretion of *Gideon*, 136. L. of the *Roman* Soldiers, 682. K.
Disceat called by the *Egyptians*, *Sabatists*, 759. D.
Disseats of *Herod*, 602. L.
Dismission of the *Israelites*, 247. M. N.
Disobedience of *Saul*, 157. B. C. of the *Israelites* *ibid.* C.D.E. of *Jahon*, 220. E. of *Jonas*, 249. I.
Disobedience, 115. E. cause of calamity 129. F. &c. 130. M. &c.
133. B. *ibid.* 143. B. 144. L. &c.
Displeasure of God against *Balaam*, 155. F. G. against *Saul* and his people 157. F. against the *Chabites* 254. B. against *Son-cherib*, 256. C. D.
Displeasure of *Titus* 733. F. G. of *Balaam* against *Balaam* 105. F. G. of *Saul* against *David* 162. K. pacified 162. N. of *Pharisees* against the *Jews* 233. F. of the *Israelites*, 149. D.
Disposition of the Army, 44. A.
Disproof of the zealous faction, 691. C. of *Apollonius* 799. A. 802. L.
A Diffembler, 639. A.
Diffention at *Tarichia* 679. C. between *John* and *Simeon* 723. K.
Diffinition of the *Hebrews* Government, 153. B.
Diffinition of the *Jews*, 758. O.
Diffinition of the *Isopis* and prey, 77. B. C. 109. A. 124. L. 127. A.
Diffinition of *Herod's* Kingdom, 610. N.
Diffines of the *Israelites*, 73. D.
Division of the Land of *Canaan*, 126. I.
Division of the Land between *Abraham* and *Lot*, 36. N.
Division of the *Tabernacle* 83. C. of the Temple 208. H. of *Jehoiada*, 629. F. of the *Priests*, 300. O.
Diviners banished, 171. B.
Devel seeking to abolish the Bible, 314. B.
Doctrine of *Elia* confirmed, 227. N.
Doctrine of the *Essenes*, 612. N.
Dogs, Master of the King's Mules 165. C. acculeth *Achimeldeth* and why 166. I. layeth the *Priests*, *ibid.* K.
Dogs lick *Abad's* blood, 233. E. devour *Jerebels* Carcass, 243. I.
Damian lacereth the *Germanis*, 764. L.
Doris, *Herod's* Wife 378. C. thrust out of the Palace, 455. D.
Spoiled of her Jewel, 507. D.
Doris places *Caesar's* statue in the Synagogue, 521. B.
Doris crucified, 535. B.
Dowry of *Saltwater* Daughter, 109. F.
Dream of *Jephthah* 51. A. B. of the *Butler*, 54. L. of the *Baker*, 54. M.
Dream of *Pharisees* 55. B. C. of a *Midianite* 135. G. *Nabuchodonosor*, 268. D. of *Herod* 598. H. of *Archelaus* 473. E. of *Galatians* *ibid.* G.
Drownings of *Abner* and his Soldiers, 170. I.
Duty of a King, 158. N.

E

Eagle of Gold 459. F. pulled down, 460. H.
Eagle the Ensign of the *Romans*, 162. M. a sign of victory, 75. I. &c.
Seven full Ears of Corn, Seven thin or withered, what 550. E.
Earth created, 29. E. richly endowed, *ibid.* covered with darkness 29. D. cursed for man's sake 28. N. called a Virgin and why, 28. H. swallowed up *Dathan* and *Ahiraam*, 102. H.
Earthquake, 250. E. 148. M.
Earthquake killed ten thousand Men, 584. I.
Eclipse, 460. M.
Educa, or the *Palchal* forbidden, 122. N.
Educa against *Jephthah*, 7. E.
Edict in behalf of the *Jews*, 375. O.
Edict of King *Solomon*, 62. O. of *Cyrus*, 274. E.
Edict of restraint, 80. M.
Edict of *Saul* broken 155. F. of *Nabuchodonosor*, 269. M.
Edm, a name given to *Eisa* 50. K. his Country, *ibid.* K.
Education of *Jacob* and *Eisa*, 43. E. of *Moses*, 64. E.

Effect

THE TABLE.

Effect of God's Spirit, 158. O.
Effects of the evil Spirit, 158. O.
Egypt described, 703. K. Length and Breadth thereof, *ibid.* of whom it is called, 786. I.
An Egyptian Prophet galled 3000, 620. M.
Egyptian Priests circumcised, 806. K. L.
Egyptians pay the fifth part of their Profits, 62. H. fold their Possessions, 60. H. G. to what things addicted, 62. M. war against the *Ethiopian*, 89. A. require *Moses* for their Captain, 111. C. afflict with Plagues, 59. and 70. weep at the departure of the *Hebrews*, 70. K. put to death, 71. B. drowned in the Red-Sea, 72. K. worship Beasts, 802. I.
Eglos lacereth the *Israelites*, 133. D. killed by *Abad*, *ibid.* F.
Eglos kills *Eglos*, 134. H. puts the *Moadites* to flight, *ibid.* F. K.
Eye of God discovereth *Sin*, 501. G.
Eyes pulled out, 122. I. 265. H.
Ela Son of *Baja*, 225. K. slain by *Zami*, *ibid.*
Elcanas Father of *Samuel*, 144. I. loved *Asa*, 143. G.
Elders resolved to make *David* King, 177. C.
Elders Council rejected, 218. F.
Seventy Elders rule *Gatias*, 628. I. K.
Eltazar High-Priest praised, 2. H. I.
Eltazar, *Moses's* Son, 67. O.
Eltazar, *Asa's* Son, 102. L. afflicted his Center to the Altar, and why, *ibid.* L. succeeds his Father, 104. I. dies, 128. O.
Eltazar kills an *Ethiopian*, 322. D. slain, 558. N.
Eltazar upbraided *Herod*, 248. E.
Eltazar an arch Thief surprized, 620. K.
Eltazar exerciseth Cruelty, 619. C.
Eltazar one of the *Zelotes*, 690. I. causeth the *Idumians* to be sent for, *ibid.* L.
Eltazar kills himself, 704. K.
Eltazar taken, 768. N. whipt, *ibid.* exhorts the *Jews* to submit, 768. O.
Eltazar, Captain of the *Sicarians*, 771. C. befigged in *Maf-Jada*, 772. A. shews the *Romans* Tyranny, 776. H.
Eltazar brought to *Antioch*, 818. I. his Death, 819. A. B.
Election of *King*, 113. B. C.
Eli, High-Priest, 124. L. had wicked Sons, 125. E. his and their forefathers, 144. L. hearing of the ark lost, died, 145. B. Genealogy, 145. C.
Eliab, a Work-man of the *Tabernacle*, 80. I. 80. C.
Eliab fed by *Crow*, 226. C. enervated by the Widow of *Streptia*, *ibid.* D. reforms the Widow's Son, *ibid.* G. prophesied that *Abad*, 228. B. reproves the Superstition of the People, 227. L. confirms his Doctrine and lays *Baas's* Priests, 228. A. B. flies from *Fremit*, *ibid.* B. prophesies vengeance to *Abad* and *Fremit*, 229. B. reproves *Chabites's* Messengers, 235. O. prayeth that Fire consume his Captains, 236. B. and foretells his Death, *ibid.* B. is taken from Men, *ibid.* D.
Eltahish goes to *Mosh*, and why, 124. M. his and his Son's Death, *ibid.* M. his Heritage seized, 143. D. E.
Eltahish calling, 228. E. foretelleth of Water and of Victory, 235. I. relievethe a poor Widow, and how, 237. O. adviceth *Jonas* to beware of *Adad*, 238. A. B. discovereth his Amulth, *ibid.* B. leadeth the *Syrians* into *Somaria*, 238. E. foretells plenty of *Victuals*, 239. I. also *Adad's* Death, and *Adad's* Cruelty, 240. G. visited by *Jonas*, 247. H. foretelleth his treble Victory, *ibid.* L. his Death, and Event thereof, 247. I. K.
Eloquence of *Moses*, 67. B. 74. H.
Embassadors of *David* abused, 123. C. of *Requith* ill intercepted, 252. F. G. of *Jonathan* to *Dimitrios*, 337. K. I. of *Herod*, 602. N.
Embassadors to *Pompey*, 363. E.
Embassadors sent to *Jephthah*, 12. K. 14. I. hope to get *Thirib*, 46. 16. L. their false Accusations, 17. B.
Embassage of *Moses* to the *Idumians*, 102. E. to *Sabos*, 104. L. *Balaak* to the *Midianites*, 105. E. his and their first and second to *Balaam*, *ibid.* E. Embassage of the nine Tribes to the other two, 127. I. of the *Galadites* to *Saul*, 122. K. of the *Syrians* to *Abad*, 229. L. Embassage of *Balaam*, 227. L. of the *Jews*, 221. M. of the *Jews* to *Rams*, 470. K.
Emm King of the *Sichemites* slain, 49. C.
Emperors of *Rome*, why called *Cesars*, 214. M.
Emperors thrive to be at Peace with the *Jews*, 759. C. 759. C. D.
Empire of *Rome* in an uproar, 705. D.
Empire of the *Perfians*, 788. O.

End of Captivity, 274. E.
End of *Antiochus Epiphanes*, miserable, 321. K.
End of the *Jews* unanswerable to their Lives, 771. F.
Ensigns 666. N. *Herod*, 666. N. 734. H. 740. M.
Enemies of the *Israelites* to be destroyed, 111. A. and why, *ibid.* Enemies how to be used, 810. O.
Enemies to be buried, 116. I.
Endeavour of *Adriana*, &c. 626. H.
Enlargement of the Kingdom of *Israel*, 248. G.
Ensur, *Abad's* Friend, 37. F.
Euch, Son of *Tarad*, 31. C. taken up to God, *ibid.* D. 236. D.
Eus, *Cain's* first Son, 29. F.
Eus the first City builded, 29. F.
Enquiry for *Jonathan's* Kindred, 182. N.
Enlight of the *Romans*, 662. M. N.
Entertainment given to *Antipater*, 599. D. to *Vespasian* at *Rome*, 763. C.
Emmeration of the Countries subjected to the *Romans*, 626. I. M. 629. B. 628. I.
Envy of the Serpent, 28. L. of *Abimelech*, 42. F. of *Lot* to *Rachel*, 46. M. of her to *Lot*, *ibid.* N. of *Abimelech's* Brothers, 50. O. of the *Egyptians* towards the *Israelites*, 52. M. of *Saul* against *David*, 160. N. of *Herod's* against *John*, 640. M.
Ephod, 87. B.
Ephraim Son of *Jephthah*, 46. I.
Ephraimites get *Birth*, 129. B. displeased with *Jephthah*, are appeased, 139. B. slain by *Jephthah*, *ibid.* D.
Ephraimites kill *Syphulph*, &c. 348. A.
Epitaph of the Antiquities, 541. N.
Epitaphs 135. F. and 198. H. 260. D.
Erection of the *Tabernacle*, 81. B.
Error of *Ephraim* confuted, 279. O.
Ely the Prophet, 256. B. comforts *Eglos*, 256. B. foretold *Snachir's* Overthrow and Death, *ibid.* B. afflueth *Barthias* of *Lile*, 257. H. K. foretells the Captivity, *ibid.* M.
Ely, Son of *Isaac*, 43. E. called Sir, and why, *ibid.* E. foretold to be Author of a Nation, 49. E. his Wives 44. I. went a hunting, *ibid.* K. denied the Blessing and why, 44. N. foretold to be mighty, yet his Brother's Vassal, *ibid.* N. wept for loss of the Blessing, *ibid.* D. felicit his Birth-right, 50. L.
Ely, *Abraham's* Friend, 37. F.
Ely the Lawyer, 28. B. assembled the *Jews* in *Babylon*, 28. E. repairs to *Jerusalem*, &c. 283. H. his Prayers for the *Levites*, 283. K. reads the Law, 284. B.
Elycan a Sect, 230. M. 477. E. 612. L. (twice not, 613. C. have their Goods common, 612. M. their Religion and Labour, 613. A. in compassion and helping their Choice, 613. C. observe the Sabbath, 616. H. live long, *ibid.* I. they prophesy, 610. M. their Opinion of the Soul, 614. H. believe not the Resurrection, *ibid.* Marriage, 612. L. Apparel, 612. N. obey Governors, 615. C. Just, 613. E.
Ely, what it is, 87. C. D.
Ely, made Queen, 287. H. referreth to the King, and why, 289. I. acculeth *Asia*, and why, 290. F.
Elycan of *Salomon*, declined, and why, 217. I. K.
Elycan, a Governor, 610. L.
Elycan punished, and why, 304. D. E.
Elycan, *Abad's* Friend, 37. F. I. her Punishment, 28. N. cast out of *Paradise*, 29. A. her Children, *ibid.* B. Evening what, 27. E.
Event of the *Battel* foretold, 171. E.
Event of *Battel* changed, 746. I.
Elycanites relateth *Jonathan's* 250. F. dies, *ibid.* F.
Evidence against *Antipater*, 598. L. M.
Enemies of what Gift deprived, 117. E.
Euphrates, a River of *Paradise*, 28. K. called also *Pharis*, *ibid.* Euphrates wins *Herod's* Favour, 420. M. relates *Alexander's* Words to *Herod*, 441. H. 592. M. gets Money by craft, 441. B. 492. H. plays the *Amodeus*, 591. F. G. 592. H. I. Of Exactions a Mitigation craved, 405. B. C. denied, *ibid.* Example to do Evil, 157. A. 221. C.
Example of the *Athenians*, &c. 626. M.
Executions, See *Incursions*.
Excuse of *Darius's* Absence, 164. O. of *Malchus*, 274. H. of the two Brethren, 589. D. of *Antipater*, 600. L. M.
Exercice of *Saul*, 155. D. E.
Exercice of the *Romans*, 660. M. N.
Exhortation of *Moses* to the People, 77. F. 74. M. to Exhortation to main Liberty, 911. N. to concern Death, 775. B.
Exhortation to be obedient to God's Will, 120. K.
[ccc 1]

Exhort:

THE TABLE

Exhortation of Saul to War, 152. M.
Expulsion of Salmos to the People, 212. C. 216. A.
214. M. of *Tephuch* to his Subjects, 224. E. of *Ephraim* to
the Priests, 227. H. of *Simeon* to his Sons, 216. A.
of *Levi* to the People, 224. K. of *Semai* to the People,
148. I. of *Thunja*, 241. C. of *Anichuraj*, 9. G. 818. B. 125. L.
Expulsion of the *Philistines* against the *Iberians*, 144. B. 231.
C. of *Jafnah* against the *Pharisees*, 232. B. 230. A.
of *Samuel* to King, 241. N. of *Americus* against her, 248. D. of
Ostet, 249. M.
Expenses of *Silvius*, 205. I.
Expulsion of *Namath* from the Temple, 246. N. O.
Exploitation of *Thunja*. D. E. of *Danial*, 74. 64. K.
Explosion of Dreams. See Interpretation.
Expulsion of *Salmos* with the People, 153. D. E.
Expulsion against *Agag*, 274. H.
Extremity of the law, 97.
Ezechiel King of *Juda* praised, and why, 254. F. his Ambassadors to the reformers, 242. G. offers a solemn Sacrifice,
253. H. to the idolaters, 243. G. advises the Jews to
flee to the mountains, 243. H. recalls his country to God, 250. B. Prays,
and is heard, 256. B. Fell sick, 257. I. his life prolonged,
257. K. encreaseth *Babel's* Ambassadors, 144. L. his
Death, 257. N.
Fidelity of Captivity, 250. D. fore-prophecieth
the Defraction of the Temple, 265. E. 265. E.

F.

Fable devised by *Ajios*, 84. N.O.
 Fable of *Jupitir* and *Pallas*, 121. R.
 Fate of *Israel* devised, 604. N.
 Fædion in *Thémis*, 3. B.
 Fædion's *children*, 257. C. of the People, 225. M.
 Faculty of *Perfection*, 67. B.
 Fædious the from *Jeb*, 608. N.
 Fæder, Governor of *Judea*, 525. B. flew *Phariseans*, 527. D.
 kills *Pharisees*, 532. D.
 Feat of *Adam* and *Eve*, 38. L.
 Fall of the Walls of *Jericho*, 123. B.
 Fall of *Calocetes*, 235. N.
 Fall of a Tower, 725. A. B.
 Falle Prophets, 242. C. 253. H. laboured, 752. N.
 Fall of *Solomon*, 213. E. of *Yaphet*, 235. M.
 Family of *Abel*, 485. B. C.
 Family of the *Pharisæes* treated, 166. K.
 Famine of *Canaan*, 36. K. & 4. F. 56. K. and 57. D. of *Egypt*, 36. K. increased and why, 61. F. of the Jews, 57. D. E. in *Jerusalem*, 721. D. increased and why, 61. F. of the Jews, and why, 159. M. of *Sennacherib*, 251. 262. K. in *Judea*, 456. M. C. in *Jerusalem*, 721. D. 738. M. 748. K.
 Fasting of the *Israelites*, 148. K. of the Jews, 288. E. F.
 Father of *Joseph* taken, 736. N.
 Fathers of *Israel*, 53. C. G. C. trained up their Sons in
 Virtue, 30. 1. and 1. A. B. C. their Age before the Flood,
 21. A. B. C. their Death, *Idid*, why lived longer than we
 now, 32. M.
 Fathers after *Adam*, 53. C. D.
 Favours of *God* to *Israel*, 53. C. D. of the Keeper to *Yaphet*, 243. H. of
Pharao to *Joseph*, 55. G. of *God* to *Jacob*, 61. A. of *God* to
David, 158. G. 162. I. of *Israel*, 71. E. G. and 706. K. of *David*,
 158. G. 162. I. of *Israel*, to the Jews, 242. C. of *Antiochus*
 to *Jonathan*, 118. G. of *Coler* to *Joseph*, 242. C.
 Fear of *Israel* the *Midianites*, 135. F. 118. H. 155. B. 235.
 L. M.
 Fear of *Sam* touching *David*, 162. I. 165. F.
 Fear of the Jews, 61. K. 757. G.
 Fear given *Constitution*, 616. N. C.
 Fear of *Pharisees* increased, 700. L. 93. I. 333. D.
 Fear of *David*, 70. L. 255. H. 275. E.
 Fear of *Tabernacles*, 121. 2. 112. D. 575. K. 345. K.
 Fear of *Pharisees*, 52. M. 487. C.
 Fear of *David* to the People, 149. A. C. of *Exileus*, 243. H.
 Fear of *Levi*, 292. F.
 Feature of *David*, 150. A.
 Felicity of *Solomon*, 215. C. D.
 Felix Governor of *Judea*, 525. B. D. punished Thieves, 485.
 436. G. surprised *Thieves*, 620. K. overthrew the *Egypti-*
ans, 436. G. 437. C. 438. H.
 Fellows of *David*, 52. C. 231. *Idid*.
 Ferocity of *Galat*, 549. C. of *Samuel*, 697. C.

Fatherly solemnized, and why, 318. G.
 Perverse discomfited a Deceiver, 588. M.
 Pision of the Zealous disrupted, 591. C.
 Plagues of the Jews and Romans, 779. A. B. C.
 Field of God, 48. H.
 The great Field, 70. F.
 Fight by the Sea, 578. C.
 Fight of the Hebrews with the Canaanites, 98. N. of the Syrians, 100. A. *against the Romans* and *the Jews*, 664. B. 1. *of the* *Pharisees* with the *Jews*, 681. E. *of the* *Citizens* with the *Zealots*, 689. A. *between* *Simeon* and the *Zealots*, 704. H. *between* *John* and *Eliezer*, 712. A. *at the* *Feast of unleavened Bread*, 714. L. *in the* *Temple*, 743. H. *of the* *Jews* and *Romans*, 750. C.
 Finishing of the Temple, 281. L.
 Fire from Heaven kindles the Sacrifice, 66. M. *consumes* *Simeon's Sacrifice*, 212. B. and *Eliaz*, 229. D. also the *two* *Carpenters*, and their own *Souldiers*, 750. B. C.
 First-begotten among the Jews, 173. C.
 First-Fruits, 26. M. 114. K.
 First-begotten, 37, right, 114. O.
 Five Kings of *Sadam*, 37. B.
Isaacus disfavoured *Eliaz*, 489. D.
 Flight of the Hebrews, 100. A. *of the* *Philitines*, 180. L. *of the* *Syrians*, 248. B. *of the* *Philitines*, 142. M.
 Floods of *Nabal* spread, 168. M.
 Flood, occasion of the Jews revols, 477. F. 622. K. *succession* *of the* *Zealots*, *from* *their* *distress*, *ibid.* L. *cause* *of the* *Wars*, 742. M. 622. K. *imprisoned* *12* *of the* *chiefest* *Jews*, 622. N. *his* *Deceit*, *ibid.* *scorns* *the* *Jews* *Generality*, 622. A. *requires* *his* *Obtainers* *to be yielded*, *ibid.* B. *his* *Sundry* *and* *Treason*, 624. I. *takes* *the* *Spoil*, *etc.*, 624. I.
 Flood, See Deluge.
 Floods of Paradise, 28. K.
 Flood of *Manas*, 76. B. *descended* *from* *Heaven*, *ibid.* A. 662. C. and *when*, 122. N.
 Footmen of the Romans, 561. C.
 Force of the Romans Batts, 667. D.
 Force of the Romans to the Jews, 626. N.
 Force of *Ezra*, 274. D. O. *Slender*, 350. H.
 Forces weakened and the Jews, 626. F.
 Forces against the Midianites, 108. M.
 Forces of *Solia*, 221. E.
 Forgetting of Religion, cause of Calamity, 129. B. C. D. G. 180. N. M. 674. 181. C. D. 675. 142. N. 133. B.
 Fort of the Jews, 281. L.
 Fortitude of David, 168. L. K. *of the* *Pharisees*, 681. E. *of* *Judas*, 745. C.
 Fortness of the City, 688. A.
 Fortune favoured the Jews, 758. O.
 Foundation of the Temple, 207. E.
 Foundation of Covenant, 61. A.
 Foundation-head of *Judas*, 682. G. 678. B. 680. L.
 Fountain near *Triclus*, 701. E.
 Fountain of *Oliva*, 18. E.
Isaacus bowed to *Tithu*, 730. N.
 Fraud of the false Prophet, 220. D.
 Fraud paid with Fraud, 282. N.
 Freeman not to marry a Jewess, 114. M.
 Feigned Friendship of *Euristi*, 99. G. F.
 Friendship between *Isaac* and *Abimelech*, 44. H.
 Friendship between *Jonathan* and *David*, 163. G. *confirmed* *with* *an* *Oath*, 164. K. *of* *Asitubus* *with* *Pharao*, 309. K. *of* *Pharao* *with* *Pharao*, 325. L. *of* *Pharao* *with* *Solomon*, 786. N. 790. D.
 Fruits, a Plague of Egypt, 60. B. L.
 Fruits forbidden, 222. 26. K.
 Fruit of the Egyptian Aprils, 69. F.
 Fruit of Trees and of the Land, 113. C.
 Fruits fall into Ashes, 702. M.
 Fruit kept uncropped 100 Years, 772. F.
 Punitive Jews *to* *desist*, 322. B.
 Fugitive-fleeing the State of *Israhel*, 670. E.
 Fugitives request to *Pharao*, 699. D.
 Fugitive, *Saturnine's* *Wife*, 699. D.
 Funeral of *Phar*, 62. K. *of* *Samuel*, 168. L. *of* *Abner*, 177. G. *of* *Hezekiah*, 48. 609. D.
 Funeral of the Dead, 60. K. H.
 Fursure of the Roman Horrents, 666. D.
 Fury of *Pharao* Souldier, 623. F.

Gabele:

THE TABLE

[illegible]

God's favour to the Romans 618 **g** 758-61, **g** knows when
to reverse 730 m
Godlines of Ancestry remembered 63 b
Gods of Laban digged up 49 d
Gods of other Countries 112 b
Goliath Captain of the Philistines 169 o, slain 268 o
Gold in gold fields 197 **g**, 108 o, 129 b, 134
Gold for half the price 154
Golden Staff erected 166
Golden Eagle 459 f
Golden Chain 1320 m
Goliath the Philistine 159 o, challengeth a single combat
Gird o' encircled with chain 160 m
Gomer, Japhet's first son 167
Goshernia, a Rummah of the Rems 99 u
Good deeds not to be forgotten 162
Goodliness of: personage not respected 118 n
Goods that are found 115 m
Governance of Archdeacon conflicts 611 **g**, common 614 **g**, of
Anan 395 z
Gorens death, **See** 697 a
Government of the Romans, how far 62 **g**, 661 **g**
Government of the Tribe of Judah 1294
Of Governments the belkinds 1318
Governments of the Hebrews divided 1359 b
Governments of the Kings of Egypt 1360
What Government to be chosen 783, 1121
The Governour Moyses commended 130 k
Governours of Solomon 408 h
Governour of both Galilee, wh^o 638
Graves not to be forbidden the Egyptians 113 **g**
Graves of one of the Pharaohs of Egypt 113
Gratuity of Solomon 133 f
Gratulation of the Jew^s learned 629 a
Gratulation of the Bethsaim 147 **g** of Heph 386 i, of
the people 453 m
Gratulation 453 m See **Figure**
Graves of Conscience 94
Grief cauleth or hindrith passion 812
Grief about Jericho turneth 761

Habit or place of Eilat 216 b
Habitations of Israel's sons 106 i
Hair, one of the Plagues of Egypt 69 c
Hamann honoured by him, but the Jews 587 f. his petition
for the Jews ruled 106 i, his hatred against Mordochai
106 i, his name 106 i, his punishment 106 i, he is judged in the
Gallows 106 i, his Goods belonged on Mordochai 106 i
Hand of Moses 69 c
Hand of Jerusalem withheld 210 b, suffered 106 i
Hardships of Jafet's Wives 46 m n, 1
Herbers 415
His Banquet of the Egyptians defeated 106 i
His Banquet of his Brethren 50 m of the Egyptians to the
Hebrews 62 m, of Saul against David 106 n, of Abishur
against Amnon 186 m, of the Soudians against De-
metrius 236 g, of the father to the father 435 f
Hoven of Canis 176 d
Hivesen deflected 176 d
Haven covered 218 c and how placed 106 i
Hebrew Slave whom to be freed 16 called 106 i
Hebrews Origin 35 b of whom to call *Abid*, their
unfortunate levitude 62 n and *Abid* g, chiefs of
their meet Moses 68 h, persuaded to obey *Abid*, h
of them their blood was shed 106 i, sent out of Egypt
Abid k, and go through the Red Sea 78 k, King longed
praise 72 n, fight with the Cushanites 98 o, over-
throw the Amorites 104 n, pollute their land, and 105 b
revolt from the Laws of their Father 187 e, overcome
the Midianites 108 b, bound by oath to keep the Law
of their Father 108 b, and 108 b, being the Ark
into Babel 144 m, feed on bloody flesh 155 c
Hebron, place of burial 41 f 43 d 49 62 k
Hebron, the City taken 120 c David's Royal Seat 179 e
Height as 36 h, the mountain of Abraham 106 i
Heights of the Mount Itabulum of 658 m, Temple 200
Hebrews, names of 204 q
Hebrews, Queen of Adiabene 538 i repairs to Jerusalem
530 k

Εἰς :

Heligopolis

THE TABLE

THE TABLE

Heliopolis appointed for Jacob 61 d
 Help of God when most ready 71
 Help of God to be fought for 74
 Heraclius 118 h
 Hercules his War 42 i
 Herod made Governor of Galilee 872 b executed Eze-
 chias 372 c called in question *ibid* f 578 o faveth
 himself by flight 373 k killeth Malchus 3700 570 o
 expelleth Antigonus out of Jure 378 b 571 c
 rich Marianne *ibid* accused made Tetrarch 380 b c
 571 f assisted by the Parthians 382 a fleeth to Mal-
 chus 383 k made King 384 c leadeth his Army against
 Antigonus 385 m 571 c his Proclamation 385 m
 575 c overcometh the Galileans 386 d 388 d sub-
 dueth the Thives 387 k 576 m repaireth to Anti-
 onius 391 k wounded 388 g beliegeth Jerusalem 389
 k hindreth the spoil of the City 391 i brieth Antonius
ibid l prefereth his favorites 392 d honoureth Hircanus
 393 n maketh Annas High Priest 393 o taketh
 the Priesthood from Annas 393 i contriveth Antiochus
 Antony 39 c committeth his Wife to Joseph *ibid* c
 d e instateth Cleopatra 399 c levithan Army 400 b
 overcometh the Arabians 402 g 482 k dismayeth An-
 tony's overthrow 403 m prefateth Hircanus death 404
 d banisheth Antipater 585 f repaireth to Caesar 405 k
 Antony 39 c committeth his Wife to Joseph *ibid* c
 d e instateth Cleopatra 399 c levithan Army 400 b
 overcometh the Arabians 402 g 482 k dismayeth An-
 tony's overthrow 403 m prefateth Hircanus death 404
 d banisheth Antipater 585 f repaireth to Caesar 405 k
 his speech to Caesar *ibid* exterrateth Caesar and his Ar-
 my 405 b incensed against Marianne 407 i against
 Pheroras 590 n cometh to Jericho 576 i takes Sephoris
 576 i his buildings and works at Theaters 410 g Calles
 412 b 414 g 415 f 418 i 416 f 417 i 582 m
 583 a distributeth Corn amongst the People 413 i re-
 mits the third part of Tribute 417 h wearneeth the peo-
 ple 417 k re-edificeth the Temple 418 a b *ibid* c
 Italy 422 i giveth Wives to his Sons 423 o his li-
 berality 423 b 424 g openeth David's Sepulchre 433 b
 crediteth all tales 436 c weery of his life and why 437 d
 fortunate abroad and unfortunate at home 425 m be-
 headeth Pappus 590 o accuseth his Sons before Caesar
 427 e 428 i k 587 b giveth ear to his 441 a b
 accuseth his Sons 444 k 592 d frangeth them 594 k
 accuseth Pheroras's Wife 411 d fenneth Antipater to
 Caesar 442 i tortureth the Bond Women 453 b putteth
 away his Wife 454 k calleth Antipater from Rome 454
 m 598 n bringeth him in question 455 d imprisoneth
 Antipater 458 l maketh his Will 459 d e 465 i cer-
 tified of his Brothers death 579 h commandeth the no-
 bles to be slain 460 n his liberality 460 o 579 g be-
 cometh his Son 594 n betrotheth his Nephews *ibid* g
 595 i loved Antipater above the rest 600 i blotteth him
 out of his Testament 601 e putteth him to death 603 a
 his own death and burial 462 k *ibid* c 601 d
 Herod forthwith Cities 478 i buildeth Tiberias 478 n
 Herod disfigureth Aretas's Daughter 484 m marrieth Hero-
 dias *ibid* n repaireth to Rome 493 c accuseth and ba-
 nisheth *ibid* d
 Herod created King of Chalcis 519 e killeth Silas 524 f
 his authority to create the High Priest 528 k
 Herodias coveth Agrippa 492 o banished 495 c
 Herodias's Cattle 572 d 585 a
 High Priests Ornaments 871 b *ibid* c garment 721
 High Priest's sine Sadoe 265 m
 Hill of witness 48 i
 Hiram his League 170 d his Ambassadors to Solomon 205
 n promitteth him Wood 207 b receiveth great quantity
 of Wheat 117 d *ibid* propheth hard questions 213 f
 Hircanus High Priest 343 g beliegeth Ptolemy *ibid*
 maketh peace with Antiochus 345 m taketh money out
 of David's Monument 412 a surpriseth Cities of Syria
 346 c conquereth the Idumeans *ibid* o beliegeth Sa-
 maria 347 m takes it 348 b discontented with the
 Pharisees 348 b followeth the Sadducees 110 g his
 death *ibid*
 Hircanus Joseph's Son 309 m Treason intended against him
 310 c executed and why 310 f his Apology *ibid* h his jells
 311 b is afflicted by his brethren 311 c afflicteth the An-
 tius 312 k his buildings *ibid* c kills himself *ibid* l
 Hircanus High Priest 566 n 357 b content to live a private
 life 360 i his Embassage to Scarus 362 b repaireth the
 walls of Jerusalem 376 f honoured by the Athenians
 371 i foretold of his death 373 h his Ambassadors

brought into the Senate 375 m taken prisoners 381 n
 highly honoured 393 n his death 404 c
 Hire of a Harlot 111 g
 Hire not to be detained 117 d
 History of Dina 49 b
 Histories recited 725 c
 Histories of Antiquities 780 k
 Hittorographes recited 792 k l 793 f 799 b n 795 f
 796 f 797 a b hide Antiochus's picture 823 d
 Holy Oymment 89 c
 Holocaust or burnt Sacrifice 91 b
 Homer ancientest Greek Writer 91 b
 Homicide committed 112 o
 Honourable shown before Tyrants 732 i
 Honouring of strange gods: look Idolatry
 Honours of Joseph 55 g and 60 m
 Honour of the Magistrate 112 l 626 k
 Honours change manners 166 m
 Honour of Mordecheus 259 cd
 Honour due to Parents 510 i
 Horfes taken 127 a
 Horfemen of Solomon 206 k
 Horfemen brought Letters to Joseph 13 d
 Horfemen of the Romans 661 d
 Hospitality of the Efflams 618 n
 Host: Name
 Household-stuff 127 a
 Houses full of dead Men 335 f 758 k
 Humanity becometh a King 169 c
 Humanity of Balan 105 d of the three Kings 337 l
 of Galat 609 d of Titus 744 n
 Humanity of Titus counted cowardice 732 b
 Humanity of the Romans inciteth the Jews against them
 714 o
 Hunger killeth many 727 d
 Hurt of the General dimitteth Soldiers 133
 Hymns sung to God 232 l
 J
 Jabbites besieged 152 h promised assistance *ibid* l bury
 the bodies of Saul and his Sons 174 k praised 175
 Jabn a King of Canaan 134 k subdueth the Israelites *ibid* l
 his Army put to flight 135 a
 Jacob the Son of Isaac 43 c his greatness foretold *ibid*
 held his Brothers heel 43 c fleeth the blessing
 fleeing to Laban fests a Wife 45 b voweth a Sacrifice
 to God *ibid* d arriveth at Charran *ibid* a talks with
 Rachel and Laban *ibid* f *ibid* c requirith Rachel *ibid* c 46 k
 deceiveth 46 l departeth privily from Laban 47 b ac-
 quiesces Laban of all dealing 47 f maketh a Covenant
 with him 48 b fenneth challengers to his brother Esau
 with him 48 b is reconciled to him and how *ibid* m wrestleth
 with an Angel *ibid* n sacrificeth 42 d bewaileth Joseph
 52 m fenneth his Sons into Egypt *ibid* c 56 k would
 not part without Benjamin 57 d rejoiceth at Joseph's
 property 60 m his journey into Egypt 61 b meet-
 eth Joseph and talks with Pharaoh 61 d blesteth his Sons
 and dieth 62 i
 Jaddus High Priest 293 k meets Alexander 295 h
 and in what manner *ibid* f shows him Daniel's prophecy 295 l
 Jadon prophesies against the Altar at Bethel 220 b reiters
 Jereboam's hand *ibid* b breaks God's Covenant
 220 c slain of a Lion *ibid* c his prophecy detected
 220 f
 Jael kills Sisra 134 o
 Jair governeth Israel 1381 m was rich and had thirty Sons
ibid b
 James accused and stoned 592 d
 James *ibid* c betrays his Country 704 k
 Japha taken 669 c
 Japhet Noah's eldest Son 23 b his issue 22 g covered his
 Father's shame 34 o
 Jason warfare against Onias 713 k
 Javan and his Preogny 101
 Javelin of Saul 183 b
 Jaziel a Prophet 335 i affirmeth Josephat of the Victory *ibid*
 Jels Enemites unto Serpents 65 d
 Jebabed when born 145 g and why so called *ibid*
 Jechabed plagued 148 m
 Idolatry of the Israelites 107 d 219 m of Solomon 216 o
 of

Of Joram 211 i of Jezebel and Achab 216 b of Amosis
 22 a and 248 b of Achaz 231 i of Jeroboam 219 i
 of the Egyptians 792 i
 Idols to be destroyed 111 a
 Idumea the Country of Ifau 50 l
 Idumeans revolt 441 c admit circumcision 346 d par-
 doned by Yarus 409 f 2000 come to Jerusalem 960 o
 shut out of the City 692 m object reproaches against
 the Citizens *ibid* pitch their tents near the Walls *ibid*
 n enter the City by night 693 f depart out of Jeru-
 salim 696 n consult of their submission 757 b
 Isaculius 95 f
 Isaculius of Herod 568 n
 Isabites expelled 179 e
 Isachian made King of Juda 261 n revolteth 262 b taken
 prisoner *ibid* released 270 f
 Jehu King of Israel 228 d 242 b slayeth Joram and Ocho-
 zias 228 fg despoileth God's Laws 245 m dieth *ibid*
 Jehu the Prophet 234 c reprovehth Jezebel and why *ibid*
 c Jezebel Judge of Israel made a vow 138 o overcometh
 the Ammonites 139 a sacrificeth his Daughter 139 b
 killeth 4000 of the Ephraimites *ibid* c d dieth *ibid*
 Jeremy foretelleth the Captivity 260 d keepeth in Jeru-
 salim *ibid* b prophetheth the destruction thereof 461 i
 admonisheth Joschiam *ibid* i perfwadeeth the Jews to
 yield 265 k imprisoned in a pit *ibid* his counsel to
 the King 264 b fet at liberty 266 b
 Jericho the City surveyed 121 e the Walls thereof fell
 down 123 b destroyed *ibid* c never to be re-edified
ibid d
 Jeroboam rebelleth 217 n fore-shewed to reign over ten
 Tribes *ibid* o fled into Egypt 218 b recalled *ibid*
 proclaimed King 219 i perfwadeeth the people to Idolatry
ibid l his hand withered and was restored 220 b
 his impiety 225 c his punishment fore-prophethed *ibid*
 c his expedition against Abias 223 i dieth 224 h
 Jeroboam the Son of Joas 248 f warred against the Syrians,
 and enlarged his Kingdom 248 g dieth 249 l
 Jerusalem taken 179 d David's Royal City *ibid* c surpris-
 ed 221 e besieged 235 n 265 k 264 d 262 d
 taken and burned 265 k surprized 297 n tributary
 to Rome 365 l taken by Sossus 390 f deprived 713
 e 758 g *ibid* c second time burned 755 f six times
 spoiled 760 h
 Jesse begot David 142 e
 Jesus High Priest 279 h
 Jesus High Priest 213 h deposed 213 i
 Jesus Christ Crucified 840 m
 Jesus Captain of Thieves 7 b
 Jesus conspireth against Joseph 8 n his talk with him 17 f
 Jesus exhortation to the Idumeans 612 a 691 f
 Jesus his exclamation against Jerusalem *ibid* c 753 e his
 death *ibid* g
 Jewels of great price 42 n
 Jews more ancient than the Greeks 784 m arguments
 thereof *ibid* canon of the Egyptians 791 b c when
 got Julias and built Jerusalem 796 o truly to their
 Princes 802 i why eat not swines flesh 805 f
 Jews impiety reproved 221 f their Captivity 261 l 267
 k depart from Babylon 278 f in danger to be exter-
 minated 286 b Jureth 288 c fust and prey *ibid* c f
 revenge them on their Enemies 292 c led away Cap-
 tive 297 n fet at liberty 289 k tormented 314 c slain
 on the Sabbath 315 n brought out of Galad 320 o
 discharged of tribute 343 l terrified 251 m Lords of
 Syria *ibid* c 343 o But their gates against the Romans
 364 l honoured by Kings of Europe and Asia 373 n
 slain 381 i favour Herod for his bounty 413 n con-
 plain to Agrippa 423 g Jews Embassage to Caesar 431 f
 5000 slain 582 k caule of the Wars 527 d
 slain about the Temple 433 c plagued 2 n constrained
 to make War *ibid* n revolt from the Romans 11 e va-
 liantly defend themselves 279 b 300 slain 606 h call
 Archelus in question 610 i will not consent to Pi-
 late to alter their Laws 615 d their fight with the Sa-
 maritans 623 a fediton and slaughter among them
 621 b their request to Agrippa 621 e refuse Caesar's fa-
 vorites 622 f take Antonia 630 m spoil the Villages
 and Cities of Syria 632 k Jews against Jews *ibid* m
 slain 632 633 634 h *ibid* c overcome the Romans 635
 d beirge Askalon 638 i 10000 slain 6581 8000

slain 658 m requited 666 i pour building of upon the
 Romans 668 m 1200 slain 669 d 4000 perisht at
 Jotapata 671 e fle into the City 677 c 9000 slain 683 f
 turn their weapons against themselves 686 i drive the
 Romans from their Camp 713 b sheweth the torments
 the fugitives 733 o curle Caesar 733 e embowelled for
 Gold 735 f upbraid God 752 h afraid *ibid* k tur-
 pish the Romans Horfas 746 l burn the Porch of the
 Temple *ibid* o eat their girlies *ibid* c 748 l overcome
 the Romans 747 i arrogant in calamity 756 k refuse to
 submit themselves *ibid* l 40000 saved an infinite number
 fold 757 d slain in Syria and Egypt 775 d burn their
 goods 775 i the number of captives and slain 779 b
 Jezebel buildeth a Temple to Bel 226 b ordained Priests
 and Prophets *ibid* b killed the true Prophets 227 k com-
 plotted Naboth's death 218 f persecuted Elisha 218 h
 her death fore-shewed 218 i devoured by dogs 213 i
 Image of a godly Prince 259 m
 Image of God 269 m
 Imitation in sin 159 v 219 m 221 d 250 e 258 d
 Immunity of the Idumeans and zealous 694 f of Simon 704 m
 Immunity granted to the Jews 335 b
 Impiety of Elia from 143 f of Bal 224 o of Achab and
 Jezebel 226 b 228 b of Amri and his Predecessors 224 h
 m of Achaz 241 i 251 b of Ochozias 246 b of Ozias
 259 a of Phaceas 259 c of Ozeas 255 c of Manasses
 258 h of Josu 260 l of Joschiam *ibid* f
 Impiety caule of calamity 159 b 1301 m 131 cd 132
 m 221 d 222 c 224 i 225 m 230 i 242 a 243 a
 251 k 252 b 258 b 260 e 261 m 262 d 263
 h *ibid* c 264 d *ibid* c 265 h
 Imprecation for building of Jericho 123 d
 Imprecation of Saul 155 d
 Incest 24 h of Lot 29 d of Ammon 183 c
 Inchanters banished 171 b
 Inclosure before the Temple 210 d
 Inconstancy of fortune 681 i
 Inconveniences under a King 149 f g
 Incouragement of Moses 67 c of Joshua 119 d
 Incredibly punished 240 o
 Incursion of the Amalekites 135 b of the Philistines h
 of Ad 217 m
 Invelted Aids and devices 763 b
 Indulgence caule of sin 177 d
 Industry of the Romans 460 n
 Ingratitude of the Sicheimites 137 b of the Israelites 153 d
 of Nabal 168 n of Demetrius 336 b of Malchus 224 h
 Inhabitants of Nob slain 166 k
 Inhabitants of Countries 337 341
 Inheritance of Jacob and Esau 501 m of Salphades daugh-
 ters 112 o
 Inhibition of Cambyfes 216 b
 Inquiry 577 b of the Jews 740 h
 Inquiries of Flours 477 f
 Injury to David's Embassadors 183 o to Thamar 186 l
 Injustice of Law-makers 814 i
 Innocency of David 168 170 l
 Infolenace 248 a b 256 b 250 d 733 d
 Institution of Circumcision 1817 o of the Pallaver
 Instruments of Muck 210 c
 Interpretation of Joseph's dream 51 c of the Butcher's 224 m
 Intelleth discord 686 i
 Invective against murderers 178 m against the Zealots
 687 f of Joseph against his Father 730 k
 Inventor of Muck, who 29 g
 Inventor of the Art of Forging *ibid*
 First Inventors of Letters 781 a
 Invocation of God in trouble 74 o
 Jobs General of David's Army 176 h d'cenneth Abner,
ibid l slayeth Abner 177 d discontenteth the Syrians 189
 f reconcilieth Abalon to his father 188 h i
 Jobs and the Army enter the City mournfully 192 m his
 Caravan taken by David *ibid* c fent out against Siba
 194 m killeth Amazein *ibid* c rebuked, propotheth
 conditions of Peace, 194 i one of Adonias's conditors 199
 d slain 204 l

Joschias

THE TABLE

Joachim King of Israel subdued, 246 f G and why *ibid.* his repentance and prayer, *ibid.*

Joachim King of Judah, 260 E paid tribute *ibid.* 281 i revolted and its slain 261 i not buried 261 i

Joel King of Judah 261 n see Jeremiahs

Joel's father 261 n called Elizeaz's father *ibid.* 261 i his treble Victory *ibid.*

Joas lived, and how 214 d created King of Judah 244 e his piety during Josadaias time 241 i repaired the Temple *ibid.* n, his misery after Josadaias death 246 e Rethenz 247 e Josadaias' death 249 g thought his power 246 d destroyed his works about the Temple 230 f acts of *ibid.* 2 k 251 i

Joaz King of Judah taken Prisoner 260 e his impiety and death *ibid.*

Jobel, a Maker of Tents 39 s

Jobel's Mother 63 e secretly hid him three months, *ibid.* f appointed to be his Nurf by Pharaoh's daughter 64 k

Jodes killed Egion 133 f *fubdnethe* Moabites and returned to Jerusalem 134 f

Jodis and Abith 130 f

Joesa 130 f Commonweal 149 b

Joids High Priest 240 c creteth Joas King 240 d sweetened King and People to serve God *ibid.* l decalceth 216 f

John refulschillem's Captives 267 i refulschillem caught 253 k

John Pictit Layeth his Brother 239 j punished 253 k

Jonathan 100 e

John Baptist slain 485 b

John's slain in Gichlissia 59 m his Treason 6 f fleeth to murder Joseph 9 m he and the Embassadors refer to Jetus 15 s his followers forsake him 20 f Teacher and Preacher 20 f sent into Gichlissia 64 i persecuted the Jews to revolt 64 n Moved to Rebellion 68 a Theiberen to cast at the siege of Jerusalem 68 s a fewareth to the People *Eld.* 68 y creteth his Oath *ibid.* g afflicted on both sides 712 m putted forth the Temple 713 m

Jonathan upon Joseph 741 apprehended 749 e condemned to perpetual prison *ibid.* f

John, Captain of the Dungeons 240 m slain *ibid.* m

Jonas, ruler of a Tempelt, and why 249 i devoured of a Whale 250 i

Jonathan Saul son 154 i creteth the Enemies Camp, and slew them 156 b broke the Eldis *ibid.* d committeth David to fee 162 i pacifieth Saul's displeasure and certifieth David thereof 162 m discovereth Saul's hatred to David, and how 164 l reneweth his Covenant *ibid.*

Jonathan Governor of the Jews 328 b revegeth his Brother's death 328 k alieneth Bachiades by night 329 i putteth Apollonius to flight 334 c appealeth Demetrius 336 g putteth Demetrius to flight 339 h reneweth friendship with Seleucus 340 c putteth Seleucus with Demetrius 340 a repareth Jerusalem, *Eld.* 340 g

Jonah by Triphon 340 p 359 b in slain 342 c 5 p c

Jonathan's Letters to Joseph 135

Jonathan challenge a combat 747 f layeth Pudens 747 c

Jonathan's Thieves 67 e told him 67 f

Joran King of Judah 238 d loved his Brethren 239 i his Brethren *ibid.* l dieth miserably 241 m

Joram King of Israel, an impious man 236 d asketh aid *ibid.* e in diffirets with two other Kings *ibid.* e referred, and how 237 h persecute the Moabites *ibid.* l before his death 239 i King of Tyre, but the Enemies fight 239 o his expedition to recover Ramoth 241 o

Jordan yielded the Filiales puffage 190 n his fountain 180

Jorath King of Judah, King of Judah 311 m his expedition with Achiz 232 b m repored 234 e renewed the true service of God *e* prayeth, and why 235 i obtaineth victory, and how 235 k his ships cast away *ibid.* m adeth Joram 236 k dieth 237 m

Josiah King of Judah 47 a envied of his Brethren 50 o dreamed of his death 50 q

Josiah's mother 47 d took temptation 53 a e accused and cast into prison 53 h k expounded dreams 54 m o counelled the King how to prevent Famine 55 f admonished to honour, and married a wife *ibid.* g founded his Temple 56 f

Joseph 57 b c banished them and Benjamin

58 sh. thyreth their journey, and succeth them *ibid.* i. k.
 attheth Benjamin *ibid.* maketh himself known to his
 brethren 60 i. k. refoeths to Pharaoh with his brethren
 86. 60 burrieth his father 61 i. giveth charge concern-
 ing his bones *ibid.* death *ibid.*
 62 Joseph and his brethren 63 Joseph and his brethren
 64 to Pharaoh 65 i. Tributes of Pharaoh's continued
 to him 69 i. his wealth and Children 81 i. Joseph's
 his son Hiram to Potolomy 316 i. his death 317 i.
 Joseph, Herod's Brother *ibid.* 388 d.
 389 Joseph's death 390 Joseph's death 391 Joseph
 Joseph of the Fractry line 433 d. 434 i. Judas from
 his infancy 4 i. expert in the Greek and Hebrew Tongues
 420 a Pharisae i. his piety 421 i. he delivereth
 the Jews from fedition *ibid.* k. remaineth in Galilee 4
 the city of the Kings good 43 c. weed not be
 untold 43 c. i. his death 44 d. but he was not
 glorify 47 transfereth Corn 58 into Galilee 8 i. i.
 Joseph to refoe Potolomy's Goods 58 m. moeth the Peo-
 ple to compassion 59 i. his Oratio *ibid.* c. i. Joseph from
 his death 60 i. his death 61 i. his death 62 i. his death
 death Thierus 104 i. denifieth the Thierus 11 i. his
 dream 12 n. his Answer to Jonathan 13 i. befoeth
 the way of Galilee 14 i. objecteth treachery to the Em-
 balladors 15 i. politich ediation 16 i. (And) 17 i. his
 denifieth to Jerusalem *ibid.* b. certifieth the Galileans of
 Jonathan's death 18 i. k. teth Simon 19 i. k. teth
 Thierus 19 i. k. teth Simon 19 i. k. teth Simon 19 i. k.
 Thierus 19 i. k. teth Simon 19 i. k. teth Simon 19 i. k.
 saileth the walls of Sephoris 20 c. putteth the King's
 soldiers to ght 23 c. his accident 24 i. denifieth
 Captives 24 c. entertained by Vespasian 24 c. married
 25 i. k. teth Simon 26 i. k. teth Simon 27 i. k. teth
 fortheth the City with Walls 63 i. his death 64 i. his
 ileam in War *ibid.* cometh to Jotapata 65 c. denifieth
 Jotapata 66 b. 66 a. 66 c. 66 i. his death 67 i. his
 Engines 66 m. kept into a trench 67 i. burrieth the
 Engines 68 i. k. teth Simon 69 i. k. teth Simon 70 i. k.
 refoeth to Vespasian 69 d. foretelleth Vespasian's
 future honours 69 i. rewarded by Vespasian 69 i. k.
 imprisoned *ibid.* delivered 100 wounded in the head
 72 b. his speech to the People 74 i. k. teth Simon 75 i.
 his death 76 i. k. teth Simon 77 i. k. teth Simon 78 i.
 Jofas refoeth God's Service 238 c. cometh to his dolatory
ibid. i. cauleth the People of the Law to breed 239 i.
 burrieth false Prophets bones *ibid.* m. celebrateth the
 Passover 268 a i. his death *ibid.*
 Jofas i. Captain over the Affrines 76 n with Cap-
 selenus 76 n. i. k. teth Simon 77 i. k. teth Simon 78 i.
 Mofes 139 i. palteth over Jordan 125 i. buildeth an
 Altar 126 m. compellit aboth the City of Jericho 126
 o burrieth the City 125 c. pronounceth them accursed
 that re edifie it *ibid.* d. prayeth unto God 125 f. taketh
 the City 126 i. k. teth Simon 127 i. k. teth Simon 128 i.
 Gibionites 124 o. layeth five Kings 125 c. teth Simon
 Kings of Canaan and their Army 125 d. feuleth Men to
 measure the Land 126 k. diviseith it by Lots 126 k. &c.
 his Oratio to the Lord 126 i. his death 127 d. exhort-
 eth to keep Law and Law 128 i. death *ibid.* n.
 Jotapata belefged 663 c. 664 i. k. teth Simon 665 i. k.
 b. 666 h. 667 a. 667 c. 668 o. 669 a. 669 c.
 taken 697 691 h.
 Jotham, son of Gilead 167 b. upbraideth the Sicutimes
ibid. i. his death to reject Abimelech 137 c.
 Jotham of the Hebrews 137 c. teth Simon 138 i.
 Jofa of Jacob 61 d. of the Egyptian 62 i. k. teth Simon 144 i.
 of the Jews 278 c. d. e.
 Jofas governed Jorapata and his Children 139 i.
 Iron bed of Og 139 i.
 Iron bed of Og 139 i.
 Isaac foretold 131 i. and his death 131 i. k. teth Simon 132 i.
 Isaac promised 131 i. and his death 131 i. k. teth Simon 132 i.
 was called Isaac d. k. legitimate Son of Abraham 40 i.
 maketh a Covenant with Abimelech 44 i. should have
 been offered 44 b. married Rebecca 43 c. death 49 f.
 Isaac son of Jacob 47 a. what it signifies *ibid.* a. his Sons
 Isaac, Saul's Son, proclaimed King 176 h. his Army di-
 comitted 176 i. reproved Abner, and why 176 n. i. tra-
 ditoreth to him 138 i.
ibid. what it signifies 221 i.
 Isaac, what it signifies 221 i.
 Iflards, &c. called Cethim 241 i.

Almost New Gedaliah, 208
 Israel, Abraham's Son,
 and Progeny foretold,
 116, 117, 118, 119, 120,
 121, 122, 123, 124, 125,
 126, 127, 128, 129, 130,
 131, 132, 133, 134, 135,
 136, 137, 138, 139, 140,
 141, 142, 143, 144, 145,
 146, 147, 148, 149, 150,
 151, 152, 153, 154, 155,
 156, 157, 158, 159, 160,
 161, 162, 163, 164, 165,
 166, 167, 168, 169, 170,
 171, 172, 173, 174, 175,
 176, 177, 178, 179, 180,
 181, 182, 183, 184, 185,
 186, 187, 188, 189, 190,
 191, 192, 193, 194, 195,
 196, 197, 198, 199, 200,
 201, 202, 203, 204, 205,
 206, 207, 208, 209, 210,
 211, 212, 213, 214, 215,
 216, 217, 218, 219, 220,
 221, 222, 223, 224, 225,
 226, 227, 228, 229, 230,
 231, 232, 233, 234, 235,
 236, 237, 238, 239, 240,
 241, 242, 243, 244, 245,
 246, 247, 248, 249, 250,
 251, 252, 253, 254, 255,
 256, 257, 258, 259, 260,
 261, 262, 263, 264, 265,
 266, 267, 268, 269, 270,
 271, 272, 273, 274, 275,
 276, 277, 278, 279, 280,
 281, 282, 283, 284, 285,
 286, 287, 288, 289, 290,
 291, 292, 293, 294, 295,
 296, 297, 298, 299, 300,
 301, 302, 303, 304, 305,
 306, 307, 308, 309, 310,
 311, 312, 313, 314, 315,
 316, 317, 318, 319, 320,
 321, 322, 323, 324, 325,
 326, 327, 328, 329, 330,
 331, 332, 333, 334, 335,
 336, 337, 338, 339, 340,
 341, 342, 343, 344, 345,
 346, 347, 348, 349, 350,
 351, 352, 353, 354, 355,
 356, 357, 358, 359, 360,
 361, 362, 363, 364, 365,
 366, 367, 368, 369, 370,
 371, 372, 373, 374, 375,
 376, 377, 378, 379, 380,
 381, 382, 383, 384, 385,
 386, 387, 388, 389, 390,
 391, 392, 393, 394, 395,
 396, 397, 398, 399, 400,
 401, 402, 403, 404, 405,
 406, 407, 408, 409, 410,
 411, 412, 413, 414, 415,
 416, 417, 418, 419, 420,
 421, 422, 423, 424, 425,
 426, 427, 428, 429, 430,
 431, 432, 433, 434, 435,
 436, 437, 438, 439, 440,
 441, 442, 443, 444, 445,
 446, 447, 448, 449, 450,
 451, 452, 453, 454, 455,
 456, 457, 458, 459, 460,
 461, 462, 463, 464, 465,
 466, 467, 468, 469, 470,
 471, 472, 473, 474, 475,
 476, 477, 478, 479, 480,
 481, 482, 483, 484, 485,
 486, 487, 488, 489, 490,
 491, 492, 493, 494, 495,
 496, 497, 498, 499, 500,
 501, 502, 503, 504, 505,
 506, 507, 508, 509, 510,
 511, 512, 513, 514, 515,
 516, 517, 518, 519, 520,
 521, 522, 523, 524, 525,
 526, 527, 528, 529, 530,
 531, 532, 533, 534, 535,
 536, 537, 538, 539, 540,
 541, 542, 543, 544, 545,
 546, 547, 548, 549, 550,
 551, 552, 553, 554, 555,
 556, 557, 558, 559, 560,
 561, 562, 563, 564, 565,
 566, 567, 568, 569, 570,
 571, 572, 573, 574, 575,
 576, 577, 578, 579, 580,
 581, 582, 583, 584, 585,
 586, 587, 588, 589, 590,
 591, 592, 593, 594, 595,
 596, 597, 598, 599, 600,
 601, 602, 603, 604, 605,
 606, 607, 608, 609, 610,
 611, 612, 613, 614, 615,
 616, 617, 618, 619, 620,
 621, 622, 623, 624, 625,
 626, 627, 628, 629, 630,
 631, 632, 633, 634, 635,
 636, 637, 638, 639, 640,
 641, 642, 643, 644, 645,
 646, 647, 648, 649, 650,
 651, 652, 653, 654, 655,
 656, 657, 658, 659, 660,
 661, 662, 663, 664, 665,
 666, 667, 668, 669, 670,
 671, 672, 673, 674, 675,
 676, 677, 678, 679, 680,
 681, 682, 683, 684, 685,
 686, 687, 688, 689, 690,
 691, 692, 693, 694, 695,
 696, 697, 698, 699, 700,
 701, 702, 703, 704, 705,
 706, 707, 708, 709, 710,
 711, 712, 713, 714, 715,
 716, 717, 718, 719, 720,
 721, 722, 723, 724, 725,
 726, 727, 728, 729, 730,
 731, 732, 733, 734, 735,
 736, 737, 738, 739, 740,
 741, 742, 743, 744, 745,
 746, 747, 748, 749, 750,
 751, 752, 753, 754, 755,
 756, 757, 758, 759, 760,
 761, 762, 763, 764, 765,
 766, 767, 768, 769, 770,
 771, 772, 773, 774, 775,
 776, 777, 778, 779, 780,
 781, 782, 783, 784, 785,
 786, 787, 788, 789, 790,
 791, 792, 793, 794, 795,
 796, 797, 798, 799, 800,
 801, 802, 803, 804, 805,
 806, 807, 808, 809, 810,
 811, 812, 813, 814, 815,<

1. *thence many Prisoners, 164 B.C.*
 2. *He, circumcised, 144. L. his*
 3. *the, L. his name, what, 55. E. the*
 4. *the, 100. 100. 100. 100. 100. 100.*
 5. *and, what, why, 42. M.*
 6. *their, their, their, their, their, their,*
 7. *and, 67. E. and, 68. L. celebrated*
 8. *the, 70. 70. 70. 70. 70. 70. 70.*
 9. *the, 71. E. the, 72. F. the, 73. E.*
 10. *the, 74. E. the, 75. E. the, 76. E.*
 11. *the, 77. E. the, 78. E. the, 79. E.*
 12. *the, 80. E. the, 81. E. the, 82. E.*
 13. *the, 83. E. the, 84. E. the, 85. E.*
 14. *the, 86. E. the, 87. E. the, 88. E.*
 15. *the, 89. E. the, 90. E. the, 91. E.*
 16. *the, 92. E. the, 93. E. the, 94. E.*
 17. *the, 95. E. the, 96. E. the, 97. E.*
 18. *the, 98. E. the, 99. E. the, 100. E.*
 19. *the, 101. E. the, 102. E. the, 103. E.*
 20. *the, 104. E. the, 105. E. the, 106. E.*
 21. *the, 107. E. the, 108. E. the, 109. E.*
 22. *the, 110. E. the, 111. E. the, 112. E.*
 23. *the, 113. E. the, 114. E. the, 115. E.*
 24. *the, 116. E. the, 117. E. the, 118. E.*
 25. *the, 119. E. the, 120. E. the, 121. E.*
 26. *the, 122. E. the, 123. E. the, 124. E.*
 27. *the, 125. E. the, 126. E. the, 127. E.*
 28. *the, 128. E. the, 129. E. the, 130. E.*
 29. *the, 131. E. the, 132. E. the, 133. E.*
 30. *the, 134. E. the, 135. E. the, 136. E.*
 31. *the, 137. E. the, 138. E. the, 139. E.*
 32. *the, 140. E. the, 141. E. the, 142. E.*
 33. *the, 143. E. the, 144. E. the, 145. E.*
 34. *the, 146. E. the, 147. E. the, 148. E.*
 35. *the, 149. E. the, 150. E. the, 151. E.*
 36. *the, 152. E. the, 153. E. the, 154. E.*
 37. *the, 155. E. the, 156. E. the, 157. E.*
 38. *the, 158. E. the, 159. E. the, 160. E.*
 39. *the, 161. E. the, 162. E. the, 163. E.*
 40. *the, 164. E. the, 165. E. the, 166. E.*
 41. *the, 167. E. the, 168. E. the, 169. E.*
 42. *the, 170. E. the, 171. E. the, 172. E.*
 43. *the, 173. E. the, 174. E. the, 175. E.*
 44. *the, 176. E. the, 177. E. the, 178. E.*
 45. *the, 179. E. the, 180. E. the, 181. E.*
 46. *the, 182. E. the, 183. E. the, 184. E.*
 47. *the, 185. E. the, 186. E. the, 187. E.*
 48. *the, 188. E. the, 189. E. the, 190. E.*
 49. *the, 191. E. the, 192. E. the, 193. E.*
 50. *the, 194. E. the, 195. E. the, 196. E.*
 51. *the, 197. E. the, 198. E. the, 199. E.*
 52. *the, 200. E. the, 201. E. the, 202. E.*
 53. *the, 203. E. the, 204. E. the, 205. E.*
 54. *the, 206. E. the, 207. E. the, 208. E.*
 55. *the, 209. E. the, 210. E. the, 211. E.*
 56. *the, 212. E. the, 213. E. the, 214. E.*
 57. *the, 215. E. the, 216. E. the, 217. E.*
 58. *the, 218. E. the, 219. E. the, 220. E.*
 59. *the, 221. E. the, 222. E. the, 223. E.*
 60. *the, 224. E. the, 225. E. the, 226. E.*
 61. *the, 227. E. the, 228. E. the, 229. E.*
 62. *the, 230. E. the, 231. E. the, 232. E.*
 63. *the, 233. E. the, 234. E. the, 235. E.*
 64. *the, 236. E. the, 237. E. the, 238. E.*
 65. *the, 239. E. the, 240. E. the, 241. E.*
 66. *the, 242. E. the, 243. E. the, 244. E.*
 67. *the, 245. E. the, 246. E. the, 247. E.*
 68. *the, 248. E. the, 249. E. the, 250. E.*
 69. *the, 251. E. the, 252. E. the, 253. E.*
 70. *the, 254. E. the, 255. E. the, 256. E.*
 71. *the, 257. E. the, 258. E. the, 259. E.*
 72. *the, 260. E. the, 261. E. the, 262. E.*
 73. *the, 263. E. the, 264. E. the, 265. E.*
 74. *the, 266. E. the, 267. E. the, 268. E.*
 75. *the, 269. E. the, 270. E. the, 271. E.*
 76. *the, 272. E. the, 273. E. the, 274. E.*
 77. *the, 275. E. the, 276. E. the, 277. E.*
 78. *the, 278. E. the, 279. E. the, 280. E.*
 79. *the, 281. E. the, 282. E. the, 283. E.*
 80. *the, 284. E. the, 285. E. the, 286. E.*
 81. *the, 287. E. the, 288. E. the, 289. E.*
 82. *the, 290. E. the, 291. E. the, 292. E.*
 83. *the, 293. E. the, 294. E. the, 295. E.*
 84. *the, 296. E. the, 297. E. the, 298. E.*
 85. *the, 299. E. the, 300. E. the, 301. E.*
 86. *the, 302. E. the, 303. E. the, 304. E.*
 87. *the, 305. E. the, 306. E. the, 307. E.*
 88. *the, 308. E. the, 309. E. the, 310. E.*
 89. *the, 311. E. the, 312. E. the, 313. E.*
 90. *the, 314. E. the, 315. E. the, 316. E.*
 91. *the, 317. E. the, 318. E. the, 319. E.*
 92. *the, 320. E. the, 321. E. the, 322. E.*
 93. *the, 323. E. the, 324. E. the, 325. E.*
 94. *the, 326. E. the, 327. E. the, 328. E.*
 95. *the, 329. E. the, 330. E. the, 331. E.*
 96. *the, 332. E. the, 333. E. the, 334. E.*
 97. *the, 335. E. the, 336. E. the, 337. E.*
 98. *the, 338. E. the, 339. E. the, 340. E.*
 99. *the, 341. E. the, 342. E. the, 343. E.*
 100. *the, 344. E. the, 345. E. the, 346. E.*
 101. *the, 347. E. the, 348. E. the, 349. E.*
 102. *the, 350. E. the, 351. E. the, 352. E.*
 103. *the, 353. E. the, 354. E. the, 355. E.*
 104. *the, 356. E. the, 357. E. the, 358. E.*
 105. *the, 359. E. the, 360. E. the, 361*

91. A.
 92. N.
 they signify, 55. D.
 93. A. in, 108. O.
 what things are required, 115. B.
 against the Hebrews, 125. D. they
 put to the Sword, *Ibid.* E.
 the Hebrews, 126. H.
 and *Pharisees*, 214. M. N.
 ed *Pharisees*, 214. M.
 his Son, 237. L.
 to serve God, 245. I.
 2. 217. O. 219. H.
 245. N.
 ed's Pofferity, 240. E.
 172. D. E.
 the Honour thereof, 587. C.
 126. L.
 94. A. of the
 95. A. of the
 96. A. of the
 97. A. of the
 98. A. of the
 99. A. of the
 100. A. of the
 101. A. of the
 102. A. of the
 103. A. of the
 104. A. of the
 105. A. of the
 106. A. of the
 107. A. of the
 108. A. of the
 109. A. of the
 110. A. of the
 111. A. of the
 112. A. of the
 113. A. of the
 114. A. of the
 115. A. of the
 116. A. of the
 117. A. of the
 118. A. of the
 119. A. of the
 120. A. of the
 121. A. of the
 122. A. of the
 123. A. of the
 124. A. of the
 125. A. of the
 126. A. of the
 127. A. of the
 128. A. of the
 129. A. of the
 130. A. of the
 131. A. of the
 132. A. of the
 133. A. of the
 134. A. of the
 135. A. of the
 136. A. of the
 137. A. of the
 138. A. of the
 139. A. of the
 140. A. of the
 141. A. of the
 142. A. of the
 143. A. of the
 144. A. of the
 145. A. of the
 146. A. of the
 147. A. of the
 148. A. of the
 149. A. of the
 150. A. of the
 151. A. of the
 152. A. of the
 153. A. of the
 154. A. of the
 155. A. of the
 156. A. of the
 157. A. of the
 158. A. of the
 159. A. of the
 160. A. of the
 161. A. of the
 162. A. of the
 163. A. of the
 164. A. of the
 165. A. of the
 166. A. of the
 167. A. of the
 168. A. of the
 169. A. of the
 170. A. of the
 171. A. of the
 172. A. of the
 173. A. of the
 174. A. of the
 175. A. of the
 176. A. of the
 177. A. of the
 178. A. of the
 179. A. of the
 180. A. of the
 181. A. of the
 182. A. of the
 183. A. of the
 184. A. of the
 185. A. of the
 186. A. of the
 187. A. of the
 188. A. of the
 189. A. of the
 190. A. of the
 191. A. of the
 192. A. of the
 193. A. of the
 194. A. of the
 195. A. of the
 196. A. of the
 197. A. of the
 198. A. of the
 199. A. of the
 200. A. of the
 201. A. of the
 202. A. of the
 203. A. of the
 204. A. of the
 205. A. of the
 206. A. of the
 207. A. of the
 208. A. of the
 209. A. of the
 210. A. of the
 211. A. of the
 212. A. of the
 213. A. of the
 214. A. of the
 215. A. of the
 216. A. of the
 217. A. of the
 218. A. of the
 219. A. of the
 220. A. of the
 221. A. of the
 222. A. of the
 223. A. of the
 224. A. of the
 225. A. of the
 226. A. of the
 227. A. of the
 228. A. of the
 229. A. of the
 230. A. of the
 231. A. of the
 232. A. of the
 233. A. of the
 234. A. of the
 235. A. of the
 236. A. of the
 237. A. of the
 238. A. of the
 239. A. of the
 240. A. of the
 241. A. of the
 242. A. of the
 243. A. of the
 244. A. of the
 245. A. of the
 246. A. of the
 247. A. of the
 248. A. of the
 249. A. of the
 250. A. of the
 251. A. of the
 252. A. of the
 253. A. of the
 254. A. of the
 255. A. of the
 256. A. of the
 257. A. of the
 258. A. of the
 259. A. of the
 260. A. of the
 261. A. of the
 262. A. of the
 263. A. of the
 264. A. of the
 265. A. of the
 266. A. of the
 267. A. of the
 268. A. of the
 269. A. of the
 270. A. of the
 271. A. of the
 272. A. of the
 273. A. of the
 274. A. of the
 275. A. of the
 276. A. of the
 277. A. of the
 278. A. of the
 279. A. of the
 280. A. of the
 281. A. of the
 282. A. of the
 283. A. of the
 284. A. of the
 285. A. of the
 286. A. of the
 287. A. of the
 288. A. of the
 289. A. of the
 290. A. of the
 291. A. of the
 292. A. of the
 293. A. of the
 294. A. of the
 295. A. of the
 296. A. of the
 297. A. of the
 298. A. of the
 299. A. of the
 300. A. of the
 301. A. of the
 302. A. of the
 303. A. of the
 304. A. of the
 305. A. of the
 306. A. of the
 307. A. of the
 308. A. of the
 309. A. of the
 310. A. of the
 311. A. of the
 312. A. of the
 313. A. of the
 314. A. of the
 315. A. of the
 316. A. of the
 317. A. of the
 318. A. of the
 319. A. of the
 320. A. of the
 321. A. of the
 322. A. of the
 323. A. of the
 324. A. of the
 325. A. of the
 326. A. of the
 327. A. of the
 328. A. of the
 329. A. of the
 330. A. of the
 331. A. of the
 332. A. of the
 333. A. of the
 334. A. of the
 335. A. of the
 336. A. of the
 337. A. of the
 338. A. of the
 339. A. of the
 340. A. of the
 341. A. of the
 342. A. of the
 343. A. of the
 344. A. of the
 345. A. of the
 346. A. of the
 347. A. of the
 348. A. of the
 349. A. of the
 350. A. of the
 351. A. of the
 352. A. of the
 353. A. of the
 354. A. of the
 355. A. of the
 356. A. of the
 357. A. of the
 358. A. of the
 359. A. of the
 360. A. of the
 361. A. of the
 362. A. of the
 363. A. of the
 364. A. of the
 365. A. of the
 366. A. of the
 367. A. of the
 368. A. of the
 369. A. of the
 370. A. of the
 371. A. of the
 372. A. of the
 373. A. of the
 374. A. of the
 375. A. of the
 376. A. of the
 377. A. of the
 378. A. of the
 379. A. of the
 380. A. of the
 381. A. of the
 382. A. of the
 383. A. of the
 384. A. of the
 385. A. of the
 386. A. of the
 387. A. of

THE TABLE.

Letters of David, 184. L. of Sennacherib, 236. C. of Artaxerxes, for the security of the Jews, 291. L. of Ptolemy, 390. E. of Elitazor, 301. B. of Demetrius, 336. E. L. of Son of Jacob, 46. N. flew the Schemites, 49. C. his Sons, 61. B. Levi's Wife, 130. H. I. abused, dieth, &c. 130. M. N. Tribe of Levi sacred to God, 69. A. Levites sing Hymns, 235. R. number, 200. N. Liberty of the Enchanteress, 171. G. of Hrod, 585. B. of Hrod, 550. R. of Kethi, 184. Liberty of the Israelites, 73. D. restored, 133. C. Liberty of Speech, 231. L. 587. M. Liberty a precious thing, 514. I. Liberties granted to the Jews, 800. L. M. Library of Phil. Philadelphus, 298. D. Lice a Plague of Egypt, 69. C. Lice of Paphianis confuted, 802. O. Lice of Apian concerning our Oath, 805. B. C. Lice of Mops, 807. B. Lice of Subjects like to their Princes, 221. C. Light created, 27. E. called Day, *ibid.* E. Lightning horrible, when, 78. O. Lightning on the Enemies, 128. M. Limits of the nine Tribes and half's Possession, 126. K. &c. Limits of a Kingdom enlarged, 248. G. Line of Ahab rooted out, 243. M. Line of Joseph, 1. B. Linnen and Wollen Garment, 112. H. Lajors, or Rational of the High-Priest, 87. C. Longinus breaketh into the Jews Army, 226. H. Lots of the Ark, 144. N. and why, *ibid.* Lots of Saul's Kingdom foretold, 157. F. and why, *ibid.* Lots of the Empire of Asia, 249. K. Lots of the General ditinary the Soldiers, 233. K. Lot, Son of Adam, 34. D. had choice of the Land, 36. O. led away captive, 37. C. refused, 11. E. received Angels, A. fled to Zuar, 39. C. committed Incest, *ibid.* D. Lot's Wife, 39. C. Lot's call, 124. L. 116. M. &c. 151. E. 155. G. Lot's call to kill one another, 776. L. 473. C. Love of Women blindeth, 107. E. and causeth to serve strange Gods, *ibid.* E. F. 216. G. 219. H. Love of Jonathan toward David, 162. I. 164. H. 164. K. of Joseph to his Country, 721. C. Lovers of Order, &c. 806. O. Lull of Pulphar's Wife, 52. A. F. of the Gabeans, 130. L. M. of Galas, 216. L. of the Egyptians, 36. L. Luffy Jews referred, 738. N. Lybia of whom called Africa, 42. H. Lycuans among the Lacedaemonians, 811. E. Lyfius General of Antioch's Army, 317. I. invadeth Judea, 218. G. is overcome, 318. C. once again invadeth Judea, *ibid.* Lyfianus killeth Apollodorus, 335. L. betrayeth Gerg, *ibid.*

M.

Magister kill many Jews, 387. M. foretells Gath, 388. D. his Inquiry, 577. D. Madness counterfeited, 165. D. Midianites Embassage to Balaam, 104. E. their Daughters seduce the Hebrews, 109. D. put to flight and slain, 108. I. Gadue the Israelites, 139. C. kill one another, 136. K. Madus and his Progeny, 33. G. Magicians could not expound the Dream, 208. E. F. 269. N. Magician deceive many, 537. G. Work much Mischief, 600. N. Magistrates to be obeyed, 110. L. M. to be honoured and revered, 112. L. M. 616. K. 882. N. their Duty, 234. E. Magge Author of the Scythians, 33. G. Magnanimity of Hrod, 430. N. of the Romans, 802. M. Magnificence of Salome, 212. D. 216. M. of Ezechias, 253. H. I. of Hrod, 585. C. of Paphianis Triumph, 766. I. Maidens of Hrod sing and dance, 160. N. Malchus King of Arabia, 974. H. repelled Hrod, *ibid.* A. repented him of the death 575. B. Male Children put to Death, and why, 62. O. Maledictions of Mops, 118. M. N. Malefactors executed, 440. I. Malice of Pharaoh, 62. O. of Dog and Saul, 166. K. L. of the Ziphians, 169. D. of the Egyptian to the Jews, 792. I.

Malthus layeth waite for Antipater, 376. F. payetheth him, 377. H. him, *ibid.* N. Malthus, Abraham's Friend, 37. F. Man created, 37. G. called Adam, and why, 28. H. imposed Names on the Creatures, 28. I. placed in Paradise, 28. I. transgresseth, *ibid.* H. cast out of Paradise, 29. A. Author of his own Death, 32. K. Mandan foretells Hrod's Reign, 417. N. Mandan King of Hrod, his Acts, 250. D. bought his Peace, *ibid.* E. dieth, 250. E. Mandan chief of the Rebels, 621. A. slain, 621. E. Mandus marrieth Sennacherib's Daughter, 293. R. retaineth his Wife, *ibid.* K. L. enjoyeth his Desire, 294. F. Manasse Joseph's Son, 56. I. Manasse's Impiety, 258. B. led away Prisoner, 258. C. repenting, is restored, *ibid.* C. his Acts, 258. D. dieth, *ibid.* Mandate of Cyrus, 273. K. Mandan an Egyptian Writer, 784. N. shewing the coming and departure of the Jews, &c. 786. K. his fabulous reports, 792. L. his Lies confuted, 793. E. his Words repeated, 798. K. Manna, what, 74. B. Food of the Israelites, 75. C. how much to be gathered, *ibid.* C. when it ceaseth, 122. O. Manner of Purification, 109. G. Manners of the Egyptians, 62. N. of the Ethiopians, 612. M. 613. C. of the Idumians, 690. M. of the Athenians, 812. D. of the Persians, 813. G. Marah's Wife law an Angel, 139. F. foretold of a Son, and instructed, *ibid.* F. is seen both, 140. H. Marlaughter, 109. E. Mars, what, 73. E. March of the Romans, 662. L. M. Marjua Governor of Syria, 621. H. killed, *ibid.* G. fetched his Mother, 64. K. her Deceit, 103. G. Mattheus, Ephraim's Uncle, 286. G. discovered the Traitors, 287. I. K. his lamenting and why, 288. A. B. honoured, 290. Marriage, when to be contracted, 114. M. Marriage with an Harlot forbidden, *ibid.* M. Marriage with a Bond-woman, 115. D. Marriages made, 594. N. broken, 595. D. Marianna, Wife of Hrod, 278. C. committed to Joseph, 397. C. accused, executed her self, 398. D. E. displaced with Hrod, 405. E. coldly entertained Hrod, 407. I. upbraided Hrod, 586. E. accused, and put to Death, 408. M. 485. N. Marjua lacked Syria, 37. B. killed Giants, *ibid.* B. Marjua Governor of Syria, 621. H. killed, *ibid.* Martial Discipline, 438. L. M. 660. M. N. Mifons, how employed, 207. D. E. Misface of the Jews, 632. I. &c. 633. C. &c. 634. K. &c. 735. M. N. &c. Mofes a strong Castle, 771. C. for what occasion builded, 773. A. battered with a Ram, 773. C. Matter for the building of the Tabernacle, 80. L. M. Matter committed in trust, 117. C. Mathias refused to commit Idolatry, 314. K. slayeth an Apostate, *ibid.* roareth out Idolatry, 315. N. his Death, 316. D. maketh War against Antiochus, 558. B. Mathias raised Sedition, 460. I. burned, *ibid.* L. Mathias cruelly handled, 736. M. Measures found out, and by whom, 29. F. Measurings, 154. I. Measurings of the Hebrews thrice a Year, 111. F. Melancholy of Hrod, 602. M. Melchideck King of Solyra, 47. E. entertaineth Abraham, &c. *ibid.* praiseth God, and receiveth the Tenth, 47. F. Men thronged to Death, 618. O. Menarath High-Priest, 313. I. warrior against Jofan, 182. O. Mephaistob obtains the Possession of Saul, 182. O. purged himself of Sins Slanders, 193. E. restored to the half of his Possessions, 194. I. Merchandise brought to Solyra, 216. K. Merchants of Arabia buy Joseph, 32. K. fold him to Patiphar, 32. N. of Tharfi, 235. M. Mercy hurtful in War, 736. N. Mercy of Hrod, 650. F. of Tius towards Joseph, 473. E. to his Enemies, 685. Mure a strong City of Ethiopia, 65. F. Messengers sent to David, 163. C. to Nabai, 168. N. Mesopotamia troublesome to Travellers, 42. K.

Melapota.

Mefopotamians submit themselves 184. I. Method of Morality and Discipline 808. I. Methufala, Enoch's son 30 how long he lived 31. C. Mice devour the fruit, 84. K. 146. I. Michas reproveh Achab, and why 231. I. how rewarded, *ibid.* I. foretelleth Achab's death, and Sederchial's punishment 212. E. of his allowance 233. H. Michol, daughter of Saul 192. I. given to David in marriage, 161. I. conveyed David away 163. C. deceiveth Saul's messengers 165. O. referred to David 175. O. mocked at him 181. A. Midwives of Egypt 64. O. Mildness of David 168. I. Military Discipline 638. I. m. 660. m. n. A Mind furnished with Vertues 158. I. Ministers of the Galconites 123. I. Miracles 681. K. 120. b. 227. n. 226. d. 226. n. 237. O. Miracle of the Sun's going back 257. I. Miracle of Elias 701. E. Miss King of Moab 217. I. put to flight, *ibid.* I. sacrificeth his Son, *ibid.* m. Middlemanner of the wicked 30. n. of Samuel's Sons 149. d. of a Soldier 618. n. 619. h. Misery of the Israelites 63. m. 63. e. 68. h. 74. O. fore-propheied 222. e. of the Jews fore-told 259. k. of Judea 476. m. of the Jews prophesied 628. n. of the people 725. m. 729. F. Three Miseries affil Jerusalem 698. O. Mitridates King of Parthia 355. I. Mitridates King of Pontus slain 363. m. Mitridates warreth with the Egyptians 370. b. commendeth Antipater to Caesar, *ibid.* Mitridates put to flight 154. I. War against Joseph 234. g. kill one another 235. I. Module of the Temple 201. m. Module of the Tabernacle proposed to Moses 80. m. Moderation of Saul 154. e. of David 170. I. Moderation in abundance hardly kept 42. b. Monarchy of the Allyfians destroyed 257. I. Money taken out of David's Tunn 343. n. distributed 728. I. Monobazus King of Adiabena 528. I. Moon made 27. I. her end and duration, *ibid.* f. Monument of the Fivethundred Confined 192. I. Monument of Jonathan 343. d. of David 345. n. of John the High-Priest 723. c. Morning, what 27. e. Moses, the Son of Amram 63. b. foretold to afflict the Egyptians eliete, and advanceth the Israelites 64. n. call into the Flood 63. g. taken out thereof, *ibid.* h. called Moses 64. k. adopted by Pharaoh's daughter, furnished the Crown, *ibid.* m. conducted the Egyptians against the Ethiopians 65. c. the Jews Law-maker 26. n. more ancient than other Law-makers 791. A. fleeth to Raguel, and why 66. k. marrieth his daughter, *ibid.* sent to deliver the Israelites 67. d. continued in his calling, *ibid.* a. b. perfwadeth Pharaoh to dismiss the Israelites 68. I. worketh Miracles, *ibid.* k. I. m. instituteth the Passover 70. I. conducteth the Israelites 71. b. exhorteth them, *ibid.* f. prayeth to God 72. I. ledeth them through the red Sea, *ibid.* k. visits God, *ibid.* a. sacrificeth to God, in Sinai, *ib.* o. befeceeth God to forewarn the Waters 73. g. putteth the People in mind of God's benefits 74. m. implores God's help, *ibid.* o. arrigh against Jofan, 182. O. bringeth out water 75. f. encourageh the Israelites 76. I. lifting up his hands, &c. 77. A. ascendeth Sinai 78. m. how long remaineth there 80. h. falled, *ibid.* asketh counsel of God, &c. 90. o. numbreth the people 94. o. fendeth Spies to search the Land 96. I. retires the people into the Defert 99. a. fendeth Forces against the Madianites 108. m. appointeth Joshua to be his Succesor 109. I. exhorteth the people to obedience 110. I. forewarneth them to keep the Law 119. b. exhorteth Joshua, *ib.* d. dieth 119. f. Mother eateth her Child 239. I. 748. o. Mother of the seven Brethren 814. n. 825. h. 826. h. I. &c. Mourning of Reuben for Joseph 321. of the Romans 637. 8. of the Jews 711. a. Mourning for thirty days 115. e. Mourning for Mofes's death 119. g. for Saul and his Sons 174. f. for Abner's 177. g. for Herod's 461. n. o.

THE TABLE.

Mountain of Sinai 66. n. 77. e. Mounts builded, 168. 734. h. Mounts raised near the Temple 746. k. Multiplication of Jacob's posterity 63. d. Multitude of buifness 778. of dead Carcases 740. h. Mundus delitit Paulina 484. I. &c. banished, *ibid.* Mummur of the Israelites 741. 96. m. Murder of Simeon and Levi 49. e. Murder of Azael 176. e. of Abner 177. e. of Joram's brethern 241. I. of Infants foretold 240. g. Murder of Saul punished 171. e. of Ithoboth 178. I. Mufick, by whom invented 29. g. Mutability of Fortune 684. h. I. Mutiny in Chere and his Complices 99. d. &c. Mutiny about the Golden Eagle 460. h. Mutiny against Archelaus 463. g. &c.

N.

Nas, King of the Ammonites 152. I. his outrages offered the Israelites, 151. I. proposed hard conditions of peace 151. I. k. grantheth to the Inhabitants of Jabea a truce, *ib.* k. is slain 152. O. Nabab's Flock fured 168. m. his curfif answer to David's men, *ibid.* n. died for grief 169. d. Nabathas, the Country of Ilmael's posterity 40. I. Naboth's Vineyard 240. b. Naboth fally accused 228. f. ftoned to death, *ibid.* g. Nabuchadonofor King of Babylon 260. g. vanquifeth Nechao, *ib.* 261. h. exacteth tribute, and flayeth Joachim 261. h. establisheth Joachim King, *ib.* n. befegeth and deliveth Jerusalem 264. d. 265. h. dreameth a dream 268. d. erecteth an Idol 269. m. conferred with beault, *ib.* o. conquereth the rebels 787. c. builded a Palace 788. I. befegeth Tyre, *ibid.* n. his death 270. I. Nadab, Aaron's Son, burned, and why 90. I. Nadib, Jerobom's Son 224. h. his Impiety and Death, *ibid.* I. Name of Saul famous 152. O. Naming of the Creatures 28. h. Names of Regions and Nations 33. f. Naomi, her sorrow 142. n. returneth into her Country 143. n. her counsel to Ruth 143. b. Norbanus for the Jews 423. I. Narration of the Arabian Wars 443. A. Nathan the Prophet 181. b. forbiddeth David to build the Temple, *ibid.* c. reproved David 183. c. Nativity of Jacob and Elias 431. I. two Nations proceed of them, *ibid.* c. Nation of the Jews mixed with all people 747. b. Nations whence descended 33. g. &c. Nature forbids a man to kill himself 672. I. Nature of the Egyptians 690. m. Navy of Solomon 215. b. Neuma the Prophet 250. g. foretelleth the overthrow of the Allyfians, *ibid.* g. Nazarets 103. e. Nechoas his exploits 260. c. is overcome, *ibid.* g. 261. h. 262. f. Necessity a sharp weapon 663. f. Neglect of God's Service quod of all evil 219. n. Neglect of Saul's Guard 169. f. Nehemiah his fadness, and why, 284. c. inciteth the people to build the Walls 285. I. his ardent care in building them 285. k. his death *ibid.* n. Neured 33. A. B. Son of Chus 34. m. Nephanes and Sabach, David's Captains 196. b. c. Nepheus of Jacob 61. b. of Herod 594. m. Nehemiah the Son of Jacob 46. n. his Sons 61. b. Nero proclaimed Emperour 536. e. his Murthers, *ibid.* I. 620. h. amazed at the Acts of the Jews 637. e. fendeth Vefpafian to govern Syria, 637. f. Nicanor laboureth to surprize Judea, 324. e. slain 325. I. Nicanor known to Joseph 671. m. Nicanor wounded 723. c. Nicaule Queen of Ethiopia 215. c. referreth to Solomon *ibid.* d. wondereth and praiseth Solomon's Widow 215. d. e. giveth him Presents, *ibid.* f. Nicholas's Oration 424. I. Nicholas the Historiographer reproved 433. c. Nicolaus accufeth Syllarus executed Herod 442. n. profecuteth

cuteth the King's accusation 456 m. excuseth Archa-
elus 466 k 607 b defendeth Herod and Archelaus
459 b 607 b
Nicon, the Romans great Ram 725 c
Nigar, Ilan &c. 697 b
Nilus 228 k maketh Egypt fertile 61 f how farnava-
ble 694 k
Nirevel adorned 249 k her destruction prophesied
250 f effected 251 h
Nisan, a Month with the Hebrews 70 i
Nosh, the Son of Lamech 30 o admonisheth the wicked
ibid. i buildeth the Tower of Babel 31 b
ibid. o fentheth unto a Crow and a Dove 31 e the tenth
from Adam 30 o sacrificeth to God 31 e prayeth to
God 32 i heard h. k. God's covenant with him 30 k
his age 31 i his three Sons 32 o his kind of life 34 o
was drunken and derided 34 o
Nob, a City of the Philistines, burnt 169 c d
Nobility flain by the Thieves 686 m 12000 slain 695 f
Nobility of the Jews fly to the Romans 744 n
Noblesprent to David 173 o
Nobles shut up by Herod 460 n 602 n released 462 m
603 b
Nothing attempted by the Romans rally 661 d 68 k
Number of the Children of Israel 70 l from twenty to fifty
years of age 89 b of David's Soldiers 179 a
of workmen 207 d e of Jews that returned from cap-
tivity 275 f l of High Priests 540 n of the captives
and flain in Jerusalem 759 b c
Nuptial feast 461 l

O.

Obed-Edom's felicity 180 n
Obed begat Jeph 143 e
Obed, a King of Arabia 354 b discomits Alexander *ibid.*
Obediah hideth the Prophets 227 i
Obedience of Abraham 49 o
Obedience to Magistrates 110 l
Obedience of the Roman Soldier 661 a b
Obives, Jacobum's son 122 d fallett sick and dieth
ibid. g
Obodas, King of Arabia 435 b given to idleness *ibid.* c
438 o
Obsequies of Herod 462 n
Officers of God's Laws rewarded 26 i
Occasion of the Jews War 623 a
Occasion of victory, what 661 f
Occasion of violences 687 e f
Occurrences of Kingdoms, and Commonwealths 25 f and
105 m
Occurrences of Jeremy 260 d e
Ochozias, King of Israel, repored, and why 235 n o his
Soldiers consumed *ibid.* m 236 b his death foretold
236 c
Ochozias, King of Judah 241 n visiteth Joram 242 c
flain *ibid.* g
Office of Judges 112 l m of an Historiographer 359 g
of the Priests 707 a
Offspring of Noah, Abraham, &c. Look progeny.
Og, King of Gades 126 b is flain with his Army *ibid.* b
his flature and his strength 126 b
Oil in the pot multiplied 225 d 237 o
Scalding Oil thrown on the Romans 668 m
Oids, the Prophetesses 25 i
Old man killeth his wife, &c. 387 k
Old and weak Jews flain 708 k
One faced City, one Temple, and one Altar 111 b
Onias High Priest 296 b
Onias High Priest 309 i paid not his tribute *ibid.*
Onias High Priest's Son 325 i wins the favour of Ptolomy
332 g buildeth a Temple in Egypt 333 h 777 n
Onias floned to death 361 b
Ophni, Son of El 143 e his impiety and wickedness *ib.*
e is flain 144 n
Opinion of the Effians and Grecians of the Soul 614
k l
Opinion of the Pharisees and Sadducees 477 b c
Opinion of the wisest Grecians, &c. 805 f
Oppression of the Israelites, 133 a o, *ibid.* m 135 b

138 m 139 f of the Jews 631 e f 622 h, &c. 139
a b, &c.
Oracel of God to Joshua 124 h
Oracles of the Prophets to be revered 233 l
Oration of Abraham 41 b of Reuben 56 m and 59 o of
Juday 59 b, &c. of Joseph 60 i k of Moses to the peo-
ple 79 b to the feditious 100 i, &c. of Zambrina
110 h of Moles before his death 107 g, of the Gabo-
nites 124 n of Joshua &c. 127 b of Hittier 127 g
of Samuel 148 i 151 b of Saul 165 f of Abia 223
k of Herod 401 b 402 a, &c. 581 b 582 l of Nichor-
zar 441 235 456 m 587 f of Agrippa 684 g
of Joseph 640 i 623 k, &c. of Titus 676 m 682 l of A-
nanias 687 e, &c. of Jesus 691 a of Cafar, &c. 717 b
of Jofeph of the Jews 728 n 729 a of Titus to the Jews
754 k, &c. of Eleazar 773 f
Orcards 701 f
Order of the Romans 660 n
Order of the superior bodies 30 i
Order of the Army, &c. 914 b
Order of the Captives, Mafons, &c. 207 d e
Order of the Cities of Galilee 638 m n
Order of Titus's Army 711 d
Ordinance of Artaxerxes 287 n 291 l m
Ordinance of the Fathers transgrefsed 107 e
Oreb flain 136 l
Origines of the Hebrews 25 b
Origines of the Troglodites 42 h
Original of the Israelites mischiefes 253 n
Original of the Grecian Laws 807 e
Original of the Jews Laws 815 b
Ornaments of the High Priest 57 a b c, &c.
Ornaments of Solomon's Palace 123 c
Ornona, or Orphana, a schistite flared 179 g. giveth Da-
vid his Floor, 198 i k
Oseas King of Israel, overcome 252 o made tributary
ibid. c taken prisoner 253 m his Subjects transposed
and why *ibid.* n
Oath, how in time past taken 42 k
Oath taken to observe the Law 119 b 259 m
Oath, how and when to be kept 132 i
Oath of Jonathan to David 164 k l
Oath of Senecharib fulfilled 243 m
Oath offered 412 m
Otho Emperor 705 f flain, *ibid.*
Overthrow of the Sodomites 233 a b of the Amorites 104
m of the Hebrews 98 n and 173 f of Antony 102 m
Outrages of the Jews 123 f of Nasos offered the Israelites
132 h of Azeel 245 m 246 f g of Florus's Sol-
diers 623 c
Outward Court of the Temple, &c. 721 d
Oxen seven, what do signifie 55 e how many taken at
onion 109 a not to be muzzed 113 f Oh, that striketh
117 b
Oza suddenly stricken dead 180 n and why, *ibid.*
Ozias, King of Juda's warlike exploits 249 i m Acts and
Studies, &c. n stricken with a Leprosie, and why 250 b
employed to depart the City, *ib.* and 250 b. his death
and burial 250 c.

P.

Pachorus pheneth Horfemen to Antonius 380 f 372 i his
perfwasion to Phelaphus 381 i his treason and subtilty *ib.*
k 372 m
Pagans built 661
Painters caule multitude of Gods 813 a
Palatine, whence took its name 34 m
Philistines overcome the Israelites 139 f 144 m invade the
Israelites 144 i are overcome 155 e 160 m 180 k
Palace in Tiberias builded 343 a
Palace built in Jerusalem 414 b
Palace of Solomon 219 d
Palace of the King 719 d burned, *ibid.* e
Palm-trees 701 f d
Pamphilus Sea divided it self 72 n
Pappus beheaded 289 k 378 o
Paradise 281 where iturieth, *ibid.* k adorned with all sorts
of Plants 281
Parents compell to nurture their Children 63 f
Paricide a publick injury 457 d

Paricide

why *ibid.* 1 her and all hers saved 123 c
 Reign of David 102 c of Solomon 215 c of Josphat
 237 m of Herod 484 k of Tiberius 619 g of Calist
 617 e of Agrippa 616 k of Claudius 618 g
 Ruining of Goliath 159 d
 Rainbow a sign of atonement 32 l
 Rain fore-*prophesied* 227 l
 Railing of a dead Man 249 i
 A Rim offered in Isaac's feed 41 e f
 Ram, an Engine 666 k defrified *ibid.* flaketh the tower
 774 l
 Rampires builded by the Romans 733 e
 Raptures committed by day 686 i
 Rapaces Chiefain of the Affyrian Army 235 n perfwath
 Ezze-chias to fubmit *ib.*
 Ralls warrents againft Achaz 251 k feizeith Elath *ib.* k
 Rational 87 d
 Ravishment of Dinah rewarded 49 b punished *ib.* c
 Rayment of Jofeph 73 f a proof againft him 54 i
 Rayment taken in war 127 a
 Reading of the law 83 d
 Reared, defcribed 85 d hath dominion over paffions
ibid. d
 Rebecca daughter of Bethuel 256 f fitter to Laban *ibid.* e
 f she-weth countie to Abraham's fervant 42 n 43 a
 procures his entertainment *ibid.* b married to Isaac 43 c
 brought forth two twins *ibid.* e her derfive for her
 fon 44 i
 Rebellion of Choro 101 c of Silas 194 l m of the Antiochians
 237 l m of the Jews againft the Romans 629 b
 Rebel of Scythians and Sarmates 764 m
 Rebelleious punifhed 249 i
 Rebels kill an Ambaffador 638 g
 Rebels conquered 489 d
 Reconciliation of Abolom 188 i of Herod and his Sons,
 587 d of Phorazar with Herod 438 i
 Records of the Greeks for the Jews antiquity 784 m 785
 a 80 c
 Reformation of God's Service 253 i k
 Religion contemned, caufe of calamity 132 n 133 d
 144 k fee piety continued
 Religion renewed 224 n
 Religion of the Egiptians 219 i
 Relicks of Jupiter taken away 33 d
 Remiffion in punifhing, caufe of fin 157 d
 Renown of Solomon's vertues 213 e f g
 Requiring of Temple 241 n 259 h
 Requiring of the City Jerufalem 249 m
 Repentance of the People 97 e of Achab 129 c of David
 185 c of Joachas 146 c of Manaffes 158 d
 Report of Jofeph's death 675 a
 Report of the behaviour of Samuel's Sons 149 d
 Request of Achaz 337 c of the Jews 610 m of the
 Romans to Caefar 717 c
 Requital of courtefie 44 56 m required 121 i per-
 formed 123 c
 Rejection of Eph's Beethren 35 e
 Retitution of things borrowed 116 i
 Retorning of God's fervice 245 i k 258 d
 Returns of Jacob's fon 57 c of the Spies 96 k 122 k of
 Vefpafian 761 c
 Revolt of the Jews 103 c of Mephilotheth's Iudis 182 b
 Revenge of Agrippa 594 l of Archelaus 610 n of
 Phorazar 589 d
 Reverence of the Sabbath 614 h
 Reverence of the People's Prayer 661 b c
 Revolt from the fervice of the Fathers 107 e
 Revolt of the Ten Tribes 219 i
 Revolt of the Germans 764 i
 Reward of learned Preachers 231 l 263 m
 Reward of valiant men 741 g
 Reward of fuch as keep the Law 811 b
 Rewards offered 249 i
 Riches of the Madianites 109 b a of the Amites 124
 i of David 202 f of Solomon 215 c d of Ozias
 249 n
 Riddle of Sardan propounded to the Thammites 140 m
 diffolved 140 n
 Ripping of Women's Wombs foretold 240 e
 River of Ararat 104 k
 River-Sabbath 616 k
 Robbers punifhed 724 c 416 b
 Robberies in Trachon 416 a winked at 611 d
 Robuon entreated to eate the People's burden 2 8 d
 denied their Petition *ibid.* f abandoned of Ten Tribes 219 i
 forbidden to make War *ibid.* f builded through Cities 221
 b his Wives and Children *ibid.* b in impiety *ibid.* k
 brazen filthes 222 c dieth *ibid.*
 Rock yieldeth forth water 75 f
 Road of the Philiftines 167 a
 Road of Mules turned into a ferpent 68 k devoureth the
 Egyptians 68 d
 Rod of Aaron fructified 102 a
 The Romans government lowe far it extended 661 b
 Romans overcome the Jews 568 i k fetch Jericho 576 i
 give a great prey *ibid.* k ſkrmith with the Jews 618 i e
 the pouches *ibid.* i have feised the Attienas, 806 626
 n yea the whole world ſummed 627 a 806 c flee into the
 King's Forts 611 b are slain *ibid.* e burn Joppa 806
 634 n burn the Temple Gates 836 k overcome the
 Jews 658 e retire without their purpofe 668 o en-
 ter Jerufalem 670 e moved with a compaſſion 670
 g their warfare difficult 661 b attempt nothing
 661 d drive the Jews from their flups 676 k al-
 fault Gamla 680 i 682 b many slain *ibid.* i win Gam-
 la 684 e fight with the Jews 713 c their fear and
 tremble *ibid.* e overcome the Jewiſh 725 b
 firft wall 725 d driven out by the Jews 728 i hindered
 by the Jews 728 l plant their cities of guard 753 d fear
 the deperations of the Jews 740 k undermine the
 wall 741 a invade Antaria 742 m fed Jerufalem on
 fire 755 i enter Jerufalem 758 k find treafure in the
 vaults 759 i rannate City Temple 760 k
 Dining-Room fell down 578 k
 Ruben the fon of Jacob 49 a why fo called *ib.* his ſons,
 61 b his diftention 51 a and his perſuafion 52 k
 intended to have Joſeph 52 i pleads before Joſeph,
 56 m
 Ruine of admirable greatneſs 767 g
 Ruine of the Iſraelites fought, 62 a o
 Ruine of the Amalekites fought 77 d
 Rulers of Jerufalem 677 f
 Rumour of Herod's death 397 f
 Rumour of the Emperour 422 i 511 g
 Ruth her love to Naomi 141 m married to Booz 143 d
 S
 Saba chief City of Aethiopia 65 f called Meroe, and why
ibid. f
 Sabach and Naphthan, David's Captains 156 b c
 Sabbath 27 called a day of reit, and why *ibid.* o
 Sabbath required to Jerufalem 465 i why *ib.* 666 i
 607 e
 Sabinus purſueth thoſe that flee Cain 111 h alloweth
 not of Claudius 518 i killeth himſelf 519 b
 Sabinus took the Capitol 710 e ſlain *ibid.* k
 Sabinus valiant 72 f ſlain *ibid.* l
 Sacks of ſheep 668 m
 Sacred Flanquary 720 n
 Sacrifice acceptable to God 157 e
 Sacrifice of Cain and Abel 239 e
 Sacrifice of Achaz 123 c of Achaz 130 d
 Sacrifices of the Princes of the Tribes 90 m
 Sacrifice of thankſgiving 91 c
 Sacrifice for fin 91 d
 Sacrifice of Pentecost 92 m
 Sacrifice of Solomon at the dedication of the Temple 212 d
 Sacrifice of Samuel 148 l
 Sacrifice of Zacharias 253 i h
 Sacrifice of Herod 281 i
 Sacrifice of the Old Teftament 49 g 809 e
 Sacrifice confirmed of it ſelf 89 i
 Sacrifice of Achaz 123 c puniſhed with death 124 i of
 Caluſt 368 c 468 m of him 738 k
 Sadoctent to David 150 i being purgified, iſhiden 190 m
 Sadoct established High Prieſt 204 i *ibid.* m
 Sadoctues, a feck 239 n 276 m their Opinion 477 d
 Safety of David 103 c 165 k
 Safe of the Jews 675 m

THE TABLE

Salmassar King of Assyria 252 o. overcometh Ofes, and why, *ibid.* d. taketh Ofes Prisoner and transports the Israelites 253 m. spoiled Syria and Phoenicia 253 o.

Salome accusethe Mariamne 497 k. accusethe Alexander, &c. 426 i. enticeth her daughter, &c. 434 k. denied to Syllanus in marriage 435 c. d. excuseth her self 434 o. mariette Alexs 449 b. discovereth Conspiracies 449 o. releaseth the Nobles 450 m. 693 b. Princes of Jamnia 618 o. dieth 464 i.

Salamon's Coronation 202 a. King of Israel 402 d. requieth wisdom of God 205 b. mariette a Wife 204 n. decideth the two women's debate 204 a. b. buildeth the Temple 207 f. prayeth to God 211 km. exhorteth the people to praise God 212 c. buildeth a Palace *ib.* g. discovereth hard questions 213 f. repareth the walls of Jerusalem 214 k. buildeth Cities, *ibid.* k. maketh the Canaanites tributary 215 b. buildeth a Navy *ib.* b. rememnereth Niclaus the Queen *ibid.* f. mariette strange wives 216 o. committeth idolatry *ibid.* o. his punishment deniereth 217 i. had enemies raised against him *ibid.* k. dieth 218 b.

Sallus subdued the Egyptians 785 a.

Samaritan believed 248 g. of whom he called 245 n. taken 247 m. described 166 d.

Samaritans begun the building of the Temple 275 n. 279 o. their offer rejected *ib.* n. Jews enemies 281 i. kinsmen to the Jews when 293 n. disdain the Jews 314 d. fend letters to Antiochus *ib.* c. contend with the Jews 333 k. accuse the Jews 334 n. their illwill with the Jews 619 e. 11000 slain 670 c.

Samaritan reproveh the Jews impiety 221 f. comforteth the people *ibid.*

Samsu his admission 373 h. honoured *ibid.*

Sanson killeth a Lyon 140 i. mariette a wife *ib.* m. pronounced a riddle *ib.* m. his Acts against the Philistines 140 d. e. f. prayeth, and why 141 d. betrayed by Dali-ih 142 h. the daughter of the Philistines, and of himself *ibid.* k.

Samuel his parents 144 i. consecrated to God *ibid.* i. God called him thence *ibid.* k. foretold the death of Eli, and his sons 144 i. offereth sacrifice 148 i. comforteth the people *ibid.* h. victory and recovery of lands 148 n. committeth the Common-weal to his sons 149 b. troubled and why 149 e. bidden to create a King *ib.* f. sheweth the people's estate under a King *ibid.* g. anointed Saul King 150 o. justifieth himself, and why 152 b. firreth to reconcile Saul to God 157 c. killeth Agag 158 i. telleth Saul of God's displeasure 157 f. anointed David King 158 n. his death, burial and praise 168 i.

Sannatath Governor of the Samaritans 293 k. followeth Alexander 294 b. buildeth the Temple *ibid.* f.

Sanditary 92 b. 209 h. 211 i.

Sandhuaries or places of refuge for whom 109 e.

Sand like glass 616 m.

Sara daughter of Aram 235 o. Abraham's wife *ibid.* d. her beauty 361. King of Egypt enamoured on her *ibid.* b. bringeth Agar to Abraham 38 i. her age when she conceived Isaac 38 o. preferred from Abimelech, and how, 39 e. brought forth Isaac, called him to be expelled, &c. 40 k. i. affected Isaac *ib.* m. her death 41 f.

Sarax, high Priest, took Prisoner 265 i.

Saturninus President of Syria 438 o. 439 a. permitteth Herod to enter Arabia *ib.* b. his indifferent sentence 444 m. Saul seeketh the lost Ailes 150 k. anointed King by God's commandment *ib.* o. consumed therein 151 b. buildeth himself *ibid.* f. flattered by the people for their King *ib.* f. promitteth the Jablites assistance 152 i. killeth King Naas *ib.* n. sacrificeth, and is reproved 154 i. overcometh the Philistines 155 c. would have slain Jonathan 156 i. always a Conqueror *ib.* k. taketh and foreteth A-Rag 157 b. layeth the Amalekites, and razeth their Cities 158 o. offendeth God 157 b. lofeth his Kingdom, and why *ib.* f. denied pardon, reiteth Samuels' parent *ib.* g. flew the Philistines 160 m. revoloth to kill David 162 i. dareteth his Jewellat David 163 a. propheth 163 f. questioneth about David's absence, &c. 164 n. maketh an Oration to his Captains 164 i. purified David 167 e. condemneth himself, and justifieth David 168 k. pursueth David again, and his

life saved 199 f. buildeth diviners 171 a. by a force-reit foretold the event of the battel, *ib.* c. d. praised 172 k. i. slain 173 f. g.

Scarcity fore-figured 55 e. how to be prevented 55 f. among the Israelites 95 e. very great in Claudius his time 97 d. in Samaria 238 gh.

Secrecy of corn 412 k.

Scarus maketh peace with Antiochus 362 b. President of Cozolyria 363 n. his war against Aretas 364 h. 365 a. bribed *ibid.*

Science of the celestial bodies 30 k.

Scholar King of the Assyrians 133 b. oppressed the Israelites *ibid.* b.

Scopas General of Ptolomy's Army 306 a. discomfited *ib.* overcometh the Jews 306 a. b.

Scythopolitans kill 3000 Jews 634 i.

Sea of Pamphylia divided it self 729 p.

Red Sea divided at the stroke of Moses's rod 72 k. returning to his course, drowneth the Egyptians *ibid.* i.

Brzen Sea 209 i.

Sebas 196 e.

Sebalte a haven 455 a.

Secretary or Frickers-telleth Moses's greatness 62 a. wil-eth him to be killed 64 n.

Security promised to Rahab and hers 122 i.

Sects of the Jews 339 m. 477 a. 612 i.

Secrete of Syllanus disclosed 599 d.

Sedechias a false Prophet 231 e. contradiceth Michas *ib.* e. f.

Sedechias King of Juda 262 d. revoloth *ib.* seduced *ib.* 263 h. &c. neglecteth the Prophet's counsel *ib.* o. furnished 264 f. his eyes put out 265 h. his death *ib.* n.

Seditio against Moses 95 e. 99 b. and 100 i. of Chore for the Priesthood 99 d.

Seditio against Roboam 219 h. of the Samaritans against the Jews 298 b. among the people 312 k. of the Jews 494 b. betwixt Senate and people 516 h.

Seditio at the Passover 464 i. between the Jews and Samaritans 534 i. for the golden Eagle 605 d. in Jerusalem 607 e. 621 d. between Greeks and Jews 634 h. threefold sedition 711 f. took the City 723 b.

Seditious more impious than the Sodomites 724 h.

Seditious 620 k. l. beaten 615 f. bribe Albinus 621 d. fly to the Temple, and why 624 n. gave not ear to those in authority 629 f. put the Romans to flight 675 e. agree among themselves 712 o. 724 i. challenge the fadden child 749 a. summon Titus to parley 754 m. take away the King's Treasure 756 i. their utmost hope 756 m. kept in Acre, and in Vauls 775 f.

Seed of the Woman 28 n. shall bruise the Serpent's head *ib.*

Seeds at first grew out of the earth 27 f.

Seeds not to be mixed together 113 d.

Selon King of the Amorites denieth passage to the Hebrews 104 m. overthrowen by them *ib.* o. is slain *ib.*

Seir what it signifies 43 e.

Seir Efas's dwelling place 49 a.

Seleucus Nicator privilegeth the Jews 305 b.

Seleucus Soter reigneth in Asia 311 f.

Son Noah's third son 32 o. covereth his father's shame 33 a. his progeny *ib.* b.

Semochontia a lake 680 m.

Semiramis built not Babylon 788 k.

Senar a plain 32 o.

Senarus one of the five Kings of Assyria 37 a.

Senacherib's burieeth the Cities of Judah 255 i. beliegeth Jerusalem *ib.* m. his Army thicken with the Pestilence 256 f. himself slain *ib.*

Senate persuaseth Claudius to resign 516 i.

Senate's decree, &c. 378 f.

Senate's Answer to Agrippa 617 f. their repair to Claudius 618 i.

Senlecfenels of Achaz 212 b.

Sent against Herod's sons 193 e.

Sephora Moses's wife 66 n.

Sephoris wall'd 478 i. spoiled 22 h. entertaineth the Ro-David 162 i. dareteth his Jewellat David 163 a. propheth 163 f. questioneth about David's absence, &c. 164 n. maketh an Oration to his Captains 164 i. purified David 167 e. condemneth himself, and justifieth David 168 k. pursueth David again, and his

Serpents

THE TABLE

Serpents very hurtful destroyed 65 d e.

Servant of Elizeus 238 c.

Servants of Solomon happy, and why 215 e.

Servant of Abraham taketh his oath 42 k. and 43 a. b. care in discharge of his message, *ib.* k. and 43 a. b.

Service of God neglected 25 b.

Service of foreign Gods 116 o. 248 b. 252 b.

Service of Antipater 574 m.

Services of the Gabonites 125 a.

Servitude of the Egyptians great 61 o. of the Hebrews in-supportable 62 n. 67 a. and 68 i.

Servitude of the Israelites 133 b. and why, *ibid.* 134 k. 729 e. &c.

Seth, Son of Adam 30 i. a virtuous man, *ib.* i. left a god. ly Issue, *ib.* k. his age and death 31 b.

Sethosis, King of Egypt 786 h.

Seventy Jews with John and Simon sent into Italy 765 f.

Seventy Interpreters 302 o. 801 a.

Severity of Herod 416 e.

Sextus Caesar, Governor of Syria 372 c. writeth in Herod's behalf, *ib.* f. felleth the President's place 373 i. slain 376 h.

Shewp-fiercing of Nabal 168 n. of Abfolon 180 o.

Shews at Cefarea 761 e.

Ships of Solomon 216 k. of Jofaphat, &c. 235 m.

Shipwreck of Jofephus 2 h.

Siba manureth Mophobeth's Lands 183 b. accuseth him, and getteth his Goods 189 b.

Siba, Son of Bochi, incenseth the People to Rebellion 194 i. by Joab 195 i. his punishment, *ib.* i.

Sybil's Prophecie of Rabel 31 d.

Sicarius 771 c. beliegeth 772 a. Authors of new Catamity 772 i. taken, *ibid.*

Sicoma, Judah's habitation 128 m.

Sichem disalloweth Dina 49 b. desireth to marry her, *ib.* m. is slain *ib.*

Sichemites slain 49 c.

Sichemites confound Abimelech their Ruler 127 b. banish him, *ib.* d. are slain, and their City sack'd, *ib.* g. h.

Sicknes of Jeroboam's Son 222 d.

Sicknes of Ochozias 125 n.

Sicknes of Joram 241 i. m.

Sicknes of Adad 240 f.

Sicknes of Ezechias 257 i.

Sicknes of Herod 409 k. l.

Sicle 89 a.

Siege of Jerusalem 179 e. 155 m. deferred 703 c.

Signs of the Law 112 k.

Sign of Ezechias's recovery 257 k. l.

Signs before the destruction of Jerusalem 713 b. c. d. e.

Sign of a true History 782 h. i.

Signification of the golden head 269 k.

Sila, Captain of the King's Guard 321 a.

Silas groweth into hatred 522 k.

Silon corrupted with Money 386 a.

Silva beliegeth Mafada 772 a.

Simeon pardoned 193 c. punished 204 m.

Simon, the Son of Jacob 46 n. why fo called, *ib.* m. he and Levi lew the Sicemites 49 e. felt as a pledge with Joseph 57 c. his Sons 61 b.

Similitude 137 b. 672 i.

Simon fuccureth the Galileans 319 n. taketh Bethfura 338 e. declared High Priest 342 d. animeth the People against Tryphon, *ibid.* e. his Authority 342 e. razeth the Caffe of Jerusalem 342 f. maketh War against Antiochus 343 f. traiterously slain 344 b. 559 d.

Simon degraded 454 i.

Simon affecteth the Crown 468 m. 608 m.

Simon's Counsel against Joseph 640 n. o. &c.

Simon killeth many of his Countrymen 635 o. his Parents and Wife, &c. 631 a. b.

Simon, the Son of Giova, committeth Rapine and Murthers 642 m.

Simon of Garsa 703 e. assembleth the Thiers, *ibid.* f. speileth Iduma 703 a. b. assaileth the Temple 706 o. his Camp 722 o. apprehended 759 e. 761 f. kept for the Triumph, *ibid.* drawn through Rome with a Halter 767 b.

Singing, long Song.

Single Combat 159 d.

Sin elaves not unpunished 169 d.

Sins of the Jews against the Law 730 i.

Sin cannot escape God's Justice 169 e. 761 g.

Sifera Captain of Jabin's Host 134 k. put to flight, and slain, *ibid.* n.

Situation of the Land of the Amorites 105 b.

Situation of the higher Galilee 659 b.

Situation of Jotapata 664 b.

Situation of Garsa 630 n.

Situation of Mafada 772 b.

Six thousand Jews confuted with fire 752 m.

Skin of the Romans with the Jews 608 i.

Skin of the Gallians and the Romans 669 f.

Skin of Simon and John 712 i.

Slaughter one of another 136 l. 155 b. 235 i.

Slaughter on the Sabbath Day 622 h.

Slavery of the Hebrews, see Servitude.

Slaughter of Achimelech and his Family 166 k.

Slaughter of Ochozias's Servants 243 m.

Slaughter of Baal's Priests 244 a.

Slaughter of Azarias 420 g.

Slaughter of the Temple 250 e. of the Army of Juda 211 i.

Slaughter of the Moabites 181 e. of Antigonus's Faction 382 of the Jews 624 m. in the Temple 712 k. 751 c. in the Vault 750 n.

Slender touching the Jew with Nation, answered 791 f. g. &c.

Sleep of Abner and his Souldiers recovered 169 g.

Sodon, once a goodly City 36 o. her destruction foretold 38 o. burnt 39 b.

Sodomites overcome by the Syrians 33 a. taken and re-ferred, *ibid.* d. their Sin 39 a. b. stricken with Blindness, *ib.* c. destroyed, *ib.* b.

Solemus discovereth the King's Secrets, 406 f. advanced 407 m. put to death 408 l.

Soil of Peraz 659 d.

Souldiers obeyed their Captains 677 b.

Souldiers took Meat out of the Citizens mouths 730 f.

Souldiers rewarded 460 n. 761 b.

Souldier sheweth his private Members 533 e.

Souldiers require a Monarchy 517 f. repair to Claudius 518 k.

Souldiers disinclined, and why 247 n.

Souldiers of the Romans obey their Captains 661 a. b.

Souldiers that came unto David numbered 179 a. b.

Souldiers with their Captains consumed 236 b. c.

A Souldier's filthy Pact 618 n.

A Souldier burneth the Book of the Scripture 534 h. is pun-ished 419 a.

Solennity of the Passover 70 k. 92 k.

Solennity of the New Moon 164 m.

Solennity of transporting the Ark 180 m. o.

Solym, the place where Melchisedech was King 37 e. after called Jerusalem, *ib.* b. and 179 e.

Song of Praise and Thanksgiving of the Israelites 72 n.

Song of Moses 72 n.

Song of the Women and Maidens of Israel 160 n.

Son of Vilion 46 n.

Son of Noah 32 o.

Son of Abraham 40 h. i. and 43 d.

Sons of Isaac 50 k.

Sons of Efas 50 k.

Sons of Jelle 158 m.

Sons of Saul slain 173 f.

Sons of David 179 g.

Sons of Jacob hate their Brother Joseph 50 o. go into Egypt for to buy Corn 56 k. i. 57 f. imprisoned, and accused of Theft 56 o. and 58 k. l. carry Presents with them 57 f. depart unto Egypt with their Father 61 b.

Sorcerers of Endor 171 c. raised Samuel's Ghost, *ib.* c.

Three Sorts of Sedition 711 f.

Sotias hath charge of the Army 388 c. leadeth an Army against Jerusalem 390 b. taketh Antigonus 579 e.

Sovereignty to be given 158 m.

Soul immortal 672 m. 784 m. tied to a mortal Body, *ibid.* n.

Spear of Goliath the Philistine 159 e.

Spectacle of compassion 731 e.

Spies sent into Canaan 961 f. sent to Jericho 121 d. survey the

THE TABLE.

the City *ib.* f. promised Rahab to save her and all that was hers 122 h.
 Spirit of God forsaketh Saul 258 o and an evil spirit troubleth him, *ib.* o
 Spirit of God entered into David 158 o
 Spoils gotten in War 77
 Spoils dedicated to God 122 d 225 m
 Spoils of the Temple 246 d
 Spoils committed in the day 686 l
 Spoils, &c. carried in triumph 772 e f
 Sports of Olympus 431 b
 Stars made, 27 e their end, courses, and motions, *ib.*
 State of Jerusalem troubled 642 l m
 Statue of Gold erected 269 m commanded to be worshipped *ibid* m
 Statue of Cains 494 l
 Statue of divers metals 269 m beaten to powder *ibid.*
 Statues of Caesar 480 i k Jews refuse to admit them *ibid.*
 Statue of Og 105 b
 Statue of Saul 151 f
 Statue of Goliath 159 c
 Sterility foretold 55 e f
 Stock of Bala destroyed 225 m
 Stone taken out of the mountain 269 i
 Store of the Priests, where kept 419 l
 Store of provision 772 f
 Store of all sorts of moveables 124 l
 Store of Corn gotten 240 e
 Store of Victuals 276 h i
 Store of Engines and Arrows 767 f
 Storm 693 b
 Stratagem of Moses 65 d of the Ephraimites 129 e of Job 183 e of Ptolemy 297 n of Joseph 9 d of Celsus 657 b of Joseph 640 l 641 e 665 b of the Jews 747 e
 Straton's Tower, or Caesarea 412 c 414 g
 Streights of Engaddi 167 f
 Strength of Samson 141 e and of Nazir, &c. *ib.*
 Strength of Eleazar 610 o of Eleazar, &c. *ib.*
 Strife among the Priests 538 h
 Stripes thirty nine 114 i
 Stuff to build the Tabernacle of 80 l m
 Subjection of the Israelites to the Moabites 133 d of the Cannanites 134 k to the Philistines 139 f to the Assyrians 252 a
 Subtlety of the Serpent 28 l
 Subtlety of Jacob 44 k of Lea and Rachel 46 o of Laban 46 l of Phara 62 o of King Nuss 151 g of Michol 163 c of Saul 168 i of a Woman 187 c of the false Prophet, 220 d of Silo 298 l m of Phorus 624 i
 Succession of the High Priest 540 n
 Successor of Moses, who 109 b
 Successors of Alexander 297 m n
 Successors of David 181 d
 Successors of Nabuchodonosor 220 f
 Sum of the Israelites taken 197 c
 Sum of Gold, Silver, &c. towards the building of the Temple 159 b
 Sun made 23 c the end, course and motion thereof *ib.* e
 Sun Road till 225 c poor back 157 l
 Superstition of the People reproved 223 k l
 Supplication of Moses to God 74 o
 Supplication of Jotham 246 f
 Supplication of the Jewess to Cains 617 c d
 Supplication of the Israelites 148 k l
 Supplies sent to Titus 677 e
 Surprise of the Ark 144 n of Rabatha 180 i
 Sufic invadeth Judea 221 e spoileth Jerusalem and the Temple *ibid* g
 Suffrance faitheth the Israelites 74 i
 Swearing among the ancient Jews 42 k and the manner thereof *ibid.* impud. and why 219 l
 Sword of Goliath 160 m 165 g
 Syceophants of A grippa 524 h
 Syllabus governeth the King's Affairs 435 b desireth Salome to Wife 435 c d acculeth Herod to Caesar 439 e deferreth the payment of Herod's money *ib.* condemned to die 443 d
 Symbolous one of the five Kings of Assyria 37 a
 Syrians war against Achab 229 i discomfited 239 c *ib.* f led away captive 252 a

Syrians against David 181 g

T

Tabernacle builded 81 b erected in the desert *ib.* d &c. dedicated 89 d and when *ib.* d placed in Siloe 115 e
 Table set in the Tabernacle 84 m
 Tables of the Ten Commandments 79 f 80 k placed in the Ark 84 h
 Table of Gold 211 i 301 e
 Talents 565 a 568 l m
 Talents of Gold 216 i
 Talent how much 813 e
 Tales credited 436 l
 Talions law, or law of like for like 117 b
 Talk between God and Cain 29 c
 Talk of Jacob with Rachel 45 f
 Talk of Laban with Jacob 46 h
 Talk of David with Goliath 160 l
 Tarpans put to the sword 250 e and why *ib.* e
 Taricheas besieged 676 k taken 677 e f
 Taricheans vanquished by Sea 679 h i
 Task of the workmen of Solomon 207 d c
 Task more grievous imposed, &c. 68 l
 Taxation of the Jews 476 k
 Tears of Elia 44 n
 Teimonies of the Hebrews Journey 73 d e f
 Teglapthalasir King of Assyria 251 o led away the Israelites Captive 252 a flayeth Rabs, and taketh the Syrians Prisoners 252 a Gold and Silver given him *ibid* b
 Temperance of Saul 151 f
 Tempest after Samuel's Prayer 153 f
 Tempest caused by Jonas 249 i
 Tempest drowned those of Joppa 674 m
 Tempest of Mifera's ability Jerusalem 698 o
 Temple when builded 207 f height, length, and breadth thereof 208 m with all the other things belonging therunto 209 when consecrated 210 g spoiled 221 g cleaned 252 o repaired 249 h burned 265 i k begun to be builded 279 k finished 281 i dedicated *ib.* g. defoliate three years 218 f repugned *ib.* burned 476 m the strongest Fortresses of the City 688 h builded on a strong hill 719 f consumed with Fire 750 m
 One Temple to builded, and why 111 e
 Temples of Idolaters to be destroyed 111 a
 Temple on mount Garizim 256 a laid defolate 246 c
 Temples builded by Herod 417 h
 Temple of Apollo 431 a
 Temple of Isis pulled down, and why 481 f
 Temple builded by Vespasian 769 c
 Temple of Onias that up 778 k
 Tempting of the Serpent 24 i of Joseph's mistress 532 b, &c.
 Ten Commandments 79 e
 Teeth of the Fruits 111 g
 Teeth for the poor Levites and Festivals 114 k
 Term of Man's Life 35 e
 Term of Exile for Chance-medley 109 d
 Terror among the Enemies 235 l 239 o
 Testament of Herod 49 d altered 601 e
 Testimonies of the Jews antiquity 786 o 787 d 788 m 789 b c d 791 c
 Testifying of the Israelites for their deliverance 75 n
 Tharbia the King's Daughter of Ethiopia 65 g enamoured of Moses *ibid.* g. yieldeth the City of Saba, and is Married to Moses *ibid.* l
 Thares Abraham's Father 35 c went out of Chaldea to Charan *ibid.* d. his Age and Death *ibid.*
 Tharbia a Captain of the Assyrians 37 b sacked Syria, and extinguished the Gyants 37 b
 Theatre built by Herod 410 g
 Theft committed, how punished 116 l
 Thernuthis Pharaoh's daughter 64 l taketh Moses out of the water *ib.* i adopted him for her son, and preferreth him from death 64 m
 Thersas the Magician 532 o his pervasion to the People *ibid.*
 Thieves confident 636 m
 Thieves apprehend Annanias's kindred 539 f

Thiere;

THE TABLE.

Paricides 256 f
 Partians restore Antiponus 380 f 373 f complot treacherous against Phaelus 381 k i surprise him and Hircanus *ib.* n. lay a plot for Herod 382 a lose Armenia 483 d
 Parts of the Temple 209 i
 Pafcha, or Pasover of the Hebrews 70 i k celebrated 253 h 260 a 281 k
 Passage of the Israelites over Jordan 122 l m
 Pallages topped up from the Hebrews 71 d
 Patience of Joseph 34 k
 Paulina deceived and defiled 481 c d
 Peace bought 245 n 250 e
 Peace of the Israelites 266 l of the Jews 231 n
 Peace better than War 691 d
 A Penalty most cruel 61 o, &c.
 Penalty of a Woman married for a Virgin, &c. 114 m
 Penalty published 156 d what it wrought *ibid.*
 Penitence to Saul, David 159 b
 Penitent obtain mercy 731 a
 Perjury of water 582 l See want
 People of Israel afflicted 62 m 63 ab 67 a 68 i k departed out of Egypt 71 b exhorted to put their trust in God, *ibid.* f. g. and to obey the will of God 110 l k &c. drive away the cattle of the Amalekites 157 b requite mitigation of their burthen 218 d revolt from Balaam 219 i are transported, and why 253 n fly with their money 731 c
 People enjoyed by oath to serve God 245 k 259 m
 People of Judah blest God 235 k l and why, *ibid.* l
 Peoples love to Joseph 18 h
 People permit not Hircanus to alter their laws 615 d
 People exclaim against Phorus 624 h die for want, &c. 727 e
 Perfection of mind respected 158 l
 Perjury of Phorus 622 k
 Peroration of Herod 581 e of Joseph 672 o
 Perplexity of the Israelites 71 d
 Persecution of Jerobam to Idolatry 219 m
 Persecution of false Prophets dangerous 233 l m
 Persecution of Rapaces 255 o
 Pestilence one of the Plagues of Egypt 69 e
 Pestilence destroyed Joseph's Army 256 f
 Pestilence a great affliction 263 k
 Petra, a City of Arabia 573 d
 Petronius's charge for placing Cains's statue 494 l, &c. executeth it not, and why 494 m n certifieth the Jews of Caesar's threats 616 n writeth to Cains 496 i receiveth Letters of Cains's death 497 e 617 d his Letter to the Dorians 521 c
 Phaeias King of Israel 250 e his impiety and wickedness *ibid.* e flew 120000 Jews 251 l took Achaz's Son Prisoner *ib.* m was slain 252 c
 Pharo enamoured of Seta 56 l plagued *ib.* m
 Pharoas his dreams 55 b delivereth Joseph from bonds, *ib.* c advanced him to great honour 55 g rejoiceth at the arrival of Joseph's brethren 60 m acquirith Jacob's age 61 e. restored the Profits of his Subjects Lands 62 h
 Pharoas killeth the male children 61 o would have killed Moses 64 n and 66 k. his death 67 f
 Pharoas counselled to dismiss the Hebrews 68 i not moved with miracles, layeth heavier tasks on them, *ib.* l advised once more, *ib.* m driveth away Moses 70 h dismisseth the Israelites *ib.* k. his Host drowned 72 k
 Pharus, a Sea 329 m 477 a greedy of revenge 337 i exempt from swearing 417 l would not swear obediently 417 c 463 d their opinion 614 n
 Pharoas a Tower 708 m
 Phaulacus his Government 372 c vanquisheth Felix 377 o 371 b made Tetrarch 380 c 371 e taken prisoner 371 m dismissed out his brains 382 i
 Phaulacus's Tower and City 320 n 384 m
 Pheroas made Tetrarch 416 g acculeth Alexander and Arribolus 426 l refuseth the King's Daughter 433 g blamed for Alexander's offence 438 l pardoned, *ibid.* deceived 450 m refuseth to put away his wife 451 f banished 456 m faitheth rich, and dieth 452 m 456 n his Wife accused 455 o she confelleth the Poison 453 f
 Philip rebelleth against Antiochus 312 f is slain 323 k
 Philip King of Syria 355 i beliegeth Demetrius 355 h

Philip, Herod's son 471 d hath part of the Kingdom 471 d repaired Cities 478 e
 Philo Judaeus's defence, &c. 494 i
 Philistines overcame the Israelites 139 f exacted tribute of them, *ibid.* f put to flight 148 m invade the Israelites 154 k are overcome 155 b c and 160 m discomit Saul's army 172 f overcome by David 180 i k by Ozias 249 l by Eleazar 253 k
 Phineas the son of Eleazar 108 k flayeth Zambrias and Chothai *ibid.* l overthrow the Madianites 108 l m his Oration to the two tribes and half 127 g succeeded Eleazar 128 o foretold the Israelites their victory, &c. 132 d
 Phineas Eli's son 143 e his wickedness and impiety *ibid.* e is slain 144 n his wife then bare Ichabod 145 c
 Phisnon, a flood of Paradise 18 k called also Ganges, *ib.* k
 Phora 28 k
 Phorates King of Parthia slain 479 o
 Phil King of the Syrians 250 d for money made a peace *ibid.*
 Piety profitable 224 n o
 Piety of Ancestors remembered 63 b
 Piety contemned, cause of calamities 132 n 133 d 144 k &c. 168 l 252 d
 Piety of Achab 124 i of Joseph 231 m of Jotham 210 f of Ezechias 212 d of Jofias 258 f g and 259 h i, &c. of Matthias, &c. 215 f
 Pigeons dung sold 258 g
 Pilate succedeth Gratus 480 i bringeth Caesar's statues to Jerusalem 480 i not admitted 480 k crucifieth Christ 480 m putteth Samaritans to flight 482 l accused *ibid.* fendeth the statues from Jerusalem 480 k beatech the feditious 615 f
 Village taken 215 l
 Pillars raised 30 k
 A Pillar called Galad 48 i
 Pitcher of Water 169 g
 Pit to be fenced 117 e
 Pit of swearing 40 h
 Pits bituminous 37 b
 Piety of Joseph towards his brethren 60 i
 Placidus repulset at Jotapha 692 i his victory 682 o burneth Bethanias 700 i
 Placing of the vessels, &c. in the Temple 250 b c and 210 d 211 h l
 Plagues of Egypt 68 o 69 a b c d e f g 70 k
 Plague in David's time 197 f
 Plague invadeth Judea 409 k 412 g
 Plat-form erected 669 a
 Plants sprang at first out of the earth 27 f
 Plants not of four years growth 113 c
 Plato admired 811 d permitteth not Poets, &c. 813 b
 Pledge to be refused to the poor 116 k
 Plenty fore-figured 55 e
 Plotting of Antipater 432 e
 The Plough found out, and by whom 29 b
 Poem of Homer 781 b
 Poets cause multitudes of gods 813 a
 Poysion tried, &c. 458 k l 601 b
 Policy of Rebecca, &c. for her son 441 of Jacob to pacifie his Brother 48 m of the Gabonites 124 m of Joseph 9 e 10 k 13 c of Jonathan 16 m of Joseph 642 h 665 e 688 h 10 l m
 Politicians meet with Agrippa, &c. 625 e inciteth the People to peace, *ib.* k
 Pompey governor of Syria 362 d marcheth against Arribolus 363 l 361 h beliegeth Jerusalem 364 l committeth Arribolus to prison *ibid.* 365 g taketh the Temple 365 k belittoweth the Priesthood on Hircanus *ib.* 366 o spoileth not the Temple, *ibid.* d, 366 m crucifieth Arribolus to Rome 567 a belitteth conspirators 665 n o
 Populus accused 505 f
 Popularity of Alcinus 314 b c
 Porch of the Temple 208 m fired 747 a
 Port of Caesars 415 f
 Port made by Herod 584 k
 Portion of Salpades daughters 109 f
 Portion of Judea 659 f
 Portion of Canaan prophesied of 62 i

Porterly

THE TABLE.

Pottery of Immanuel 401
 Pottery of Kings extinguished 37 b
 Pottery of Jethro polished of Land 159 d
 Pottery of Noah replenished the World 32 o
 Pottery of Elia 501 e of Jacob 61 b
 Pottery not to be used 117 a
 Power given to Eve 59 f
 Power of God every where 230 f
 Power of Kings, Wine and Women 277 ik l
 Power of the Soul 774 l
 Power of David and Solomon 805 f
 Practice of Simon and Levi 49 c
 Prey that the Israelites got in War 77 bc 109 a 123 e 124 l
 Prayer of Noah 321 of Amram 63 b of Moses 72 i 101 d
 &c. of Joshua 123 f of Samson 142 k. of Solomon 211 k
 &c. of Samuel and the Israelites 148 k l
 Praise of Abraham 43 d of Jacob 62 i of Joseph 62 k of
 Joshua 77 c and 128 n of Moses 120 k of Samuel 168 l
 of Saul 172 c of David 22 e of Solomon 218 c of
 Jolaphat 125 m of Nehemiah 285 k of Ananias 694 n
 of Eleazar 819 d
 Praise given to God 70 k l
 Prediction of things to come 118 m
 Preparations for War burned 322 b
 Presents of Abraham 44 k of Jacob 57 e of the Egypti-
 tians 70 k of Abigail 169 b of the Melopotamians
 184 i of the Queen of Ethiopia, and of Kings 215 f
 216 l of Potolomy to the Interpreters 392 o of Herod
 591 d
 Preservation of Moses 63 g 64 n of Daniel and his Compa-
 nions 269 n
 Preservation from Blood shed 169 b
 Presidents in every City 112 k and what manner of men
 they ought to be, *ibid.* k
 Pride of Amasai 248 a of Ozias 249 o of Senacherib
 255 n of Nebuchadnezzar 269 n of Balshar 271 h of
 John 698 m
 Priests' vestures 86 m Priests' regulated 82 m
 Priests obtain from Wine 721 f 793 o
 Priests executed, and why 754 m
 High Priests number and succession 540 n
 Priesthood confirmed to Aaron and his sons 102 k
 Priesthood to be transported, fore shewed 144 k
 Princes of Syria 280 a
 Principality affected by Adonias 199 d by Coftabarus
 409 o 698 m 705 d 711 f
 Prisoners dismissed 251 n
 Privileges granted to the Jews 305 b 373 o, &c 374 b c d
 375 h ik
 Problems of Hiram, &c 786 m
 Predigies preceding Jerusalem's destruction 753 a b c
 Profecitors of Widows burn themselves 774 n
 Prophecy of Japheth 33 g of Canaan 34 n of the Sons of
 Sem 35 a of Clam's Sons 34 k of Jacob 61 b of Ar-
 ron 540 n of Herod 485 d 486 h
 Prohibition of Arms and Iron-work 154 i
 Profit, how great redounded to King Pharaoh 61 f
 Promise of God's assistance 110 k l
 Promotion of Joseph 55 e
 Prophecy of Jacob touching his posterity 62 ik of the
 sacred Secretary 62 n of Balam 106 k of Samuel 144 l
 157 f of Achaz 21 f 218 o of Jalon 220 a of Oлда
 259 k
 Prophecy of the Captivity and Delivery 263 hi
 Prophet Moses a good Governour 120 k
 Prophet Nathan 181 e 185 c Achaz 217 k Jalon 217 o
 Samuël 221 f Azarias 222 m Elias 227 b Gimon 224
 m Elizeus 226 g Esay 256 b Jeremy 260 e Ezekiel
 261 n Jonas 248 g Naum 250 g Aggeus and Zachari-
 as 280 d Michael 232 d
 False Prophet differeth the true 220 f 232 e
 False Prophet deceiveth the people 57 d
 Prosperity of Joseph 15 d of Solomon 215 d e f g, &c.
 of Jeroboam 249 l
 Prosperity maketh proud 247 a 249 o
 Prospect float up 538 n
 Providence of God in saving Moses 63 g 64 n of the Is-
 raelites 119 e
 Provision of Victuals 179 c 576 hi

Provision for the Priests 285 m
 Provision of things necessary for War 660 m n
 Proves against Antipater 457 bc 601 b c l
 Prudence of Joseph 55 e 56 i of Solomon 206 k of Jo-
 sephus 665 a b
 Ptolemais described 616 l befeiged 351 b taken 352 d
 Ptolomy Lagos obtaineth Egypt 297 m feizeth Jerusalem
 by a Stratagem, *ibid.* 298 n led the Jews away captive
ibid. n o
 Ptolomy Philadelphus caused the Jews to be translated, &c.
 297 n, his Library 298 d his Proclamation 299 k his
 Liberality 300 c his Epistle to Eleazar, &c. 300 e his
 Gifts given to the Temple 301 d 302 i, &c. 303 h, &c.
 his Banquet 303 n
 Ptolomy Euergetes King of Egypt 307 l incensed against
 Onias, *ibid.*
 Ptolomy Philopater warreth against Antiochus 305 e his
 Death, *ibid.* f
 Ptolomy Epiphanes King of Egypt 312 g, his children, *ib.*
 Ptolomy Philometor circumvented 312 h luccoreth A-
 lexander 331 i his death completed, *ib.* k, refecteth
 the Diadem of Asia, *ib.* n his Fight and Death 336 b
 Ptolomy Iphayth Simon 344 b imprisoneth Hircanus's
 Mother and Brethren, *ib.* his cruelty against them 344 d
 murdereth them 344 e
 Ptolomy Phycon 347 h the Syrians Request to him, *ib.*
 Ptolomy Lathyrus 347 n aideth Antiochus, *ib.* convert to
 and the Ptolemaids 351 c befeigeth Ptolemais, and
 why 351 f overthroweth Alexander 352 c driven out
 of Egypt 352 f
 Ptolomy Menneus fined 362 f adopteth Antigonus 378 b
 Ptolomy's wife robbed 348 k is slain 377 b
 Punishment of Adam and Eve 281 n of the Serpent, *ibid.*
 m of Sodom 39 bc a false Witness 112 n of Homici-
 de committed, *ibid.* n of Saul 157 e of Jalon
 220 e of Senacherib 256 f of Nebuchadnezzar
 260 g
 Punishment for honouring false Gods 217 i 251 k l
 Punishment of Arithobolus 501
 Punishment of ravishers of Virgins 810 l
 Purgations of Women 481
 Of Purifications, the manner 123 g 124 h
 Purification used in the Sacrifices 809 f
 Purifications of the Body 810 i
 Pursuit of Laban after Jacob 47 e of the Egyptians after
 the Hebrews 71 b
 Potiphar, an Egyptian Lord bought Joseph 320 o
 Publick Records burnt 763 b

Q

Quadratus, Governour of Syria 619 e decideth the Jews
 and Samaritans debate, *ibid.* f
 Quails fell amidst the Hebrews Camp 75 b 95 g
 Qualities of the Egyptians described 62 m
 Quantity of Gold 216 i
 Queen's House or Palace 213 c
 Queen of Ethiopia, look Nicaule
 Queen Valtu refused to come to the Banquet 286 d de-
 pected, *ibid.* d e
 Hard Questions resolved 213 f g
 Questions of Artaxerxes 277 k l
 Quintilius Varus Governour of Syria 445 b pacifieth the
 Seditious 467 b delivereth the Legion 469 f afflicteth
 the Romans 609 b taketh Cities and Calles, *ibid.* c
 crucifieth the Seditious 609 e

R

Rachel, Daughter of Laban 45 f bringeth Jacob to her
 Father 46 h fleeth away her Father's Gods 47 b how
 she found them 47 b taught by Jacob to condemn them,
ibid. dieth in Child bed 49 d
 Race of the Canaanites to be rooted out 126 n
 Race of Giants remained 129 d
 Race of Achimelech murdered 166 k
 Race of Antiochus 817 d
 Raguel, a Priest of Machabees 661 Father-in-Law to Moses,
ibid. m cometh to Moses in Sinai 77 f
 Rahab hid the Spies 122 h requirith of them an oath, and
 why

THE TABLE.

Thieves taken by Herod 438 n
 Thieves murder in the day 620 work much mischief *ib.* n
 Thieves spoil the Country 686 k make a high Priest 686 n
 Thievery punished 416 b 438 m n
 Things unclean, 93 b
 Think oppressed the Israelites 75 e
 Think of the Arabians 403 k
 Think of Sampson 141 d of David 816 m
 Thobal a warrior 29 invented the Art of Forging *ibid.* g
 Thola a Judge of Israel 138 i
 Tholomæus the Arch-Thief 527 d
 Ten thousand thronged to meet 618 o
 Thordom of the Canaanites 215 b
 Three admirable works 721 b
 Three valiant Jews 733 g
 Threefold sedition divided into two parts 714 k
 Thrice in the year the Hebrews ought to meet 111 f
 Throne of Solomon 213 d
 Thucudides History 781 e
 Tiberians meet Joseph 6 k their Letters to Agrippa 101
 intend war against Joseph 18 o submit themselves to
 Vespasian 675 f 676 b
 Tiberias builded 478 n in danger of ruine 21 i recovery
 of 641 e
 Tiberius Emperor 478 m nepotheth Venone's life 479 e
 punished his Priests 481 f shriveth the Jews out of
 Rome 482 k his league with Artabanus 483 f his death
 484 e why he dejected to give audience to Ambula-
 tors and Prisoners 488 n &c. why changed not Gover-
 nours *ibid.* k addicted to the Mathematicians, 491 i
 recommended the Empire to Caius *ibid.* d his Fu-
 neral 492 l
 Tiberius a Governour of Judæa 533 b crucifieth the Sons
 of Judas *ibid.* c
 Tiberius a Governour of Egypt 708 n
 Tidings of Nero's death 702 a
 Tigranes invadeth Syria 317 a
 Tigris a River of Paradise 28 k called Diglat *ibid.* k
 Tillage practised by Noah 34 o
 Timber precious 215 m
 Time of the Israelites deliverance 71 b
 Time of the building of the Temple 207 f
 Time of the Jews return, 275 l and 278 f g
 Time of the Israelites transportation 232 o
 Time of the Kings reign of David's line 265 i
 Time when Jeremiah lived 260 d
 Time of the destruction of Jerusalem and Temple 265 k
 751 b 752 i 757 e &c. 758 hi 760 h
 Timotheus twice overcome 820 e 840
 Titus his mighty Army 660 k winneth Japha 669 e taketh
 Tarichea 677 e f entrench himself 689 e requirith to Je-
 rusalem, and why 710 n putteth his enemies to flight
 712 l in what places besieged Jerusalem 717 e circuiteth
 the walls, 723 b commanded them to be battered 724 h
 puts the Jews to flight *ib.* m taketh the second wall 726 o
 727 f fureatheth the siege, and distributeth money 726 i
 crucifieth many Jews 732 n assaulteth the fouldiers 724 l
 calleth God to witness 726 i slayeth John to fight 724 h
 inviteth to save the Temple 745 c beholdeth the fouldiers
ibid. f refraineth his wrath 750 b granteth the Jews
 life upon condition 755 e promitteth recompence to the
 fouldiers 760 n celebrateth palmiers 765 b lamenteth
 Jerusalem 765 e
 Torrent of Eleazar 818 m and 819 b
 Torment of the Mother and seven Brethren 820 b &c. 821
 a &c. 821 d 822 m 823 b 824 i
 Tortures laid upon many 436 m
 Touch of conscience 350 k
 Tower of Babel 22 d
 Tower of white marble 312 k
 Towers erected 214 k 249 m 718 o
 Tower of Antiochia 419 o
 Towers of Herod 718 o 719 a b
 Traitories compelled to civility 438 l Rob again *ib.* m
 subdued by Herod 499 c
 Trajan taketh Japha 669 c
 Training up of Souldiers 638 l 660 l m n
 Traytor apprehended 432 k
 Transfiguration of vocation punished 250 b
 Transgression of Machabees 177 d
 Transgressors of God's law threatned to be punished 21 k

157 e f g
 Translation of the Bible 303 n o
 Translation of the Priest-hood fore-shewed 144 k
 Translation of the Israelites 250 e 252 a 253 n and when
 164 d
 Transportation of the Kingdom 157 f
 Transportation of the Ark 180 m n
 Traveller to be directed in his way 116 n
 Travellers not to be forbidden ripe fruit 113 g
 Treason intended and discovered, 287 i k 335 k l
 Treason practised 225 k 159 g 148 e 250 d *ibid.* 580
 m 591 e f 598 k 621 i 620 m
 Treasury of the Temple emptied 248 d 252 a 255 l
 Treasure taken away 368 b 468 h
 Treble Wall 717 f
 Tree of Life 48 k
 Tree of Knowledge *ibid.*
 Trees fruitful not to be cut down 118 i
 Trembling of the Earth 250 b
 Tribe of Reuben, Gad, and the half tribe of Manasse re-
 quire the land of the Amorites 109 b promise to help
 their brethren, *ib.* c d requirith to perform it 121 e are
 dismissed 126 i builded an Altar 127 e their answer
 to Phineas 128 f
 Tribe of Dan offered 132 i seek a Place to inhabit *ib.* n
 Tribe of Levi desired to God 93 a
 Tribe of Judah's occupation and excuse, &c. 194 k l
 Ten Tribes revolt, and why 219 ik transported, and
 why 232 f
 Tribunal of Solomon 213 b
 Tribune a Captain over a thousand 160 o
 Tribute exacted of the Israelites 139 f of the Canaanites,
 253 b
 Tribute imposed 181 f 182 i 235 n 250 f 252 c 350 k
 261 i 269 e
 Triple Golden Crown 87 f
 Triumph of Titus and Vespasian 766 h i
 Troglodites of whom defended 41 g
 Trophies of Herod 411 i
 Trouble of mind 158 o 165 e
 Trouble of the Sorcerers 171 d of Saul *ib.* c f
 Troubles in France 700 n
 True-breaker 255 m 262 b
 True granted the inhabitants of Judea 152 i
 Two Trumpets of Silver 95 c
 Truth of Joseph's History 237 d 21 c
 Truth of God's Promise 211 d
 Truth of God's Oracles 240 e 259 n
 Truth of Elijah's Prophecy 242 f
 Truth prevailed 277 o 278 a
 Tryphon requirith Antiochus 337 ik overcomeh Demetri-
 us *ib.* o breaketh covenant 342 b plotfeth Jonathan's
 death 343 b his demands of Simon 342 a obtaineth
 the Kingdom 343 ik slain *ibid.* l
 Tumult in Jure 468 l 615 d in the Army 725 b for a
 Galilee slain 618 o
 Turpentine Tree that, &c. 704 o
 Twins brought forth at once 43 e
 Tyranny of Antiochus 314 b c of Herod foretold 392 p
 effected 416 d of Cana 503 f of Varus 523 hi j
 609 e
 Tyrannous breed mischief 514 k
 Tyrants enfeeble themselves 443 e
 Tyro imprisoned, and why 445 d accused of Treason
 445 e 594 i he and 300 Captains were slain 445 f
 Valerianus his speech 675 e
 Valley of benediction 235 l
 Valour of Sampson 130 l and 140 l of David 161 a of
 David's fouldiers 179 d of Herod 777 e of Nertepes
 and Philip 667 a of Vespasian 681 e Titus 713 e of
 the Jews, described 740 m
 Vardanes persiadeth Jazet 531 e slain *ibid.* d
 Variance of Women 433 e
 Varus's Tyranny 4 k afflicteth the Romans 609 b, f e
 Quintilius
 Vengeance to be taken on the Amalechites 718 m n
 Venditius suffeth for money 384 f 575 e fendeth for Si-
 lon 386 f overcomeh the Partians 387 m
 Vindicta

THE TABLE.

Vertue of the mind respected of God 158 l
 Vertue of Abraham 43 d
 Vertue of David 202 e
 Vertue of Solomon 206 k 214 n 215 a b c
 Vespasian arriveth at Tyre 23 e gathereth forces against the Jews 58 n cometh to Ptolemaia 59 o helpeth the Sephorites 65 a felleth Galilee with sword, and fire *ibid.* c d directeth the Romans march 66 o h invadeth Galilee 66 e beliegeth Jotapata 66 e wounded in the sole of the foot 66 b leaveth his Army to Jotapata 66 b taketh it 61 o f taketh Joppe 67 n cometh to Agrippa 67 c overcometh the Taricheans 67 n consulteth with his Chieftains about the Jews 67 n h beliegeth Gamala 68 o comforteth his Souldiers 68 a h f expecteth Victory, &c. 67 e visiteth Judea 70 a hath Tidings of Nero's death 70 a invadeth Judea 70 e elected Emperor 70 h 709 h his virtues, &c. 707 d e f dischargeeth Joseph 709 c proclaimed Emperor 710 l
 Veils of Gold and Silver given to Solomon 216 i
 Veils of Gold and Silver taken 109 a
 Veils pertaining to the Temple 209 l m 210 b
 Veils of the Temple carried away 265 k fent back, 275 h i
 Vestments of the High Priests in Antonia 482 o
 Vestures of the Priests 86 m n 210 g
 Vexation of Saul by an evil Spirit 153 n
 Victory wherein it consisteth 676 o
 Victory maketh proud 248 a
 Victory of Heliada 700 l of the Jews 717 a
 Victory of Moses and the Egyptians 65 e
 Victory of Josiah over the Canaanites 125 c d
 Victory of the Israelites over the Beniaminites 13 m
 Victory of Saul over the Ammonites 152 n over the Amalechites 156 m n
 Victory of David over Goliath 160 m of him against the Philistines 163 a 180 k l
 Victory of Joab 183 f 191 d
 Victory of Achab against the Syrians 230 c
 Victory of Amasai 247 o o of Josi *ibid.* k 248 d of Vespasian 679 h of the Romans 680 l 683 e
 Victuals failed the Israelites 95 e f 239 i
 Victuals very plenty 240 d e 576 h i
 Vilany most horrible 130 l m
 A Village called Abraham's Houfe 36 i
 Villages burned 469 f g
 Vine of Gold 362 d e
 Vineyard planted by Noah 34 n
 Vineyard of Naboth 228 f
 Vines to be planted 113 d
 Violence not to be used 116 m
 Virgins of the Medianites taken 109 a b
 Vision of Jacob 45 b 48 k
 Vision of Joseph 91 a b
 Vision of Pharaoh 55 b c
 Vision of Amram 63 d
 Vision of Nabuchodonosor 268 d e
 Vision of the Goat and Ram 272 k l
 Vision of Archelus 473 e f
 Vision of the hand 271 h
 Vitellius cometh to Jerusalem 481 n remitteth the tribute, *ibid.* maketh Jonathan High Priest 483 e warreth against Aretas 485 b
 Vitellius Emperor, 703 b encampeth his Army in Rome 707 c forsaken of his Souldiers 709 f slain 710 k
 Ullur one of the Plagues of Egypt 69 e
 Uncle of Saul 151 b
 Unconstancy of Mary love 151 c
 Unjustice death 436 k l
 Unjust 166 k 227 m n 436 i k
 Voice in the Inner Temple 753 d
 Vologelus King of Parthia 531 d incited to kill Izates, 532 h compelled to return 532 l
 Volcanius President of Syria 439 a arbiter between Syllanus and Herod *ibid.* his sentence, &c. 444 m
 Voluptuousness of the Israelites 107 b c
 Venonous discomfited 479 e submitteth himself to Syllanus 479 f
 Vow of Jephtha 138 o
 Vow of Anna 143 g
 Vows of the Elifans 615 f

Voyage of Vespasian by Sea 761 d
 Uria Berabe's Husband 184 i refuseth to repair to his Wife, and why *ibid.* k h slain 184 n
 Uron, Miriam's husband 77 a holdeth up Mofo's hands *ib.* a
 Use of the plough by whom found out 29 b
 Use of the Sea and the ten Lavers 210 a
 Ullury and Theft 810 a
 W.
 Ways paved 216 m
 Weight of Gold brought 213 e
 Weights found out, and by whom 29 f
 Wall built about Jerusalem 735 b
 First Wall taken 725 d
 Second Wall taken 726 o
 Walls of Jerusalem finished 285 m
 Walls of Jericho fall down 129 b
 Walls of Babylon 788 l Walls of the Temple beautified with Gold 268 o
 Want of water 678 c
 Want of water and victuals 73 d 236 f 238 g &c. 412 g
 Warranties of security promised to Rahab 122 i
 War how to be undertaken 118 h
 War intended for Liberty 688 k
 War between Antonius and Augustus 581 b
 War between the feditious and peaceable 630 h
 War of the Egyptians with the Ethiopians 65 b c
 War of the Amalechites against the Israelites 76 i
 War of the Philistines against the Israelites 159 e 171 b
 War of David 180 i 181 e
 War of Add against Achab 220 l
 Civil War of the Israelites 131 b c 135 d e 219 i 223 i
 Wars of the Jews written at Rome 789 e
 Water poured an the Earth 86 67 d
 Water turned into Blood 67 d
 Water failed the Israelites 73 d changed *ibid.* g.
 Water of Bethleem's Well, &c. 198 g
 Water delivered by measure 66 i
 Weariness of the Hebrews 73 d
 Whale devourerth Jonah 249 k
 Witch of Endor 171 c
 Witch of Arabia 198 n
 Wicked Man punished 169 b 240 e f
 Wickedness most horrible 130 m n
 Wickedness cause of calamity 129 b 130 l m 131 c d 132 m 133 b
 Widow of Sereptia 226 d
 Widow of Obadiah 272 n
 Wife of Putiphar enticeth Joseph to lie with her 52 a b c accuseth him to her husband 54 h i
 Wife of the High Priest 94 k
 Wife of the dead Brother 144 c
 Wife of the Levite villanously abused 130 m
 Wife of Phinees 145 c
 Wife of Jeroboam 222 d goeth to ask counsel, and why *ibid.* d e
 Will of God to be obeyed 110 k l
 Winding Stairs 209 h
 Wisdom of the Law-maker 26 m n of Joseph 558 c d
 Wisdom of Solomon 205 b c 215 d e
 Wisdom of Daniel 207 o
 A false Witnes's punishment 112 n
 False Witnes's suborned 229 h
 Wives of Solomon numbered 217 h inticed him to commit Idolatry 216 g 217 h
 Wives of Herod 449 e
 Wives of Elia 441
 Wives of Jacob 47 b
 Wives of Lamech 29 f
 Woman Created 281 tempted and fell *ibid.* l punished n
 Women married for a Virgin, &c. 114 m n
 Two Women accuse one another 205 d
 Women reduce Solomon 216 o
 Women at discord 433 f
 Women eat their own Children 239 h i 734 i k
 Women sing Songs 160 n
 Women's Terms 481
 Word of God not without Fruit 259 g
 Work Matters of the Tabernacle 72 n
 Workmen building the Temple 207 a b e f
 Works of God 809 d.

World

THE TABLE.

World made in six days 27 e f g
 Worsling of Jacob, &c. 48 m
 Wrath of God against the Egyptians 72 k l
 Wrath of Saul against David 162 i
 Wrath of David against Nabal 163 m
 Wrath of God against the Jews 741 d
 Wrath of Pharo 623 a
 Wrath of Herod 586 n 589 c 615 b
 Wrath of Vitellius 710 i
 Wrath pacified 22 l 562 n
 Wrath bristled 750 h
 Writers why they omit of speaking of the Jews 791 e
 Wrongs done by the Amalekites 118 m
 Wrongs done by the Ammonites 183 c
 X.
 Xantique a month 92 k
 Xerxes King of Persia favoureth the Jews 285 b his Letters to the Princes of Syria *ibid.* c granteth Nehemiah's request 284 e f
 Y.
 Years of Adam 30 i
 Years of Jubilee 94 m
 7 Years plenty and scarcity 55 d e f
 Great Year 23 m
 Years between the building and destruction of the Temple 25 f
 Years of the Captivity of Babylon 274 e
 Young Men pull down the Eagle 450 i put to death, 602 k
 Youthfully courteous Manservants 257 o
 Youthfully courteous of Amos 258 d

Z.
 Zabulon turned 695 n
 Zabulon Jacob's son 47 a what it signifies *ib.* his sons 61 b
 Zacharias stoned to death 246 c and why *ibid.*
 Zacharias Son of Achiz slain 261 k
 Zacharias King of Israel slain 250 d
 Zacharias encourageth the People 280 d
 Zacharias condemned by the Zealots 696 i acquitted *ibid.* l slain in the Temple 696 k
 Zacharias one of the chief of the Zealots 690 l
 Zamaris the Babylonian Jew 449 f
 Zambrias marrieth Chosai 107 f speaketh against Moses *ibid.* g slain together with his Wife 108 k
 Zamri King of Israel 215 m rooteth out Bala's posterity, *ibid.* burneth himself in the Palace 225 m
 Zaremus King of Ethiopia 224 k overthrowen *ibid.* l
 Zeal of Phinees 108 k l
 Zeal of the People 259 h
 Zeal of Elias 228 a b c
 Zeal of Matthias and his Sons 215 i
 The Zealous occasion of violence 687 e why so called *ibid.* fight with the Citizens 689 c require help of the Idumeans 690 m their faction disproved 691 c Tyrannize over the living and dead 698 i take Simon's wife 705 a fight with the Idumeans 705 l
 Zeb killed by Gideon 156 l
 Zelpha Lea's handmaid 450 beareth to Jacob, Gad, and Man *ibid.*
 Zenotheus lieth by spoil 415 n accused by Herod 416 b c his Country given to Herod 438 l
 Ziphian's promise to deliver David 167 d labour again to betray David 169 f
 Zolus a Tyrant of Straton 351 b
 Zorobabel Prince of the Jews 279 h i obtaineth praise and rewards 278 a and why *ibid.*

H h h h 2

An

An Exact and Orderly Collection of all the Scriptures which are handled by Josephus in his History of the Antiquity of the Jews, set down in Chapter and Verse as they lie in the Bible, whereby a Man may find on a sudden any thing wherein the Author doth either Expound, Enlarge, or After the words of Scripture. And hereby the Reader may turn to every Verse as familiar as to the Bible.

Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.
1	ad finem	27	e	26	1 2 6	43	f
2	1 2	27	e	27	13 ad 16	43	g
3	1 2	27	e	28	19 ad 21	44	h
4	1 2	27	e	29	26 ad 29	44	hi
5	1 2	27	e	30	30 ad 35	44	ik
6	1 2	27	e	31	1 ad 5	44	k
7	1 2	27	e	32	6 ad 30	44	lm
8	1 2	27	e	33	30 ad 43	44	n
9	1 2	27	e	34	41 ad finem	44	mn
10	1 2	27	e	35	1 ad 10	45	bc
11	1 2	27	e	36	10 ad 19	45	cd
12	1 2	27	e	37	1 ad 9	45	de
13	1 2	27	e	38	10 ad 18	45	fg
14	1 2	27	e	39	1 ad 10	45	hi
15	1 2	27	e	40	11 ad 23	46	ik
16	1 2	27	e	41	21 ad 23	46	kl
17	1 2	27	e	42	23 ad 27	46	lm
18	1 2	27	e	43	27 ad 35	46	mn
19	1 2	27	e	44	30 ad 35	46	no
20	1 2	27	e	45	1 ad 10	47	ab
21	1 2	27	e	46	11 ad 18	47	bc
22	1 2	27	e	47	13 ad 18	47	cd
23	1 2	27	e	48	14 ad 18	47	de
24	1 2	27	e	49	15 ad 18	47	ef
25	1 2	27	e	50	16 ad 18	47	fg
26	1 2	27	e	51	17 ad 18	47	gh
27	1 2	27	e	52	18 ad 18	47	hi
28	1 2	27	e	53	19 ad 18	47	ik
29	1 2	27	e	54	20 ad 18	47	kl
30	1 2	27	e	55	21 ad 18	47	lm
31	1 2	27	e	56	22 ad 18	47	mn
32	1 2	27	e	57	23 ad 18	47	no
33	1 2	27	e	58	24 ad 18	47	ab
34	1 2	27	e	59	25 ad 18	47	bc
35	1 2	27	e	60	26 ad 18	47	cd
36	1 2	27	e	61	27 ad 18	47	de
37	1 2	27	e	62	28 ad 18	47	ef
38	1 2	27	e	63	29 ad 18	47	fg
39	1 2	27	e	64	30 ad 18	47	gh
40	1 2	27	e	65	31 ad 18	47	hi
41	1 2	27	e	66	32 ad 18	47	ik
42	1 2	27	e	67	33 ad 18	47	kl
43	1 2	27	e	68	34 ad 18	47	lm
44	1 2	27	e	69	35 ad 18	47	mn
45	1 2	27	e	70	36 ad 18	47	no
46	1 2	27	e	71	37 ad 18	47	ab
47	1 2	27	e	72	38 ad 18	47	bc
48	1 2	27	e	73	39 ad 18	47	cd
49	1 2	27	e	74	40 ad 18	47	de
50	1 2	27	e	75	41 ad 18	47	ef
51	1 2	27	e	76	42 ad 18	47	fg
52	1 2	27	e	77	43 ad 18	47	gh
53	1 2	27	e	78	44 ad 18	47	hi
54	1 2	27	e	79	45 ad 18	47	ik
55	1 2	27	e	80	46 ad 18	47	kl
56	1 2	27	e	81	47 ad 18	47	lm
57	1 2	27	e	82	48 ad 18	47	mn
58	1 2	27	e	83	49 ad 18	47	no
59	1 2	27	e	84	50 ad 18	47	ab
60	1 2	27	e	85	51 ad 18	47	bc
61	1 2	27	e	86	52 ad 18	47	cd
62	1 2	27	e	87	53 ad 18	47	de
63	1 2	27	e	88	54 ad 18	47	ef
64	1 2	27	e	89	55 ad 18	47	fg
65	1 2	27	e	90	56 ad 18	47	gh
66	1 2	27	e	91	57 ad 18	47	hi
67	1 2	27	e	92	58 ad 18	47	ik
68	1 2	27	e	93	59 ad 18	47	kl
69	1 2	27	e	94	60 ad 18	47	lm
70	1 2	27	e	95	61 ad 18	47	mn
71	1 2	27	e	96	62 ad 18	47	no
72	1 2	27	e	97	63 ad 18	47	ab
73	1 2	27	e	98	64 ad 18	47	bc
74	1 2	27	e	99	65 ad 18	47	cd
75	1 2	27	e	100	66 ad 18	47	de

A Table of Josephus directing to the Bible.

Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.
24	18	80	h	89	136	n		4	1 ad 11	134	kl mn
25	17 ad 21	80	H	90	109	d		5	1 2, &c.	137	bc
26	1 ad 38	80	K	91	114	n		6	1 2, 13	137	d
27	1 ad 38	80	m	92	109	ef		7	1 ad 25	137	ef, &c.
28	1 2	80	ik	93	114	n		8	2 25	137	kl
29	1 2	80	kl	94	114	n		9	7 10	137	kl
30	1 2	80	l	95	114	n		10	2 25	137	m
31	1 2	80	l	96	114	n		11	1 ad 15	137	ab
32	1 2	80	l	97	114	n		12	1 ad 49	137	def, &c.
33	1 2	80	l	98	114	n		13	1 ad 25	138	ik
34	1 2	80	l	99	114	n		14	2 ad 8	138	lm
35	1 2	80	l	100	114	n		15	1 ad 11	138	n
36	1 2	80	l	101	114	n		16	1 ad 11	138	o
37	1 ad 6	81	l	102	114	n		17	1 ad 11	138	o
38	1 ad 6	81	l	103	114	n		18	1 ad 11	138	o
39	1 ad 6	81	l	104	114	n		19	1 ad 11	138	o
40	1 ad 6	81	l	105	114	n		20	1 ad 11	138	o
41	1 ad 6	81	l	106	114	n		21	1 ad 11	138	o
42	1 ad 6	81	l	107	114	n		22	1 ad 11	138	o
43	1 ad 6	81	l	108	114	n		23	1 ad 11	138	o
44	1 ad 6	81	l	109	114	n		24	1 ad 11	138	o
45	1 ad 6	81	l	110	114	n		25	1 ad 11	138	o
46	1 ad 6	81	l	111	114	n		26	1 ad 11	138	o
47	1 ad 6	81	l	112	114	n		27	1 ad 11	138	o
48	1 ad 6	81	l	113	114	n		28	1 ad 11	138	o
49	1 ad 6	81	l	114	114	n		29	1 ad 11	138	o
50	1 ad 6	81	l	115	114	n		30	1 ad 11	138	o
51	1 ad 6	81	l	116	114	n		31	1 ad 11	138	o
52	1 ad 6	81	l	117	114	n		32	1 ad 11	138	o
53	1 ad 6	81	l	118	114	n		33	1 ad 11	138	o
54	1 ad 6	81	l	119	114	n		34	1 ad 11	138	o
55	1 ad 6	81	l	120	114	n		35	1 ad 11	138	o
56	1 ad 6	81	l	121	114	n		36	1 ad 11	138	o
57	1 ad 6	81	l	122	114	n		37	1 ad 11	138	o
58	1 ad 6	81	l	123	114	n		38	1 ad 11	138	o
59	1 ad 6	81	l	124	114	n		39	1 ad 11	138	o
60	1 ad 6	81	l	125	114	n		40	1 ad 11	138	o
61	1 ad 6	81	l	126	114	n		41	1 ad 11	138	o
62	1 ad 6	81	l	127	114	n		42	1 ad 11	138	o
63	1 ad 6	81	l	128	114	n		43	1 ad 11	138	o
64	1 ad 6	81	l	129	114	n		44	1 ad 11	138	o
65	1 ad 6	81	l	130	114	n		45	1 ad 11	138	o
66	1 ad 6	81	l	131	114	n		46	1 ad 11	138	o
67	1 ad 6	81	l	132	114	n		47	1 ad 11	138	o
68	1 ad 6	81	l	133	114	n		48	1 ad 11	138	o
69	1 ad 6	81	l	134	114	n		49	1 ad 11	138	o
70	1 ad 6	81	l	135	114	n		50	1 ad 11	138	o
71	1 ad 6	81	l	136	114	n		51	1 ad 11	138	o
72	1 ad 6	81	l	137	114	n		52	1 ad 11	138	o
73	1 ad 6	81	l	138	114	n		53	1 ad 11	138	o
74	1 ad 6	81	l	139	114	n		54	1 ad 11	138	o
75	1 ad 6	81	l	140	114	n		55	1 ad 11	138	o
76	1 ad 6	81	l	141	114	n		56	1 ad 11	138	o
77	1 ad 6	81	l	142	114	n		57	1 ad 11	138	o
78	1 ad 6	81	l	143	114	n		58	1 ad 11	138	o
79	1 ad 6	81	l	144	114	n		59	1 ad 11	138	o
80	1 ad 6	81	l	145	114	n		60	1 ad 11	138	o
81	1 ad 6	81	l	146	114	n		61	1 ad 11	138	o
82	1 ad 6	81	l	147	114	n		62	1 ad 11	138	o
83	1 ad 6	81	l	148	114	n		63	1 ad 11	138	o
84	1 ad 6	81	l	149	114	n		64	1 ad 11	138	o
85	1 ad 6	81	l	150	114	n		65	1 ad 11	138	o
86	1 ad 6	81	l	151	114	n		66	1 ad 11	138	o
87	1 ad 6	81	l	152	114	n		67	1 ad 11	138	o
88	1 ad 6	81	l	153	114	n		68	1 ad 11	138	o
89	1 ad 6	81	l	154	114	n		69	1 ad 11	138	o
90	1 ad 6	81	l	155	114	n		70	1 ad 11	138	o
91	1 ad 6	81	l	156	114	n		71	1 ad 11	138	o
92	1 ad 6	81	l	157	114	n		72	1 ad 11	138	o
93	1 ad 6	81	l	158	114	n		73	1 ad 11	138	o
94	1 ad 6	81	l	159	114	n		74	1 ad 11	138	o
95	1 ad 6	81	l	160	114	n		75	1 ad 11	138	o
96	1 ad 6	81	l	161	114	n		76	1 ad 11	138	o
97	1 ad 6	81	l	162	114	n		77	1 ad 11	138	o
98	1 ad 6	81	l	163	114	n		78	1 ad 11	138	o
99	1 ad 6	81	l	164	114	n		79	1 ad 11	138	o
100	1 ad 6	81	l	165	114	n		80	1 ad 11	138	o

A Table of *Josephus* directing to the Bible.

Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.
17	ad a3	157	f	18	1 ad 7	191	cd	19	4 ad 6	228	bc
23	ad 8	157	fg	8 ad 8	191	ef	ef	20	ad 6 17	228	cd
31	158 i	158 i	i	21 ad 33	192	ik	ik	20	1 ad 21	229	lm
14	ad 11	158	klm	19	1 ad 9	193	m	21	ad 17	230	ef
12	ad 11	158	n	13 15 15	193	def	def	31	ad finem	231	hi
22	ad 15	159	cd	41 42 43	194	kl	kl	21	1 ad 28	228	fg h
34	ad 17	160	i	20 1 ad 30	194	n	n	22	2 ad 8	232	b
38	ad 17	160	kl	16 ad 12	195	k	k	23	1 ad 38	233	c
18	6 ad 9	160	n	21 ad finem	195	mn	mn	28	ad 38	233	i
17	ad 27	161	ab	16 ad 30	196	ab	ab	2 King.			
19	ad 10	161	bc tot.	21 per totum	196	d, &c.	d, &c.	1	1 ad 10	235	mn
10	14 ad 21	163	def	23 8 9	197	de	de	2	11	236	d
2	1 ad 11	164	fg h	13 ad 18	197	gh	gh	3	11 ad 17	236	ef
16	ad 30	164	lm	14	1 ad 10	197	a	3	22 ad 17	237	ik l
33	ad 43	165	ab	12 ad 23	197	ef	ef	4	1 ad 37	237	n
21	1 ad 15	165	cd	1 King.				6	11 ad 19	238	bc
22	1 ad 19	165	def					1	1 ad 5	198	cd
9	ad 21	166	per tot.	11 ad 29	199	ef	ef	7	24 28	238	g
13	ad 14	167	bcd	30	100	h	h	8	31 33	239	kl
26	27 28	167	ef	11 ad 39	200	kl	kl	7	17 18	239	mn
24	5, &c.	167	g	33 ad 51	200	ab	ab	9	24 25	240	g
10	10 ad 47	168	k	17 ad 42	203	ef	ef	9	11 ad 32	240	gh
25	1 ad 35	168	lm	2	1 ad 4	203	ef	9	1 ad 6	242	a
36	ad finem	169	b c	33 ad 35	204	hi	hi	10	11 13	242	bc
26	per totum	170	f, &c.	38 ad finem	204	mn	mn	10	17 18	242	fg
1	2	170	m	1 ad 15	205	ab	ab	10	1 ad 14	243	kl
28	1 ad 5	171	b	16 ad finem	205	ab	ab	10	1 ad 30	244	ab
6	7 8 9	171	bc	24 27	205	ef	ef	11	2 3	244	bc
8	ad 14	171	cd	4	1 ad 25	206	ik	11	2 3	245	k
16	ad 22	171	f	5	1 ad 12	206	ik	12	1 ad 16	245	l
33	ad finem	171	f	6	ad 10	207	ab	12	18	245	m
30	1 ad 25	171	fg	11	ad finem	207	fg	13	20 21	247	bc
31	1 2 3	172	ik	6	1 ad 5	208	n	14	2	247	lm
4	ad 13	173	abc	7	18 9	209	l	14	2	248	l
2 Samuel.				8	27 38	209	l	15	23	249	l
1	1 ad 15	175	ef	8	1 ad 5	211	ik	15	24	250	f
17	ad 15	175	fg, &c.	23 ad 14	211	mn	mn	15	38	251	k
17	ad 30	176	l	61 63 66	212	c	c	16	1 2 3 4	251	kl
30	ad finem	176	l	9	1 2	213	e	16	1 ad 16	252	bc
1	ad 17	176	mn	9	1 2	213	e	17	3 ad 6	253	bc
10	ad 26	177	cd	6	ad 9	213	f	18	24	253	m
31	27	177	d	11	12	213	f	18	9	255	im
3	17	177	fg	16	ad 21	215	ab	19	17 23	255	o
33	34 35	178	hi	10	10 ad 18	215	cd	19	20	256	f
4	1 ad 12	178	lm	4	ad 13	215	ef	19	23	256	g
5	per totum	178	n	10	ad finem	215	ef	20	35 36 37	258	h
6	1 ad 16	179	b	11	12	216	mn	20	1 ad 11	257	ik
8	1 ad 9	179	bc	11	1 ad 33	216	oab	21	14 ad 21	257	lm
7	5 ad finem	181	d, &c.	26 ad 35	217	n	n	21	5, &c.	258	l
8	1 ad 8	181	ef	30 40	218	e	e	22	1 ad 8	258	d
9	1 ad 11	182	n	12	ad 11	218	d	22	4 24	258	fg
10	1 ad 19	183	bc	6 7 8	218	h	h	22	8 13	259	i
11	ad 18	183	ik	8	ad 11	218	f	23	15 ad finem	259	kl
14	ad 17	184	l	21 22	219	h	h	23	5 11	260	a
18	ad 27	184	n, &c.	16 27 29	219	kl	kl	23	22	260	c
15	1 ad 6	185	b	13	1 ad 4	220	ab	24	23 ad finem	260	d
13	1 ad 13	185	efg	7	ad 10	220	d	24	11 ad 30	261	h
13	ad 34	185	efg	15	1 ad 38	220	ef	25	17 25	262	d
37	ad finem	185	i	14	2 ad 18	222	cd	25	per totum	260	g
1	ad 29	186	kl, &c.	15	1 ad 14	222	h	26	1 ad 10	262	k
30	ad 34	187	bc	15	17 31	224	o	26	1 ad 7	264	d
14	1 ad 35	187	de	16	17 15	224	o	26	1 ad 7	264	d
24	ad 33	187	de	16	17 31	225	ab	26	4 ad 13	264	h
1	ad 6	188	k	17	1 ad 16	226	fg	26	1 ad 13	265	l
15	1 ad 6	188	k	17	ad finem	226	fg	26	18 ad 22	265	l
24	ad 32	188	mn	18	17 17	227	kl	27	27	265	a
26	1 ad 18	189	bc	18	17 17	227	kl	27	27	265	a
20	21 22	189	bc	18	17 17	227	kl	27	27	265	a
17	1 ad 16	189	g	34	ad 40	227	n				
17	ad finem	190	mn	44	ad finem	228	o				
3 Chron.											

A Table of *Josephus* directing to the Bible.

Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.
<i>1 Chron.</i>				35	22 23 24	260	c	14		280	n
				36	6 ad 21	260	p	6	1 2 3 4	280	o
22	1 ad 6	198	m	37	1 ad 31	260	k lm		6 ad 13	290	c d e
	6 ad 24	198	n					7	1 ad 10.	290	e f g
	7 ad finem	198	o	<i>Ezra.</i>				8	1 2	291	i
23	13 14	200	n						5 ad finem	291	i
26	1 ad 13	201	l	1	per totum	274	e	9	1 ad 10	292	c d
28	11 ad 13	201	m	2	7 ad 10	275	l k	10	per totum	292	f
29	5 ad 9	201	n	3	per totum	275	l			293	per tot.
				4	2 5 8	279	k l	<i>Isaiah.</i>			
<i>a Chron.</i>					6 ad finem	279	d	44	5 ad 10	274	f
4	2	209	l	4	1 ad 6	279	o	45	1 ad 9	274	f g
7	1	213	b		2 ad 11	279	b	<i>Jeremiah.</i>			
11	5	231	b	5	3 ad 6	278	g	12	14	261	l
	2 13	231	b		6 ad finem	279	i	15	1 ad 12	261	l
22	2 ad 13	233	cl m	6	7 ad finem	279	e	30	1 ad 10	261	l m
23	1 ad 13	233	k f		6 ad 15	278	b	37	per totum	267	k
24	per totum	234	i k		4 5 6	278	b	39	1 ad 14	261	k
	9 ad 14	234	l		7 ad 16	278	b	40	4	265	g
	13	234	m		23	278	e		6 ad finem	265	k
15	3	234	m n		17, 8c.	281	i	42	per totum	265	k
17	1	236	ab	7	15 16	281	k	52	10 11	265	n
18	1 2	232	b	9	per totum	283	hi	53	ad finem	267	h
	9	232	c	10	5 10 11	283	n	<i>Daniel.</i>			
	13 ad finem	232	d e	<i>Nehemiah.</i>				1	1 ad 16	267	n o
	27	232	f					6	17	268	b c
	28 ad finem	233	hi	1	1 ad 5	284	d	2	20 ad finem	268	f
	1 ad 17	234	d e		5 ad 11	282	c	3	1 ad 19	269	m
20	2	234	g	2	1 ad 11	281	k	5	ad 10	271	hi
	22 24	241	l		16 ad finem	285	k l	5	24 ad 31	271	n o
21	13	241	l	3	1 ad 11	284	b	6	4 ad 16	272	b
	16 17 18	241	n						24 ad finem	272	f
24	1 ad 14	245	n	<i>Ezra.</i>				7	3 ad 27	273	k
26	17 ad 21	246	b c	1	1 ad finem	286	c d	9	per totum	273	n o
25	11 ad 16	247	e	2	7 ad 20	287	l	<i>Jonah.</i>			
17	ad 28	248	d		21 22	287	l	1	per totum	249	hi
18	ad 55	247	k	4	2 3 4	287	d	2	per totum	249	kl
16	1 ad 21	249	m n		11	288	e	<i>Nahum.</i>			
28	9 ad 19	251	lm	1	11	288	e	2	8 ad finem	250	g
29	1 2	252	d		16 17	288	f				
	20 21	253	hi	5	1 2, 8c.	289	k				
30	31	253	i		4	289	l				
32	33	253	i		16 17	289	n				
	1 ad 10	248	b		8 9	287	l				
	10 ad 13	258	e								
	14 ad 20	258	d								
34	8 ad 21	259	l								
	24 ad finem.	250	g								

F I N I S.

Chren.